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CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS

OF THE

KALACHURI-CHEDI ERA

EDITED BY

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IN TWO PARTS

PART II

WITH 42 PLATES

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ADDITIONS AND CORRECTIONS

TEXTS AND TRANSLATIONS

Page 378, Text-line 10—*For* क्षितीशो भवत् *read* क्षितीशोभवत्
,, 383, foot-note 2, line 1—For *Ayōmukha-Krath-ākramana-* read *Ayōmukha-jaya-Krath-ākramaṇa-*
,, 384, line 10—*For* **Sugalladēvī** *read* **Sūgalladēvī**
,, 385, line 6—*For* Vaniāpātāka *read* Vaniāpātaka
,, 396, line 23 —*For* Parāśara *read* Pārāsara
,, 396, f n 1, line 1—*For* Śūdra *read* the Śūdras
,, 397, line 6—*Insert a comma after* all
,, 400, f n 20—For *Vasantilakā* read *Vasantatilakā*
,, 401, para 3, line 8—*For* **Uttrāyana** *read* **Uttarāyana**
,, 402, para 2, line 8—For *Vankēśvar* read *Vankēśvara*
,, 404, line 12—*For* is *read* as
,, 406, f n 8—*Insert* like *after* look
,, 408, line 2 from the bottom—*After* Rigveda *insert* who has emigrated from **Hastiyāmathī**
,, 409, line 8—*Insert a comma after* indeed
,, 409, line 9—*Insert* the Mayor of Ratnapura *after* Yaśa
,, 410, line 11—*Insert a comma after* who
,, 410, line 20—*For* **Prithvīśvara** *read* **Prithvīdēvēśvara**
,, 411, para 2, line 4—*For* capital *read* kingdom
,, 415, line 37—*Insert* in battle *after* enemies
,, 417, line 9—*For* groups *read* group
,, 417, line 18—*Insert a comma after* (family)
,, 417, f n 2, line 2—*Insert a comma after* temple
,, 418, para 1, line 16—*For* discovery the of *read* discovery of the
,, 423—For the numbers 1 and 2 of the foot-notes, substitute 2 and 1 respectively
,, 424, para 2, line 1—*For* grand-father *read* grandfather
,, 427, Text-line 24—*Insert a visarga before* कार्त्तिक्या-
,, 429, line 12—*For* countries *read* continents, *and for* country *read* continent
,, 434, Translation of v 10, line 2—*For* Parvati *read* Pārvatī
,, 435, f n 1, line 4—For *sikhinah* read *śikhinah*
,, 440, f n 13—For *Śikharini* read *Śikharinī*
,, 441, Text-line 26—*For* प्रहलाद *read* प्रह्लाद
,, 442, Translation of verse 21, line 1—*For* liket he *read* like the
,, 443, para 5, line 3—*For* Śivadēva *read* Śivadāsa
,, 451, line 6—*For* l 14 *read* l 6
,, 451, line 16—For *Thakkrānī* read *Thakkurājñī*
,, 452, f n 1, line 1—*For* means *read* mean
,, 453, para 1, line 1—*Insert a comma after* Vadahara
,, 454, line 2—*For* पौरु षैर्भुज- *read* पौरुषैर्भुज-
,, 455, f n 6, line 4—For *Anwashtubh* read *Anushtubh*
,, 457, Translation of verse 20, line 2—*For* god *read* gods
,, 457, Translation of line 17—*After* **Jasānanda**, *insert* son of the *Mahāpandita*, the illustrious *Thakkura* **Jasōdhara**
,, 458, para 5, lines 10—11—*Omit* the Sarkho plates and
,, 460, para 1, line 3—*Insert a comma after* granted
,, 460, Text-line 7—*Insert* a visarga *after* राज
,, 466, para 3, line 5—*Insert a comma after* Chhattisgarh
,, 467, line 3—Khijjinga was the capital of the Bhañja kings It is identical modern Khiching in the former Mayurbhanj State Dandapura is probably identical with Dantan See above, p 411
,, 468, Text-line 15—*For the note-reference* 21 *read* 12
,, 471, Translation of verse 15, line 3—*For* Prthvīdēva (I) *read* Prithvīdēva (I)

Page 474, Title of the inscription—*For* **PLATE** *read* **PLATES**
,, 474, f n 1, line 1—*Insert a comma after* 76, *and for* date *read* dated
,, 478, Translation of verses 15—16, line 2—*Insert a comma after* mandala *and* taxes
,, 482, Text-line 34—*For* चादोकेनो *read* चादाकेनो–.
,, 482, foot-note 9—For चाद्राकेंणो read चादाकेंणो–
,, 483, Page-title—*For* 1297 *read* 1207
,, 484, line 7—For *jihvāmūlīya* read *upadhmānīya*
,, 487, Text-line 17—For पु पवन्ता– read पु≍पवन्ता
,, 496, para 3, line 8—*Insert a comma after* **Harigaṇa** *and* Vallabharāja
,, 499, Text-line 20—*Insert* [*before* ॥२४॥] *and* दधद–
,, 513, para 2, line 6—*For* Kosandhī *read* Kōsandhī
,, 513, Text-line 2—For विभ्रमदद– read विभ्रमपद–
,, 513, f n 1, line 2—For *Archanārasa* read *Ārchanānasa*
,, 514, foot-note 11, line 3—*For* आत्रेयार्चनानंनस– *read* –आत्रेयार्चनानस–
,, 516, Translation of verse 3, line 1—*Delete the comma after* born
,, 519, para 5, line 5—*For* **Chhītuka** *read* **Chhītūka**
,, 521, 2—*Insert* at **Vanārī** *after* a beautiful tank
,, 524, Text-line 27—For चेदि सम्वत् read चेदिसम्वत्
,, 527, Translation of verse 36, line 1—*For* Āmandēva *read* Āmanadēva
,, 535, para 1, line 7—*Insert a comma after* Jājalladēva II
,, 542, f n 2—*For i e*, (Vishnu) *read* (*i e*, Vishnu)
,, 543, line 16 from the bottom—*For* well -preserved *read* well preserved
,, 550, para 5, line 3—*For* 24th June *read* 9th July
,, 576, para 4, last line—*For* **Ratnapāla** *read* **Ratnadēva**
,, 582, Translation of C—*Insert Rānaka before* **Gōpāladēva**
,, 582, line 15, Title of the inscription—*For* **(Kalachuri)** *read* **Kalachuri**
,, 585, para 5, line 1—*For* **Samvat** *read* **Saṁvat**
,, 599, para 5, line 4—Bōpadēva *should be in thick Roman type*
,, 621, Translation of line 1—*Insert* the prosperous *before* **Bharukachchha.**
,, 628, Text—line 6—*For* मडलपतीन *read* मडलपतीन्
,, 636, para, 1, line 4—*For* Jāuli *read* Jāulī
,, 654, line 5—*For* **Joyasimha** *read* **Jayasiṁha**
,, 654, footnote 1, line 5—*For* स्वैच्छा *read* स्वेच्छा–
,, 656, Text-line 16—*Delete the visarga after* (त्रम्)

PLATES

Plate XCI—Title—*For* (KALACHURI) *read* KALACHURI
,, CI—Title—*For* (KALACHURI) *read* KALACHURI

INSCRIPTIONS OF THE KALACHURIS OF SARAYUPARA

No 73; Plate LXI

KASIA STONE INSCRIPTION

THE **stone slab** which bears the subjoined inscription was discovered by Mr. A C. L. Carlleyle in 1875-76 at the Buddhist ruins near **Kasiā** (lat. 26° 45′ N, long 83° 55′ E), the ancient Kuśanagara, where Gautama Buddha entered the *Mahāparinir-vāna*[1] "The exact spot where the discovery was made was on the south side of the door-way of the brick-shrine in which the large blackstone image of the Buddha, locally known as Māthā Kūar was originally enshrined"[2] The inscription was first noticed by Dr Kielhorn, from estampages supplied to him, in his *Epigraphic Notes* in *Nachrichten von der Konigl. Gesellschaft der Wissenschaften zu Gottingen Phil-historische Klasse*, 1903, pp 300-303 It was next edited from the original stone, with a lithograph and a translation, by Rai Bahadur Daya Ram Sahni in the *Epigraphia Indica*, Vol XVIII, pp 128 ff It is edited here from excellent estampages which I owe to the kindness of the Curator of the Lucknow Museum, where the slab has since been deposited.

The **slab** which is of the blue stone variety from the Gaya district measures 3′ ½″ in breadth and 1′ 5½″ in height The inscription is fragmentary. The extant writing covers a space 2′ 10½″ broad by 1′ 2½″ high, and contains 24 lines Nothing is of course lost at the top. On the proper right and particularly on the left, especially in ll 10-24, a large number of letters have been completely damaged owing to the peeling off of the surface of the stone Besides, one or two lines have been damaged at the bottom, which is much to be regretted, for the lost portion must have contained some more historical information as well as particulars about the object of the inscription The size of the letters varies from ⅜″ to ⅝″ The letters are larger and more sparsely written in the first five lines They gradually decrease in size and are more compressed in subsequent lines

The **characters** are of the Nāgarī alphabet R B. Sahni assigned the inscription to the 11th or 12th century A C In my opinion it is somewhat earlier as it shows the following palæographic characteristics:—(1) The *mātrā* for the medial *ē* and one of the constituents of the medial *ai*, *ō* and *au* appear as small curves added to the left of the top line of the consonant They have not yet developed into full-fledged *prishṭhamātrās*; (2) the medial *u* is shown by a small serif at the bottom of the vertical; see, *e g*, *sudhīh* and *sphuta-*, both in l. 8, (3) the left limb of *dh* and *kh*, the tail of *h* and the vertical at the top of *th* have not yet been developed as in the Nāgarī alphabet of the 12th century and the loop in the right limb of *kh* is open in some places; see, *e g.*, *-nidhih*, l 4, *khyāta-*, l 13, *śikhari-*, l 16, and *hathakrit-*, l 3, (4) *ph* presents transitional forms, see, *e g.*, the archaic form in *muktā-phalaih*, l. 20, and the later one in *sphuta-*, l. 8 In many respects the present inscription resembles the Bilhāri stone inscription of Yuvarājadēva II. On the evidence of palæography I would, therefore, assign the record to the **10th cen. A. C.** The **language** is Sanskrit,

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[1] This identification is established beyond doubt by the discovery, in the *stūpa*, of a copper-plate inscription containing besides certain *sūtras* the words [*Pari*]*nirvānachaityē tāmra-patta iti*. Some *Mahāparinirvāna* clay seals have also been discovered there For the excavations at Kasiā, see *A. R A. S I* for 1910-11, pp 63 ff and for 1911-12, pp. 134 ff

[2] *Ep Ind*, Vol XVIII, p 128 Hirananda Sastri, who excavated at Kasiā, thinks that the shrine was the chapel of a monastery, see *A R A S I* for 1910-11, pp 68 ff, and for 1911-12, pp 138 ff

and except for the opening obeisance to Rudra and Buddha, the preserved portion is wholly in verse The number of verses wholly or partially preserved is thirty As regards **orthography** we may note that *b* is everywhere written as *v*, *h* is replaced by *gh* in *Naghumsha-*, l 9 and the *anusvāra* wrongly substituted by *n* in *vanśa* and *vanśē*, ll 10, 11 and 12, by *m* in *samvidhāy-*, l 5 and by *n* in *rājahans=īva*, l 19

The inscription opens with five invocatory verses, the first two of which are in honour of Śiva,[1] probably because the king who put up the inscription was a devotee of that deity The third verse is in praise of the Buddhist goddess Tārā, while the next two invoke the blessings of the Buddha With verse 6 begins the description of the pedigree of the ruling king The first seven verses (6-12) describe his mythical ancestors The god, who is the cause of the creation, preservation and destruction of the universe, first created Brahmā, who himself produced the seven Prajāpatis One of them Atri, after performing very severe penance called *anuttara*[2], brought forth the moon His son was **Budha** who married **Ilā** Their son was **Purūravas** with whom the heavenly damsel **Urvaśī** enjoyed pleasures for a long time The genealogy is then carried on through **Āyu, Nahusha, Yayāti, Yadu, Sahasrada** and **Haihaya** to **Kārtavīrya** The historical portion begins in verse 13 with the mention of the **Kalachuri** family, to which the reigning king belonged The first historical person of that family mentioned in the present record is **Śaṅkaragaṇa** who is said to have pleased Śiva and obtained from him his own symbol This was probably the emblem of the bull which figures on the seal of **Sōḍhadēva**[3] who probably belonged to a collateral branch of the same family. His son was **Nannarāja**, who, again, had a son named **Lakshmaṇa (I)** This last-mentioned prince is described in verse 17 as having established himself in the mountainous country called **Śaivaya,** which was the place of residence of the mythical king Śibi, the son of Uśīnara From him was born **Śivarāja (I).** The latter's son was **Bhīmaṭa (I),** who again had a son named **Lakshmaṇarāja (II)** We are told that the title *Rājaputra* befitted this prince more appropriately than hundreds of others **Lakshmaṇarāja (II)'s** son was **Śivarāja (II).** The latter's son was described in verse 22, but his name is now lost. His wife was named **Bhūdā.** Next is mentioned **Lakshmaṇarāja (III)** who was probably a son of Bhūdā He married a lady named **Kāñchanā** whose father's name, which occurred at the beginning of line 21, is now illegible Their son was **Bhīmaṭa (II)** The mutilation of the last three lines makes it difficult to say if it was Bhīmata II or one of his successors who put up the present record

As the concluding portion of the inscription is completely effaced, it is not possible to say definitely what it was intended to record But since it was found amidst the ruins of a shrine where a colossal image of the Buddha was discovered, it can be conjectured that the **object** of the present inscription was probably to record the construction of a monastery and the chapel attached to it[4]

The preserved portion of the inscription contains no date, and as stated above, it is not possible to say how many princes, if any, succeeded Bhīmata, the last named king in this record The description of the ruling princes given here is again merely conventional and mentions no historical event It has, of course, been suggested that the word *kīrti* in the beginning of line 17 may be the name of a king who was a contemporary of

[1] See below p 380, n 1
[2] See below, p 380, n 4.
[3] See below, No 74, Plate LXII.
[4] *A R A. S. I* for 1910-11, pp 68 ff

Śivarāja I Dr H C Ray[1] has attempted to identify him with the Chandēlla king Kīrtivarman (1098 A C), but this would necessitate our assigning the present record to the 13th century A C Such a late date is opposed by the palœographic evidence set forth above. It is again very doubtful if *kīrti* in line 17 is at all a proper name It is more probably used here in the ordinary sense of 'fame'

There is only one place-name **Śaivaya** in the preserved portion Kielhorn identified it with Seweya about a mile to the south of Kasiā, but as Sahni has pointed out, it is described in the present record as a mountainous district (*śikhari-vishaya*), while Seweya is situated on perfectly level ground It is, however, quite likely that this branch of the Kalachuris was ruling over the adjoining country.

TEXT[2]

1 [ओं] नमो रुद्धा(द्रा)य । नमो वु(बु)द्धाय । यज्ज्योति सूक्ष्ममेकं यदखिलकरणग्रामगो[ष्ठी]-
विवादिज्ञानासिव्यस्तगाढावृतिविततमो[ग्रन्थि] विद्योतते च । व्यक्ताद्यैर्भूतिभेदैर्व्विलसति
रमय[त्पू]रुष [य] ᴗ – –, –

2 –पायात्त्रिपर्व्वप्रभवभयभिद शाश्वत शङ्करस्य ।।[3][१।।*] दृष्ट्वा कोपपराङ्मुखी गिरिसुता
स[4]न्ध्याप्रणामेर्ष्यया तत्काला(लो)चितचारुचाटुघटनापर्याकुल[5]स्तत्क्षण(णम्)[।*] पौलस्त्यो-
र्ज्जितदोर्द्वया[6] ᴗ ᴗ ᴗ – – –

3 ᴗ –त्त्रस्तया पायाद्व सुचिर तया हठकृताश्लेपोत्सव शङ्कर ।।[7][२।।*] मूर्त्तिर्धर्म्ममयी कृपा-
रसवह चेतो विशुद्धा धिय ।[8] नेत्रे मैत्रगुणानुरागसुभगे शान्ताभिनीतौ करौ । इत्येव सुगतानु-
शास[न] ᴗ

4 – –[9]क्तश्रि(श्रि)य स्वा तनु वि(बि)भ्राणा भवता सुखानि तनुता तारा त्रिलोकेश्वरी ।।[३।।]
जयत्यसजातविचित्रवासनागुणानुरागोज्व(ज्ज्व)लधीस्तपोनिधि । तथागत स्तम्भितमारसुन्द-
[रीमहो*[10]]त्सव सिद्धगणैर[भि]-

5 [ष्टुत*] ।[11] [।४।।*] श्रेय सत्वो(त्त्वो)पकृतिपरम पश्यता येन तत्तत्स्वप्राणैरप्यतिथिषु कृत
कीर्त्तित यत्कथाभि । [योगै]श्वर्या[ज्ज]गति सुव(ब)हून् सम्विधाया[12]वतारान् कारुण्यैकप्र-
[कृतिरभवद्य स]दासौ मु[नी]-

6 [न्द्र] ।।[13][५।।*] यद्वी(द्बी)ज जगता लयस्थितिविधौ यच्चैकमालम्व(म्ब)न देवो दैत्यनिषू-
दन स भगवान्व्र(न्ब्र)ह्माण[मग्रेसृजत्] । ते[ना]शु त्रिजगत्प्रपञ्चरचनाचातुर्यवियौ(द्यौ)-
कसा [सप्तात्रि][प्रमु*]खा प्रजाधिपतयो ध्या-

7 [त्वा*] समुत्पादिता ।।[14][६।।*] तत्रात्रिस्त्रीणि दिव्यान्यकृत कृतधियामग्रणी[र्व]त्सराणाम-

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[1] *D H N I*, Vol II, p 750

[2] From inked estampages

[3] Metre *Sragdharā*

[4] स, which was at first omitted, is written below

[5] Sahni read पर्याकुल, but what appears like an *anusvāra* on *la* is a fault in the stone

[6] Sahni read दोर्द्वयी, but I see no curve over the last *akshara*

[7] Metre of this and the following verse *Śardūlavikrīdita*

[8] This mark of punctuation is superfluous

[9] Restore –नुशासनपरा व्यक्ताश्रय

[10] These three *aksharas* are almost completely damaged Sahni proposed to restore them as –रमहो–, but the metre requires the first *akshara* to be *guru*

[11] Metre *Vamśastha*

[12] Read सविधाया–

[13] Metre *Mandākrāntā*

[14] Metre *Śārdūlavikrīdita*

व्याक्षेपात्सहस्त्रान्य(ण्य)निमिषनय[नो]नु[त्त]रा[ख्य]न्तपस्तत् । तद्वीर्यादार्य[ने]त्रादजनि दश–
[दिशो] भ्राजय[न्ज्यो](ञ्ज्यो)तिरोघ:
8 ––[1] विश्वाभिनन्द्यद्युतिरमृतनिधिश्चन्द्रमा. सम्प्रवृत्त ॥[2][७॥*] तस्मादजायत सुधी स्फुट–
हेमकान्तिरिन्दोरनिन्द्यमहसो यशसान्निवास. [।*] [लो]कत्रयेपि वु(बु)ध इत्यभिगीतनामा
[प*][त्नी]मिलामयमवाप [म*]–
9 [नो]स्तनूजा(जाम्) ॥[3][८॥*] आसीत्ततोपि जगदद्भुतरूपकीर्त्तिराशान्तविस्तृतयशास्तनय–
स्तपोधि [।*] येनोर्व्वशी विवु(बु)धलोकमपास्य सर्व्वं रेमे चिर सह पुरूरवसेह सुभ्रू ॥
[९॥*] आयुस्त[स्य] [सुत *] स चापि[4] नघुं(हु)ष[ञ्चा][स्मा*]–
10 [द्ययाति]स्त्वसौ तस्योर्व्वीपतयो यदुप्रभृतय पञ्चाभवन्नात्मजा । सूनुश्चापि यदो· सहस्त्रद इति
ख्यात क्षितीशो भवत् । त्रैलोक्यार्च्चितवङश[5]विस्तृतिरभूत्तस्मात्पुन[र्हहय ॥१०॥*][6] ––⏑–
⏑⏑⏑–
11 न्त[7]गुणैर्नरेन्द्रैरानन्दितेत्र भगवान्स व(ब)भूव वङशे[8]। य कार्त्तवीर्य इति पुण्यतमाभिधान पृथ्वी
पृथोरपि गुणैरधिकैर्विनिन्ये ॥[9][११॥*] यद्विश्वस्य पुरा पुराणविधिना वत्मीत्मभू–⏑–, –––
⏑⏑–⏑–⏑⏑
12 ⏑लैर्भूतैस्तदेवाधिपे [।*] तस्मिन्नर्च्चितशासने किमपरं चिन्तामयीमप्यसौ तत्कालेस्त्रभृदापतन्नवि–
नयप्राप्ति प्रजास्वमृशत् ॥[10][१२॥*] वङशे[8] तस्य प्रथितमहस सम्प्रवृत्ते त्रिलोकीचू[11]डारत्न
कलचुरिकु[ल*] –⏑––⏑––[।*]––
13 –[12] शङकरगण इति ख्यातमूर्त्तिर्व्व(र्ब्ब)भूव प्रीत प्रादात्स्वमिह पुरजिच्चिह्नमह्नाय यस्मै ॥[13]
[१३॥*] तस्मादुर्व्वीनिवसनसरिन्नाथपर्यन्तकीर्त्तेर्द्दोषापायप्रसभविल[स*]द्विश्ववन्द्योदयश्री [।]
श्रीमान्(न्) जज्ञे रवि[रिव*] ⏑––⏑––⏑––, ––
14 [वासो ?]पहितवसुधापावनो नन्नराज ॥[१४॥*] यत्सेनासुन्दरीभिर्न्नवतिलककृतालङकृतीन्या–
पगाना[14]मुद्यद्भ्रूभङ्गलीलासमधिकरमणीयानि पत्या मुखानि । भ्राजन्नेत्रोत्पलानि स्मितनलिनदला–
ताम्रलोलाधराणि ––––⏑––⏑⏑⏑⏑⏑–
15 [सस्पृ]ह वीक्षितानि ॥[15][१५॥*] तस्यासपत्नघनकीर्त्तिलतावितानसच्छादिताखिलदिगन्ततनोस्त–
नूज । श्रीलक्ष्मण क्षपितवैरिव(ब)ल प्रताप प्रत्यक्षविग्रहपरि[ग्र]हवानिवासीत् ॥[16][१६॥*]
एकस्यैकोदरशयनयो –⏑––⏑––, ––––⏑⏑⏑

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1 Restore सोय

2 Mètre· *Sragdharā*.

3 Metre of this and the following verse· *Vasantatilakā*

4 Sahni read –स्ततोपि नघुषश्चा[स्माद्ययाति]स्त्वसौ, but the first three *aksharas* are clearly स चापि and the superscript letter in the sixth is *ñ*.

5 Read वश–

6 Metre *Śārdūlavikrīḍita*.

7 The last two *aksharas* of l 10 were probably –रन–

8 Read वशे

9 Metre *Vasantatilakā*

10 Metre *Śārdūlavikrīḍita*.

11 This and the following eight *aksharas*, though omitted in Sahni's transcript, are quite clear in the lithograph

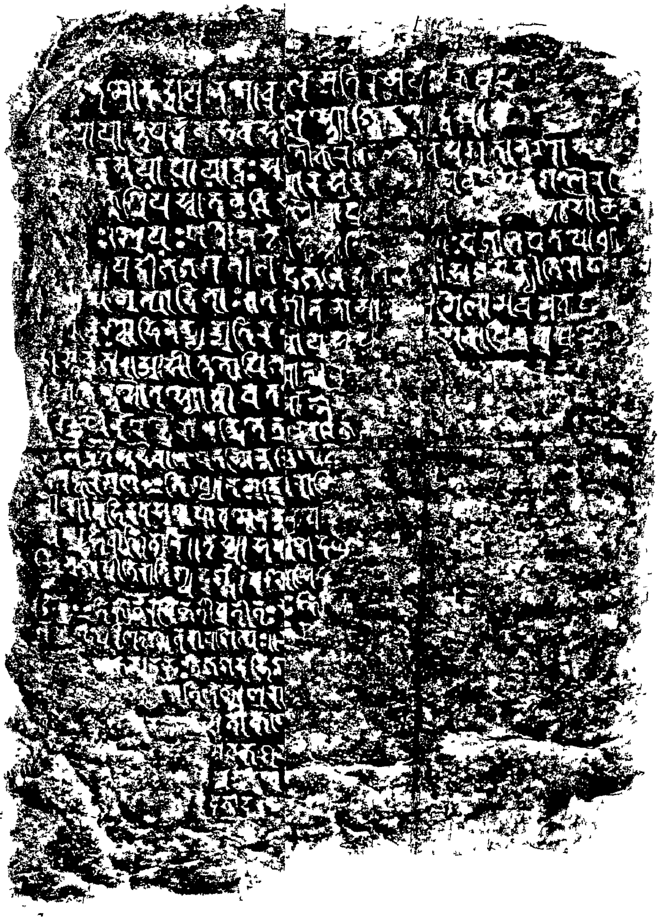
12 Restore राजा श्री–

13 Metre of this and the following verse: *Mandākrāntā*

14 This *akshara*, which was omitted at first, is written below the line

15 Metre *Sragdharā*

16 Metre *Vasantatilakā*



16 भिमुखप्रीतिराविश्य दुर्ग्गं (र्ग्गम्) । पश्चादीश शिखरिविषय शैवयाख्य स भेजे क्ष्मासर्व्वस्वं तदपि हि शिवे (बे) स्थानमौशीनरस्य ॥[1][१७॥*] अभूदीशस्तस्मादवनिवलयस्यास्य सुयशा. प्रतापौर्व्वज्योतिर्व्विशद [इव*] — — ⏑ ⏑ ⏑ — [।*] ⏑ — — — — — — ⏑

17 [जित?] इति कीर्त्तेरपि कृती प्रतीत. सर्व्वस्मिञ्जगति शिवराज शिव इव ॥[2][१८॥*] तस्यात्मजो नरपतेरभवत्सुजन्मा कृत्स्नोपमागुणगणैकनिधि क्षितीशः [।*] श्रीभी[म]ट. सुभ[ट*] — ⏑ ⏑ — ⏑ — — निर्व्याजमार्जनकलाकुशलासिधा[र*][3][॥१९॥*] — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — [श्री*]-

18 ल[क्ष्मण] परिणताखिलचापशिल्प ॥(।) [आ]सीन्नृपात्मजशतान्यतिपत्य भेजे य राजपुत्र इति नाम गुणप्रसूत(तम्) ।[4][।२०॥*] शिवराजस्तस्य सुत शिव इव सर्व्वार्थकोविद समभू[त्][।*]. . . . तसपत्नपुरविभ्रम क्षि[तौ][5][॥२१॥*]. . . . . . .

19 . कल्पतरु [।*] त्रिजगदभिगीतकीर्त्तिर्न्नरेन्द्रचूडामणिर्ज्ज[ज्ञे] ॥[२२॥*) तस्यास धर्म्म-पत्नी विशुद्धपक्षद्वया हितच्छाया [।*] भूदेति भूतिभाजो मानसगा राजहन्सीव[6]॥[२३॥*] त[स्या] ⏑ —[7] ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — चन्द्रादसङ्गसु ⏑ — ⏑ ⏑ — ⏑ — — [।*] — — ⏑ — ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑

20 — —, — — ⏑ —[जग]ति लक्ष्मणराजदेव ॥[8][२४॥*] येनाहवक्षितिपु निष्ठुरखड्गपातनिर्भिन्नवैरिक-रिकुम्भतटीविमुक्तै । मुक्ताफलै स्खलितकुकुमसन्निभास्रमिश्रैर्म्म[ही] ⏑ ⏑ ⏑ — ⏑ ⏑ — ⏑ — — [॥२५॥*] . . . . [।] . .

21 . . . . सुता काञ्चना नाम ॥[9][२६॥*] तस्यामसौ नरपतिः प्रणतारिचक्रचूडामणि-प्रकरभास्वरपादपीठ । श्रीभीमट विकटविक्रमलब्ध (ब्ध) कीर्त्ति[मा*]त्मानुरूप[10] ⏑ ⏑ — ⏑ ⏑ — ⏑ — —[11] [॥२७॥*] — ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —, — ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —[।*]

22 — ⏑ — ⏑ ⏑ ⏑ — ⏑ — ⏑ —, — ⏑ [यत्र ?] कथयन्ति साय[क](कम्) ॥[12][२८॥*] काम कल्पद्रुमा-णामनुदिनखननप्रक्रियारोह[णाद्रि] — — — — ⏑ चिन्तावितर ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — — [।*] — — — — ⏑ — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — —, — — — — ⏑ — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑

23 — —[13][॥२९॥*] — — — — ⏑ वेन्द्रस्खलितम ⏑ ⏑ — — ⏑ — — ⏑ — —, सम्प्राप्तानेकवल्गत्तुरग[खु]-र[श] — — ⏑ — — ⏑ — — [।*] — — — — ⏑ — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — —, — — — — ⏑ — — ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — ⏑ — — ⏑ — — [॥३०॥*]

24 . . . . वृत्तादरसार . . . .

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[1] Metre *Mandākrāntā*

[2] Metre. *Śikharinī*

[3] Metre of this and the following verse *Vasantatilakā*

[4] Sahni read गुणप्रसूत(ति)[], but the *anusvāra* of त is placed by its side

[5] Metre of this and the following two verses *Āryā*.

[6] Read राजहसीव

[7] Restore तस्यामसौ

[8] Metre of this and the following verse *Vasantatilakā*

[9] Metre *Āryā*

[10] These four *aksharas*, though omitted in R B Sahni's transcript, are quite clear in the lithograph

[11] Metre *Vasantatilakā*

[12] Metre *Rathōddhatā*

[13] Metre of this and the following verse *Sragdharā*

TRANSLATION

Ōm! Adoration to Rudra![1] Adoration to the Buddha!

(Verse 1) May the eternal lustre of Śankara, who destroys fear from the threefold cause,[2] protect (*you*)—(*the lustre*) which, being subtle and unique, flashes forth (*after* cutting asunder the knot of the deep and extensive ignorance with the sword of knowledge, in respect of which the whole multitude of sense-organs is at variance, (*and*) which shines in the (*various*) forms of (*its*) superhuman power such as the manifest, delighting Purusha!

(V 2) May Śankara protect you for a long time!—(*Śankara*) who, seeing that Pārvatī had turned away her face in anger through jealousy owing to his salutation of *Sandhyā*,[3] was perplexed in (*finding out*) an excellent means of coaxing her befitting the occasion, (*and*) who that very moment had the joy of a forcible embrace (*given*) by her (*i.e.* Pārvatī) being frightened [by the lifting up of the mountain Kailāsa] by the two mighty arms of Rāvana!

(V 3) May Tārā, the mistress of the three worlds, increase your pleasures!—(*Tārā*), who bears her body (*which is*) manifestly beautiful and (*which is*) intent on (*following*) the precepts of the Buddha in this way, (*viz.*,)—(*her*) form is full of piety, (*her*) mind has the feeling of mercy, (*her*) intellect is very pure, (*her*) eyes (*appear*) beautiful with (*their*) love of the virtue benevolence, (*and*) (*her*) hands (*are*) in a peaceful posture of . . . . !

(V 4) Glorious is the Buddha, the ascetic, whose intellect is bright on account of the absence of fondness for the varied desires and qualities, (*and*) who, having curbed the great joy of the damsels (*sent*) by Māra, was praised by the multitudes of Siddhas!

(V 5) Who, seeing the highest bliss in obliging creatures, performed various deeds for the suppliants even at (*the cost of*) his life, which have been glorified in stories, (*and*) who, having assumed by his power of Yōga a great many incarnations in this world, was always wholly merciful by nature,—such is (*Buddha*) that foremost of sages!

(V 6) That god (*Vishnu*), the destroyer of demons, who is the prime cause of the destruction and maintenance of worlds and is (*their*) sole support, created Brahmā in the beginning He, who is the repository of the skill and knowledge in the creation of the manifold objects in the three worlds, created speedily the seven Prajāpatis, Atri and others, by meditation

(V 7) Of them Atri, the foremost among the wise, practised the austerities known as *anuttara*[4] with unwinking eyes for three thousand divine years without cessation Through his power was born from his noble eye a mass of light brightening the ten quarters —So was born the **moon**, the store of nectar, whose light is praised by the (*whole*) world

(V 8) From that moon was born the wise one, who had manifestly the lustre of gold, the abode of the irreproachable lustre of glory, who is celebrated in all the three worlds by the name of **Budha.** He obtained for (*his*) wife **Ilā**, the daughter of Manu.

(V 9) From him also was born a son, the repository of austerities, whose glory

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[1] *Ruddhāya*, which is clear in the estampage, is probably a mistake for *Rudrāya*, for Rudra or Śiva was probably the tutelary deity of this branch of the Kalachuris Note that the first two verses are in honour of Śiva

[2] *I e*, the fear of the *ādhibhautika*, *ādhidaivika* and *ādhyātmika* danger

[3] *I e*, at the time of the morning or evening prayers *Sandhyā* is taken by Pārvatī to be another woman, to whom Śankara is paying attention Hence her jealousy

[4] Sahni refers to *Harivamsa*, (Calcutta ed, 1839), Adhyāya 25, vv 1314-15, where Atri's penance is called *anuttara*

had a marvellous form in (*this*) world, and whose fame spread to the confines of the quarters, with whom, **Purūravas,** the beautiful-browed **Urvaśī** enjoyed pleasures here for a long time, rejecting the whole host of gods.

(V 10) His son was **Āyu;** he begat **Nahusha;** from him (*was born*) that **Yayāti.** He had five sons **Yadu** and others The son of Yadu, named **Sahasrada,** became a well-known king From him again sprang **Haihaya,** whose extensive dynasty was revered by the three worlds

(V 11) In this family gladdened by princes of infinite virtues was born that venerable one who, having the most holy name of **Kārtavīrya,** governed the earth with (*his*) merits surpassing those of Prithu

(V 12) The same path, which was formerly laid down by the self-existent (Brahmā) according to the old custom, was followed (*by all beings*), while he, whose orders were venerated, was the lord (*of the earth*) What more (*need be said*)? He knew of the advent of misconduct even in the minds of (*his*) subjects, appearing immediately (*before them*) with (*his*) missiles [1]

(V 13) In the dynasty of him of well-known prowess, (*adorning*) the **Kalachuri** family (*which is*) the crest-jewel of the three worlds, there was born (*the king*) **Śaṅkaragaṇa** of well-known form, to whom Śiva being pleased instantly granted his own emblem (*i e*, *the bull*)

(V 14) From him, whose fame (*spread*) up to the ocean which is the garment of the earth, was born **Nannarāja,** whose rising fortune, honoured by all, shone forth exceedingly owing to the absence of faults and who, like the sun (*whose rising splendour, adored by all, shines forth at the close of the night*) purifies the earth . . .

(V 15) The damsels, that were his (*i e*, Nannarāja's) forces, longingly looked at the faces of rivers[2] (*as they were being kissed*) by their lord (*the ocean*),—(*the faces*) which had for their fresh ornamental mark, newly planted *tilaka* trees, which appeared more lovely with the play of eyebrows (*in the form of the dancing waves*), (*and*) which had blue lotuses for their bright eyes and the petals of (*red*) lotuses (*growing in them*) for their reddish, tremulous and smiling lower lips . . . . .

(V 16) The son of him (*i e*, Nannarāja), who, with the canopy of the creeping plant of his matchless dense fame, had covered the whole expanse of the confines of the quarters, was the illustrious **Lakshmaṇarāja (I)** who, having destroyed the armies of his enemies, was prowess (*itself*) in a visible form

(V 17) The lord . . . having entered with affection the fort . . . afterwards took his abode in the inaccessible place called **Śaivaya,** situated among mountains, which was the all-in-all of the earth and the residence of Śibi, the son of Uśīnara.

(V. 18) From him was born the lord of the circle of this earth (*named*) **Śivarāja (I)** resembling Śiva, who, possessing excellent fame, looked bright with his

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[1] For the idea, compare *Raghuvaṁśa*, Canto VI, verse 39.

[2] Sahni took the faces described here to be those of the husbands, which their wives eagerly beheld Hirananda Sastri, on the other hand, understood this verse to mean that the ocean saw with surprise the faces of his wives (*i. e.*, the rivers) adorned by the women in Nannarāja's forces Both these interpretations appear to be incorrect No Sanskrit poet would describe men's faces in this manner The poet does not also want to say that any damsels accompanied his soldiers and adorned the faces of rivers The word for 'army' used here is *sēnā*, which, being feminine in gender, suggests the metaphor in the present verse. The forces of Nannarāja looked eagerly at the beautiful scene near the mouths of rivers just as a damsel would look longingly at another lady's face being kissed by her lover! The poet's intention is of course to suggest that Nannarāja's conquests extended to the shores of the ocean

valour resembling the radiance of Aurva; . . . who, a wise man, became known over the whole earth by his fame

(V 19) The son of that king was the lord of the earth, the illustrious **Bhīmaṭa (I)** of noble birth, the sole store of the multitude of excellences (*used for*) comparison, the sharp edge of whose sword was adept in the guileless destruction [of his enemies]

(V 20) . . there was the illustrious **Lakshmana (II),** who had mastered the entire skill of bowmanship, to whom, on account of his excellences, resorted the title of *Rājaputra* which passed over hundreds of other princes

(V. 21) His son was **Śivarāja (II),** who, like Śiva, was conversant with all matters . . . . confusion in the cities of his enemies on the earth.

(V 22) [From him] was born . . the wish-fulfilling tree (*and*) the crest-jewel of kings whose fame was sung in the three worlds.

(V. 23) That prosperous king had a lawful wife named **Bhūdā,** who, being resplendent and descended from noble families on both sides, won his heart, (*and*) who resembled a female swan, casting shade with both her extremely white wings and going to the **Mānasa** lake.

(V 24) From her . . . . . [was born] **Lakshmaṇarāja (III)** in (this) world . . .

(V. 25) By whom the earth (*was strewn*) with pearls scattered from the large frontal globes of the enemies' elephants cleft by the hard strokes of (*his*) sword on the battle-fields and mixed with the dropping tears resembling saffron. . . . . . .

(V. 26) [He married] the daughter (*of* .) named **Kāñchanā** . . . . .

(V. 27) On her (*i e* Kāñchanā) that king, whose foot-stool was brightened by a multitude of the crest-jewels of a host of enemies bowing to him, begot the illustrious **Bhīmaṭa (II)** who, winning fame by his great prowess, became worthy of him. . . . .

(V. 28) . . they describe (*his*) arrow .

(V 29) [He was] . the desire of the wish-fulfilling trees, the **Mēru** mountain that is dug day by day . . .

(V. 30) . . . . . hundreds of the hoofs of the numerous galloping horses which reached [the place] . . . .

No 74; Plate LXII

KAHLA PLATES OF SODHADEVA : (VIKRAMA) YEAR 1135

These plates were discovered in 1889 by a cultivator in his field at Kahla[1] (long. 83° 23′ E lat 26° 23′ N), a village in the *tappa* Athaisi of the *parganā* Dhuriapār of the Gorakhpur District in Uttar Pradesh They are now deposited in the Provincial Museum, Lucknow. The inscription on them has been edited before, without any translation or lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. VII, pp 85 ff. It is edited here from excellent ink impressions kindly furnished by Rai Bahadur Prayag Dayal, Curator of the Museum.

They are **two copper-plates**[2] inscribed on the inner side only, each measuring about 1′ 5¼″ broad and 1′ 1″ high Their ends are raised into a low rim for the protec-

[1] Kahla lies on the Gorakhpur—Azamgarh metalled road, about 28 m from Gorakhpur.

[2] Kielhorn has stated that it is a single copper-plate inscribed on both sides, but this was evidently due to wrong information supplied to him

tion of the writing In the middle of the top of each plate there is a round hole, about 9" in diameter, for the ring which holds the plates together This ring has a round **seal,** about 3" in diameter, containing in relief on a counter-sunk surface the figure of a couchant bull facing to the proper right Below this is the **legend** *Śrīmat-Sōdhadēvasya* in Nāgarī letters, about .4" high, and below this again, an arrow pointing to the proper right It may be noted that an arrow pointing in the same direction is also engraved at the end of the record on the second plate to the left of the donor's sign-manual The first plate weighs 420, and the second, 452 *tolas,* while the ring with the circular seal weighs 157 *tolas*

The record contains fifty-nine lines, of which thirty-one are inscribed on the first, and the remaining twenty-eight on the second plate. The inscription is well preserved, only a few *aksharas* in the first six lines being slightly damaged by verdigris The letters are, on the whole, carefully engraved Their size is about .5" The **characters** are Nāgarī The letters *kh, dh, bh* and *ś* present transitional forms, see, *e g*, the forms of *kh* in *mēkhalā-,* l. 11 and *sākh=ēva* ll 18-19, of *dh* in *-dharā-* in l 3 and *=bhū-dharah* l 17, of *bh* in *-ākūta-bhrit-,* l. 2 and *-kshmābhritō,* l 12, of *ś* in *=āśij=,* l. 3 and *-śira-* l 5. *H* shows a fully developed tail in *graha-*, l. 1 and *th* a vertical stroke at the top in *-hatha-*, l 13 In the form of the initial *i* the horizontal stroke at the top is joined to one of the dots below. In all these respects the characters of the present inscription will be seen to have later and more developed forms than the Kasiā stone inscription.[1] The sign of *avagraha* occurs only once in l 47, and those for the fractions ½ and ¼ in ll. 48-50 The **language** is Sanskrit. The first thirty-two lines, which contain the genealogical and eulogistic portions, are in verse The total number of verses in this portion is 30, but none of them, except the last, is numbered Then comes the formal part of the grant in prose in ll 32-51, which is followed by ten benedictive and imprecatory verses, all of which are numbered Lastly come the date, the name of the writer and the king's sign-manual

In respect of **orthography,** it may be noted that the *v* is throughout used for *b;* the dental and palatal sibilants are confounded in many places, see, *e g. -visada-*, l. 1 and *=ajaśram-,* l. 16, *j* is used for *y* in *Kritavīrjja-*, l. 3, *-Kārtavīrjjō,* l 4 and *jātō* (for *yātō*), l. 23; *gh* takes the place of *h* in *Naghushah,* l 2 and *si[m]ghāsana-sthō,* l 13, *m* is wrongly used for *anusvāra* in *kim=vā* l 27, *samvat,* l 57 *etc,* and *n* for the same in *-vansē-*, l 6, *-vinsati-*, l. 37, *-trinsat-*, l. 39 *etc*

After the customary *svasti,* the record, without any invocatory stanza, begins at once an account of the pedigree of the **Kalachuri** king **Sōḍhadēva** who issued the present plates from his residence at **Dhuliāghaṭṭa.** The royal genealogy is traced back to the moon. After describing his mythical and legendary descendants Budha, Purūravas, Nahusha, Haihaya and Kārtavīrya Arjuna, the record states that in the family of the last named prince was born a personage who established himself in **Kālañjara,** from where he gradually overran **Ayōmukha.**[2] We are next told that this prince, who was an ornament of the Kalachuris, conquered his enemies and gave the kingdom to his younger brother **Lakshmaṇarāja,** who in turn conquered **Śvētapada.** In the family of this prince was born the king **Rājaputra** who captured **Vāhali** (or, Bāhali), the lord of horses, defeated the kings of the east and lowered the fame of **Kirīṭin** and other kings. His son

[1] Above, No 73

[2] Kielhorn who read *Ayōmukha-Krath-ākramana-siddha-Kālamjarah* took the expression to mean that the personage by conquering Ayōmukha and subduing the Krathas possessed himself of Kālañjara He could not, however, satisfactorily identify Ayōmukha and Kratha. Krathakaiśika is an ancient name of Vidarbha, but that country lies far away to the south of Kālañjara. The correct reading here is, as shown below, *kram-ākramana* For Ayōmukha, see below, p 385

was **Śivarāja (I),** who, again, had a son named **Śaṅkaragaṇa (I).** The latter's son was **Guṇāmbhōdhidēva** (or **Guṇasāgara I**), who received some territory from **Bhōjadēva** and took away the fortune of the **Gauḍa** king His first wife was **Kāñchanadēvī** who bore to him a son named **Ullabha.** The latter placed on the throne his half-brother **Bhāmānadēva (I),** (a son of **Gunasāgara I** from another wife **Madanadēvī**), who, for regaining his kingdom, defeated an army of the king of **Dhārā.** From his queen **Dēhaṭṭadēvī,** **Bhāmānadēva** had a son named **Śaṅkaragaṇa (II)** *alias* **Mugdhatunga.** Mugdhatunga had, from his queen **Vidyā,** a son named **Guṇasāgara (II).** The latter's son from his queen **Rājavā** was **Śivarāja (II)** also called **Bhāmānadēva (II).** His son from **Sugalladēvī** was **Śaṅkaragaṇa (III).** The latter's son from **Yaśōlēkhyā** was **Bhīma.** We are next told that **Bhīma,** through adverse fate, lost his kingdom Then **Vyāsa,** the son of **Guṇasāgara**[1] from the queen **Lāvaṇyavatī,** was placed on the throne of *his father* at the capital[2] **Gōkulaghaṭṭa** on **Monday, the 8th tithi of the bright fortnight of the second** (or *nija*) **Jyēshṭha in the year** 1087 (expressed in words) His son and successor was **Sōḍhadēva** who is described as the life of (the country of) **Sarayūpāra.**

The **object** of the present inscription is to record that the *Paramabhaṭṭāraka, Mahārājādhirāja* and *Paramēśvara,* the illustrious **Sōḍhadēva,** a devout worshipper of Mahēśvara, who meditated on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja* and *Paramēśvara,* the illustrious **Maryādāsāgara,**[3] after bathing in the great river **Gaṇḍakī** on the occasion of the **Uttarāyaṇa-saṅkrānti** on **Sunday, the seventh tithi of the bright fortnight of Pausha in the year 1134** (expressed in words), granted twenty *nālus* of land in the fields of certain villages to fourteen Brāhmaṇas whose names, *gōtras, pravaras, śākhās* and places of residence are given in ll 40-50 The *tāmrapaṭṭa* (copper-charter) was written by the *Ādēśanaibandhika* (Recorder of Orders) **Janaka** on **Sunday, the 6th tithi of the dark half of Chaitra in the year** 1135 (expressed in decimal figures only)

All the **three dates** mentioned in the present inscription are evidently of the **Vikrama era.** The first of them, which is the date of the accession of Sōḍhadēva's father Vyāsa, corresponds, for the *Kārttikādi* Vikrama year 1087 expired, to **Monday, the 31st May 1031 A. C.** In that year there was an **intercalary Jyēshṭha** It is, however, to be noted that the eighth *tithi* of the bright fortnight of the second (or *nija*) Jyēshṭha *commenced* 9 h 35 m[4] after sunrise on Monday Though the *tithi* was not civilly connected with that day, it must have been so cited because it was current at the time of the accession The date of the present grant regularly corresponds to **Sunday, the 24th December 1077 A. C.** On that day the seventh *tithi* of the bright fortnight of Pausha ended 16 h 20 m after mean sunrise, while the Uttarāyana-sankrānti had taken place 7 h 10 m after mean sunrise[5] It will be noticed that this date of Sōḍhadēva is 46 years later than the date of his father's accession The last date mentioned here, when the grant was actually written, corresponds for the *Kārttikādi* Vikrama year 1134 expired, to **Sunday, the 24th February 1079 A. C.** On that day the sixth *tithi* of

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[1] Kielhorn identified this Gunasāgara with Gunasāgara II, but it is more probable that *Gunasāgara* was another name of Bhīma See Introduction

[2] I prefer to take *kataka* here in the sense of 'a capital', not in that of 'a camp' The *Mēdinī* gives *rājadhānī* (a capital) as one of the senses of *kataka* See *Katako'strī nitambō'drēr=dantinām danta-mandanē* | *Samudra-lavanē rājadhānī-valayayōr=api* ||

[3] *Maryādāsāgara* was plainly another name of Vyāsa, the father of Sōḍhadēva

[4] According to Kielhorn's calculations, the *tithi* commenced 9 h 47 m after mean sunrise

[5] According to Kielhorn's calculations, the *tithi* ended 17 h 21 m and the *sankrānti* took place 5 h. 35 m after mean sunrise on that day

the dark fortnight of the *pūrnimānta* Chaitra was current at sunrise as required It will thus be seen that the grant was reduced to writing as late as fourteen months after it was made.

The land measuring 20 *nālus*, which was granted by the present charter, was situated in (the sub-division of) **Ṭīkarikā** included in the district of **Guṇakala.** It formed part of the fields of (the villages) **Mahiāripāṭaka, Asathīpāṭaka, Thiulapāṭaka, Vaṇiāpāṭāka, Duāripāṭaka** and **Chhiḍāḍāṭēmbhā** These villages were bounded on the east by **Antāḍha,** on the north by **Ṭīkari,** on the south by **Avaḍachaṇa,** and on the west by **Chanduliā.** The donees were fourteen Brāhmanas, of whom two received three-quarters of a *nālu* each, and two others one *nālu* each; one got three *nālus* together with a dwelling place, and the rest one and a half *nālu* each The names of the Brāhmanas, their *gōtras, pravaras* and *śākhās* can be seen from the subjoined translation The following are named as the places of their residence or origin:—**Kaṭaughana, Kahalla, Kulāñcha, Ṭīkari, Tālī, Nagara, Nikhatigrāma, Mahuālī, Mathurā, Sāṅkasasthāna** and **Hastigrāma.**

As for the **localities** mentioned in this record, **Ayōmukha,**[1] is probably identical with A-ye-mu-k'a mentioned by the Chinese traveller Yuan Chwang. Cunningham identified it with Daunḍia-khērā on the northern bank of the Gangā[2], but Mr V Smith's view that it corresponds to the Partabgarh and Rae-Bareli Districts in Uttar Pradesh[3] appears to be more probable, for this territory has to be conquered before a king of Kālañjara could establish himself in the Gorakhpur District. The identification of **Śvētapada** with the Nasik District in the Bombay State, proposed by Mr. R.D Banerji, rests on a wrong reading[4] and has to be abandoned. A clue to its location is perhaps furnished by similarity of its name to Svētapatha (Śvētapatha) which is mentioned in some records at Sanchi [5] Kielhorn identified the river **Gaṇḍakī** in which the king had bathed before making the grant, with the Gaṇḍak or Little Gandak of Uttar Pradesh. He also pointed out that 'the river Sarayū, after which Sōdhadēva's territory appears to have been called *Sarayūpāra,* most probably is the river Gogra, which in Oudh is known by the names Deoha, Surjoo or Sarayu as well as Ghogra'. He could not, however, identify with confidence any of the numerous places mentioned in the present grant. Some of these I have been able to identify with the help of large-scale maps. **Dhuliāghaṭṭa,** where the king was residing at the time of making the grant, is probably Dohrighāt on the right bank of the Ghogra. It is not, of course, on the Gandak or even the Little Gandak, but in view of its proximity to Kahla[6], which is plainly identical with **Kahalla** mentioned in l.45 of the present grant, the identification appears to be probable. It also raises the question if the river **Gaṇḍakī** mentioned here could not be the same as the Ghogra. **Ṭīkari** still retains its name and lies about 2 m. north of Kahla. **Chanduliā** is probably Chandariā, 2 m. to the west of Tīkari. **Mahiāripāṭaka, Asathīpāṭaka, Thiulapāṭaka** and **Vaṇiāpāṭaka** seem to be identical with Mehdiā,

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[1] Kielhorn took *Ayōmukha* to be the name of a demon and of a mountain (*Ep Ind.,* Vol VII, p. 86, n 2).

[2] Cunningham's *Ancient Geography of India* (ed by S. N Mujumdar), pp 443 and 708.

[3] Watters, *On Yuan Chwang,* Vol II, Appendix, p 338.

[4] What he read as *Svētapada* in *Ep. Ind.,* Vol. XIX, p 72 is really *Svētapata* meaning 'the Śvētāmbara Jains', see Bhandarkar's *List of Inscriptions of Northern India,* p. 291, n. 6.

[5] *M. S*, Vol I (Inscriptions No. 89 and 475).

[6] It is only 9 miles south by east of Kahla. The Little Gandak flows about 35 miles and the Gandak about 80 miles east of Kahla. Besides, as Kielhorn has admitted, no name like Dhuliāghatta can be found on their banks.

Avasthi, Thathauli and Baonpār respectively, being situated within a couple of miles from Tīkari Of the places of residence or origin of the Brāhmana donees, **Kahalla** is clearly Kahla where the plates were discovered. **Kulāñcha,** as stated elsewhere,[1] is mentioned in several records as the place of residence of Sāmavēdi Brāhmanas of the Sāndilya *gōtra* and has been identified by Rao Bahadur K N. Dikshit with Kulāñcha in the Bogra District of North Bengal **Nikhatīgrāma** may be Nāktauli, about a mile to the north-east of Tīkari and **Mahuālī,** Mahōliā, seven miles west of Dhuriāpāra. **Mathurā** is of course too well-known to need identification. **Sāṅkasasthāna** may be ancient Sāṅkāśya now represented by the village Sankisa, 40 miles north-west of Kanauj The other places I am unable to locate.

TEXT[2]

First Plate

1 सिद्धि.[3] [।*] स्वस्ति [।*] अभूत्सोमः सौम्यद्युतिरमृतसूरत्रितनय. स्फुरच्चूडारत्न स्मरविज-
यिन संहृततमा । वु(बु)धस्तस्माज्जात कुमुदविस(श)दज्ना(ज्ञा)नसदनं ग्रहग्रामस्ला(श्ला)-
घावधिरधिकसौभाग्यवसति. ।।[4][१।।*] तस्माज्जग-

2 त्पतिरपत्यमभूत्प्रभूतभूपालमौलिमणिचुम्वि(म्बि)तपादपद्म । सद्म त्विषां विनयवेस्म(श्म) पुरू-
रवा[5] स यस्योर्व्वसी(शी) प्रियतमा पुरतो व(ब)भूव ।।[6][२।।*] तज्जन्मा नघु(हु)ष. कृती
निजपदभ्रस(श)भ्रमाकूतभृद्ये[7]नोत्तप्त-

3 तपश्चयेन भगवानिन्द्रोप्यनि[द्र][8] कृत. । तस्याशी(सी)ज्जितसप्तसागरधराधुर्यं कुले हैहय-
स्तद्वन्स्य[9] कृतवीर्ज्ज(र्य्य)भूभृदभवत्त्राता त्रयीवर्त्मन ।।[10][३।।*] तस्माद्भर्त्तुरभून्निरन्तरनम-
क्ष्मापाल[11]चूडाम-

4 णिच्छायासम्वलितां[12]घ्रिपङ्कजरजा श्रीकार्त्तवीर्ज्जो(र्य्यो)र्ज्जुन । येनानन्यसमा· क्रमान्नृपतय·
किंचित्कलो[13]ल्लीलया दोर्द्दण्डज्वरिण.[14] परेण व(ब)लिनामावा(बा)ल्यमुल्लङ्घिता. ।।[४।।*]
ततः प्रभृति सतते

5 प्रणतराजराजीशि[र]श्चरच्चरणपंकजद्वितय[15]रेणुराशी(सी)त्कुले [।*] अयोमुखजयक्रमा[16]क्र-
मणसिद्धकालजर. स्फुरत्परवरूथिनीजरदरण्यदावानल ।।[17][५।।*] कलचुरितिलक स(श)-
त्रून्जि(ञ्जि)त्वा

[1] Above, p 268

[2] From ink impressions

[3] Expressed by a symbol

[4] Metre· *Śikharinī.*

[5] This *visarga* was added subsequently.

[6] Metre *Vasantatilakā*

[7] This *akshara* was at first cut as द्यि and subsequently altered to द्ये

[8] The sense requires some reading like –प्यनिद्र कृत

[9] Read –स्तद्वश्य

[10] Metre of this and the next verse *Śārdūlavikrīdita.*

[11] Read –नमत्क्ष्मापाल–

[12] Read सवलिता–

[13] There is no indication of this being altered to कलेल्लॅलिया as supposed by Kielhorn

[14] These *aksharas* are quite clear in the impressions.

[15] An *anusvāra* wrongly incised on the top of this *akshara* has been cancelled

[16] Some letter, which was previously incised here, has been altered to मा. Kielhorn read क्रथाक्रमण–.

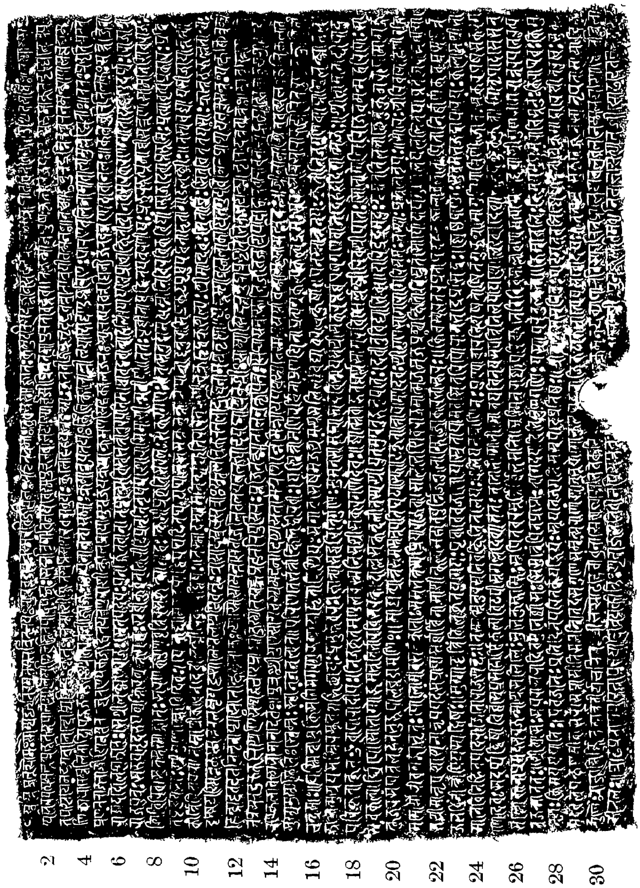
[17] Metre *Prithvī*

KAHLA PLATES OF SODHADEVA (VIKRAMA) YEAR 1135

Seal

(From a photograph)

First Plate



Second Plate

6 राज्यं ददौ लघुभ्रातु· । स श्रीलक्ष्मणराज· स्वे(श्वे)तपदं य पुनर्ज्जितवान् ।[1][।६।।*] तद्वन्से[2] विस्व(श्व)भर्त्ता तुरग[3]पतिमथो व(ब)द्धवान्वाहॢल यो यश्च प्राच्य[4]क्षितीन्द्रानवसरकरणख्यात-दोर्द्दण्डदर्प्प । राजा श्री-

7 राजपुत्र स भयभृदभयव्यक्तिरव्यक्तगर्व्वं खर्व्वीकुर्व्वन् किरीटिप्रभृतिनृपयशोरासि(शि)माशी-(सी)न्मनीषी ।।[5][७।।*] तत पृथ्वीनाथद्वितयवरणीय प्रभुरभूत्प्रमाथी स(श)त्रूणा समिति शिवराज.

8 शिवि(बि)रिव । सुतस्तस्माज्जात· स(श)रणकरुणावृत्तिरसक्त[त्क्ष्मा]नाथ[6] क्षेमी प्रकृतिसरल स(श)करगण ।।[7][८।।*] तत्सूनुर्द्धाम धाम्ना निधिरधिकधिया भोजदेवाप्तभूमि । प्रत्यावृत्य प्रकार[8] प्रथि-

9 तपृथुयसा(शा): श्रीगुणाम्भोधिदेव. । येनोद्दामैकदर्प्पद्विपघटितघटाघातससक्तमुक्तासोपानोद्दतुरा-सिप्रकटपृथुपथेनाहृता गौडलक्ष्मी. ।।[9][९।।*] तस्य च ज्यायसी जाया मूर्त्या

10 कीर्त्तिरिवापरा । नाम्ना श्रीकाचनदेवी[10] लक्ष्मीरिव मुरद्विष ।।[11][१०।।*] तस्मादस्यामनि-न्द्यद्युतिररितरुणीचक्रहृ[12]द्वक्रशल्य श्रीमान्देव सितार्च्चि सितविततयसा(शा) क्रान्तभूरुल्लभा[ख्य]· [।*]

11 दृष्टे यस्मिन्नकस्म(स्मा)त्तरलमृगदृशां मेखलाग्रथिव(ब)न्ध·[13] त्रासादस्त्र च स(श)त्रो स्खलति करतलादर्थिनामर्थतृष्णा ।।[14][११।।*] यद्भूम्या व्र(ब्र)ह्मलोकायितमुदधिमिव प्राप्य य च त्रसन्त पक्षच्छेत्तुर्म्म-

12 हेन्द्राद्द्रवदवनिभृतोप्यासते क्षेमभाज. । योसौ सामन्तसेवाजलिवलय[च]लत्पादपद्माश्रितश्री· साम्यात्सिदूरमुद्राप्रभृतिभिरुभय[15]क्ष्माभृतो दत्तवार्त्त· ।।[१२।।*] भ्रातृस्नेहाच्च ये-

13 न प्रसरदुरुकरिश्रेणिसघट्टचण्डप्राज्याजिख्यातखड्ग[16]प्रहतरिपुसि(शि)र पूजितक्ष्मातलेन [।*] क्लृपत[17] [सि]घासनस्थो[18] निजविजयिपदोद्धारधारावनीश ह्लत्यत्सेना[19]जयश्रीहठहृ-

14 रणकलाधाम भामानदे[व] ।।[१३।।*] पुत्र श्रीगुणसागरस्य मदनादेव्या(व्या) सतामग्रणी-र्न्नेमिर्न्न्यायपथस्य वेस्म(श्म) यस(श)सा धर्म्माम्भसामर्ण्णव ।।(।) श्रीमानाश्रितवत्सल कलि-कलावै–

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[1] Metre. *Āryā.*

[2] Read तद्वशे

[3] The *akshara ga* which was at first omitted is written below the line

[4] This word is quite clear in the impression Kielhorn read प्रा[ची]–

[5] Metre *Sragdharā.*

[6] Read –त्क्ष्मानाथ

[7] Metre *Śikhariṇī*

[8] The *visarga* is not cancelled here as thought by Kielhorn

[9] Metre. *Sragdharā*

[10] The metre requires a reading like श्रीकाचनादेवी

[11] Metre· *Anushtubh*

[12] Kielhorn's reading रचितफणी(णा)चक्रा[भृ]– is not supported by the estampages and gives no good sense

[13] Kielhorn, who read –ग्रथिद[न्त]·, added the note, 'I take *danta* to be used in the sense of a pin'. The *aksharas*, are clearly as transcribed here

[14] Metre of this and the two following verses· *Sragdharā*

[15] The word is clearly *-ubhaya*, not *-udaya* as read by Kielhorn.

[16] Kielhorn read सङ्ग here, but the first *akshara* is clearly *kha* as shown by the loop in its right limb.

[17] Originally क्लृपित . The vowel *i* of *pi* has been cancelled. Read क्लृप्त

[18] Read सिहासनस्थो

[19] Read –हृष्यत्सेना–.

15 मुख्यमुख्यस्थिति· स्थेम्न· स्थानन(म)नल्पता ।[1] परिणतेर्भर्त्ता क्षितेर्द्धीरधीः ।[2][।१४॥*] यस्चि(श्चि)न्तामणिरर्थिना प्रणयिना प्रत्यग्रकल्प[3]कल्पद्रुम सूर[4] सूरिसरोरुहो[5]रितरुणीवक्त्राब्जि(ब्जि)नी-

16 चन्द्रमाः ॥(।) यस्मिन्वासुकिसगिसगर[6]गुरुग्राहाहृतारिश्रिय. संगात्सेर्षमजश्र(स्र)मश्रुसलिल विद्याधरीचक्षुषा(षाम्) ॥[१५॥*] एतस्मात्तनय· कृती निजगुण[7]व्याप्ताखिलक्ष्मातल-

17 [भास्व]त्सुभ्रयस[8]स्तिरस्कृतशसि(शि)च्छाय प्रभुर्भूधर । कान्त्या स[च्च]रिति[9]र्गुणैः सुमनसामप्यास्पद विस्मये स श्रीस(श)करपूर्व्वं एष गणवान् देहट्टदि(दे)व्यात्मज [॥१६॥*] श्रीभामानाद्दीपादु-

18 परिकृतात्कृत इवापरो दीप । निजकृतमण्डलवेस्म(श्म)नि स[10] श्रीस(श)करगणो देव· ॥[11][१७॥*] ज्योत्स्नेवोद्गतपूर्णसागरविधोर्ल्लक्ष्मीरिव श्रीपतेः सौभाग्ये गिरिजेव मन्मथरिपोः सा(शा)-

19 खेव कल्पाघ्रिपे ।[12] सौभाग्योद्गमभूतिर्भा(भा)रवि[13]सरत्कन्दोल्लसत्कन्दली तस्य श्रीयुतमुग्धतुङ्गनृपते देवी[14] तु विद्याभिधा ॥[15][१८॥*] दारिद्रद्रुमदु खसततिलता च्छेत्तु[16] कुठारोपमो गर्ज्जं-

20 त्कुजरसघतूलहुतभुङ्भू(ग्भू)पालचूडामणि.॥(।)माद्यत्प्रान्तसमस्तभूपतिघटास्फोटे कृतान्तोपमो देव. श्रीगुणसागरो गिरिसम तस्या.[17] प्रसूतो नृप· ॥[१९॥*] सौ(शौ)रेः श्रीरिव रोहिणीव हि-

21 मगोगौं रीव गङ्गाभृत पौलोमीव स(श)तक्रतो· समभ[व*]त्तस्य प्रिया राजवा । सा लेभे शिवराजमात्मजमजप्रख्य क्षितौ विस्तु(श्रु)त सौ(शौ)र्यो(र्यौ)दार्यगुणालय ललितया पूतं गिरा सत्यया ।[।२०॥*]

22 स श्रीमान्नृपशाश(स)नान्नृपपद संप्राप्य सर्व्वार्थिनामाशी(सी)त्कल्पमहातरुर्न्निजकुलाम्भोजाकरे भास्कर. ॥(।) कि च स्फ(स्फा)रतरप्रतापदहनज्वालांवलीतापिता निर्व्वाण कथमप्ययुर्न्न

23 जलधि तीर्त्वापि यस्य द्विष. ॥[२१॥*] मुख्या दृ(वृ)त्ति किल कृतयुगे यः पृथावेव जा(या)तो यस्त्रेतायामवसितरिपौ रामभद्रे प्रसिद्धः । ज्येष्ठ पा[ण्डो][18] सुतमभज[त*] द्वापरे यः कलौ स श्रीभा-

24 माने विनिहतपदे[19] राजितो[20] राजशव्द·(ब्द) ॥[21][२२॥*] तस्मात्सूनुरसूनिव क्षितितले य.

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[1] This *danda* is redundant. Read –मनल्पतापरिणते–

[2] Metre of this and the following three verses *Śārdūlavikrīḍita*

[3] Omit कल्प

[4] Kielhorn's proposal to alter सूर to शूर is unnecessary as the word means 'the sun' here.

[5] The *mātrā* on *h* is not cancelled as supposed by Kielhorn

[6] These *aksharas* are quite clear in the impression Kielhorn read मग(द)र–

[7] Originally गुणे–, altered to गण–

[8] Read भास्वच्छुभ्रयश–

[9] Kielhorn read [श्]द्धचिति–, but the first *akshara* is clearly स and the second probably च्च

[10] The *anusvāra* on स is cancelled

[11] Metre *Āryā*

[12] Read कल्पाघ्रिपे

[13] This *akshara* is clear in the impression Kielhorn read वै(वि)सर–

[14] Read नृपतेर्देवी

[15] Metre of this and the following three verses *Śārdūlavikrīḍita*

[16] Read छेत्तु

[17] Read गिरिसमरतस्या

[18] The *mātrā* on ण्ड appears to be wrongly cancelled

[19] Read विनिहितपदो

[20] Read राजते The change does not appear to have been made in the original.

[21] Metre *Mandākrāntā*

पालयन(न्)[1] प्राणिन· पुण्याचारविशेषतोषितगुरुग्रामो गुणिग्रामि(म)णी[2][।*] । जात सं(श)-
कर एष स(श)करग-

25 णो देव सदर्प्पद्विषा विध्वसे[3] प्रसह्योर्थिकल्पविटपी सूगल्लदेव्यां तत [4][॥२३॥*] ततो भीमो
भीमो[5] नयविनयसपत्तिनिलयो यशोलेख्यादेव्यास्तनय इव कुन्त्याम्पितृपदे[6] । स(ह)सन्

26 सल्लोकाना प्रमदभरजन्माश्रुसलिलै. सु(शु)भै[*] कुम्भा[म्भो*]भि स्नपितवरमूर्त्तिर्व्विल-
सति ॥[7][२४॥*] अस्मिन् रा[ज्य][8]परिच्युते विधिवसा(शा)ल्लावण्यवत्यामभूद्देव्यां श्रीगुण-
सागरान्नरपतेरुत्प-

27 न्नजन्मा तत ॥(।) श्रीव्यास स परास(श)रादिव मुनेर्व्यास सिसुत्वेपि न प्राप्ता.[9] त्यागदया-
दिभिर्ग्गुणगणै [10]यस्यापरे तुल्यता(ताम्) ॥[11][२५॥*] किम्वा[12]व(ब)लि. किमयमुष्णमरा(री)-
चिसूनु कि राघव किमु

28 [नृग] किमय ययाति । एव जनै प्रतिदिनं परितर्क्कयद्भिर्यं स्तूयते जगति स[13] स्वपदे प्रति-
ष्ठ [14]॥[२६॥*] श्रीमान् स स्वपितु [15] प[दे] गतवति ज्येष्ठे द्वितीये क्रमाद्वारे शीतरुचे.
सुधा-

29 सुधवले पक्षेष्टमीवासरे । सप्तासी(शी)तिसमन्विते दस(श)गुणे सम्वत्सराणा[16] शते भूयो गोकु-
लघट्टभाजि कटके भात्येष लव्धो(ब्धो)दय. ॥[17][२७॥*] तत्पुत्र सुकृतैर्ज्जनस्य नृपतामासादित.
[स्वै]-

30 र्गुणै [18] राजा निर्ज्जितकार्त्तवीर्यचरित· श्रीभ[19]सोढदेवोधुना । सत्यत्यागविवेकविस्मयनयव्यापार-
विस्फारितप्रालेयाचलचूलनिर्म्मलयशोधौतत्रिलो-

31 कीतल. ॥[२८॥*] प्रौढप्रतापपरि[ता]पभयादि[वे]यं कीत्ति (र्त्ति)[20] श्रृ(श्रि)ता जलनिधीनपि
सप्त तूर्ण्ण(र्ण्णम्) । लक्ष्मी पुनर्ज्जलधिमध्यनिवाससैत्यात्[21] श्रीसोढदेवचरण स(श)र-

Second Plate

32 ण प्रयाता ॥[22][२९॥*] श्रीमत्सोढदेवोयं सरयूपारजीवित(तम्) । विदुषामग्रणी[*] सू(शू)रो

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[1] Originally पालियन altered to पालयन.

[2] These letters are clear in the impression. Kielhorn however read गुणग्राहिणा

[3] I fail to see any sign of correction here.

[4] Metre *Śārdūlavikrīdita.*

[5] These letters are quite clear. Kielhorn, however, read भीमोभीष्टो.

[6] Read कुन्त्या पितृपदे The change may have been made in the original

[7] Metre *Śikharinī*

[8] Originally राज्या-, changed to राज्य-

[9] Read शिशुत्वेपि न प्राप्तास्त्याग-

[10] Read गणैर्यस्या-

[11] Metre: *Śārdūlavikrīḍita*

[12] Read किं वा

[13] Read स्वपदप्रतिष्ठ Kielhorn who took सस्वपदे as one word, thought that *Sasva* was perhaps the name of a person *Ep Ind.,* Vol. VII, p. 86, n 5.

[14] Metre· *Vasantatilakā*

[15] Here also Kielhorn takes सस्वपितु as one word.

[16] Read सवत्सराणा

[17] Metre of this and the following verse *Śārdūlavikrīdita.*

[18] Read गुणै राजा

[19] This *akshara* is redundant. Kielhorn read it as स

[20] Kielhorn read परिताप[चयारि]भूपकीर्त्ते, but the *aksharas* are clearly as transcribed above.

[21] Read शैत्याच्.

[22] Metre. *Vasantatilakā*

धर्म्मरासि (शि) प्रजेस्व(श्व)र. ॥३०[॥*][1] स्वस्ति । धुलिआघट्टसमावासात् ।[2] परमभट्टा-
रकमहाराजा-

33 धिराजपरमेस्व(श्व)रश्रीमर्यादासागरदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा[ज]परमेस्व-
(श्व)रपरममाहेस्व(श्व)रश्रीमत्सोढदेवपादा. कल्याणिन । महाराज्ञी ।

34 महाराजपुत्र । महासान्धिविग्रहिक । महामहतक । महाप्रतीहार । महासेनापति । महा-
अक्षपटलिक[3] । महासाधनिक । महाश्रेष्ठि । महादानिक । महापाञ्चकुलिक[4] । सौ(शौ)-
ल्किक । गौल्कि(ल्मि)क ।

35 घट्टपति ।[5] तरपतिविषयदानिक । दुष्टसाधक । खण्डवाल । व(ब)लाधीरप्रभृतीन् समस्त-
राजपुरुषान् भट्ट । माकुतिक । महत्तमप्रमुखान् जनपदादीश्च[6] । मानयन्ति । वो(बो)धयन्ति ।
समाज्ञापय-

36 न्ति च । यथा । विदितमस्तु भवता(ताम्) । गुणकलविषयप्रतिव(ब)द्धटीकरिकायां पूर्व्वे अ-
न्ताढ[7] । उत्तरे टीकरि । दक्षिणे अवडचण । पश्चिमे चन्दुलिआ । अत्र चतुराघाटाभ्यन्तरे
महिआरिपाटक । असथीपाट-

37 क । थिउलपाटक । वणिआपाटक । दुआरिपाटक । च्छिडाडाटेम्भाक्षेत्रेषु देवकुटीकाष्ठपरिमित-
विन्सति[8]नालुकपरिमाणा भूमि ॥ अङ्केनापि भूमिनालू २० भूमिरिय सजलस्थला । सा-

38 [म्र][9]मधूका सि(स)वनवाटिका सगर्त्तोषरा । सलोहलवणाकरा । सगोप्रचारतृणपूरितचतु सीमा-
पर्यन्ता । समस्तभागभोगकरराजप्रत्यादायसमेता । अकिञ्चिद्ग्रा[ह्या] । अचाटभटप्रवेसा(शा)

39 परिहृतसर्व्वपीडा । आचन्द्रार्क्कक्षित्युदधिसमकाल चतुस्त्रिन्सत्सम्वत्सरा[10]धिकैकादस(श)स(श)-
तसम्वत्सरे[11] पौषमासि सु(शु)क्लसप्तम्या रविदिने ।[अ]द्योत्तरायणसक्रान्तौ महानदीगण्डक्या वि-

40 धिवत् स्नात्वा आचम्य इष्टदेवतापूजासमनन्तरं सदर्भतिलोदकपाणिना मातापित्रोरात्मनश्च
पुण्ययसो(शो)भिवृद्धये परलोकश्रेयोर्थं च । महुआलीकीयपण्डितनीम्वो(म्बो)पुत्रका-

41 स्य(श्य)पगोत्रत्रिप्रवरवाजसनेयसा(शा)खिपण्डितच्छाच्छी(छी) । माथुरदीक्षितरामपुत्रधौम्रगो-
त्रत्रिप्रवरव(ब)ह्वृचसा(शा)खिदीक्षितगौतम । हस्तिग्रामीयदीक्षितश्रीधरपुत्रपारास(श)-
र[12]गोत्रत्रिप्रवरमा-

42 ध्यदिनसा(शा)खिअग्निहोत्रिभास्कर । निखतीग्रामीयदीक्षितदेवेस्व(श्व)रपुत्रकुसि(शि)कगो-
त्रत्रिप्रवरमाध्यदिनसा(शा)खिअग्निहोतृ(त्रि)वाह्मट । माथुरव्रा(ब्रा)ह्मणदेवधरपुत्रधौम्रगो-
त्रत्रिप्रवरव(ब)ह्वृच-

43 सा(शा)खिद्विवेदिमाल्हे । तालीकीयपण्डितगदाधरपुत्रसावर्ण्णगोत्रपञ्चप्रवरच्छन्दोगसा(शा)-

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[1] Metre *Anushtubh*

[2] This and the following signs of punctuation in ll 32—35 are superfluous.

[3] Read महाक्षपटलिक-

[4] Kielhorn read पान्धाकुलिक The second *akshara* is similar to the third one in कुलाञ्चा in l 44, below, which also Kielhorn read as न्धा, but the reading of which is now perfectly certain. See पुर कुलाञ्चामकरोन्मुनीन्द्र in l 20 of No 51 (p 271, above)

[5] This *danda* seems to have been struck out

[6] There is a superfluous *danda* between पदा and दीश्च, which may have been cancelled.

[7] Kielhorn read this word as अन्नाढ, but the subscript letter of the second *akshara* is clearly *t*. The marks of punctuation from here up to -स्माभि in l 47 are superfluous.

[8] Read विशति-.

[9] Read साम्र-

[10] Read चतुस्त्रिशत्सवत्सरा-

[11] Read -सवत्सरे

[12] There is no indication of this being changed to परासर

खिपण्डितदान्दू । साङ्कस[स्था]नीयवृ(बृ)हस्पतिपुत्रकात्यायनगोत्रत्रिप्रवरव(ब)ह्वृचसा(शा)-
खिव्रा(ब्रा)ह्मणमाढ ॥

44 कुलाञ्चा(ञ्ची)य[1]महानन्दपुत्रश्रीसा(शा)ण्डिल्यगोत्रत्रिप्रवरच्छन्दोगसा(शा)खिपण्डितजालू ।
नागरपण्डितमाहिल्लपुत्रको(कौ)ण्डिन्यगोत्रत्रिप्रवरच्छदोगसा(शा)खिपण्डितभास्कर। कटौघनग्रामी-
यपडि-

45 तभोगूपुत्रराहुलगोत्रत्रिप्रवरव(ब)ह्वृचसा(शा)खिपण्डितसीधू । कहल्लीयभट्टसुन्दरपुत्रभारद्रा-
(द्वा)जगोत्रत्रिप्रवरव(ब)ह्वृचसा(शा)खिभट्टसि(शि)वदास । कहल्लीयत(भ)ट्टजाखूपुत्रभार-
द्वाजगोत्रत्रिप्रव-

46 रव(ब)ह्वृचसा(शा)खितिहुयणसीह। कहल्लीयभट्टजाखूपुत्रभारद्वाजगोत्रत्रिप्रवरव(ब)ह्वृस(च)-
सा(शा)खिगोविन्दायिच्च । टीकरिकीयय(भा)स्करपुत्रकृष्णात्रगोत्र[2]पचप्रवरयजु सा(शा)खि-
व्रा(ब्रा)ह्मणसकरदेवे-

47 भ्यश्चतुर्द्दस(श)व्रा(ब्रा)ह्मणेभ्यो यथालिखितगोत्रप्रवरादिभ्य पाटिकया विभज्य सा(शा)सनी-
कृत्य सप्रदत्ताऽस्माभि ॥ सर्व्वैरेव भवद्भिरनुमन्तव्या । तन्निवासिजनपदैश्चामीषा आज्ञास्र(श्र)-
वणवि-

48 धेयीभूय समस्तभागभोगकरहिरण्यप्रत्यादायान् ददद्भि सुख स्थातव्य(व्यम्) ॥ अत्र विभागे
पण्डितच्छाच्छीकस्य[3] भूमिनालु १॥ व्रा(ब्रा)ह्मणगौतमस्य भूमिनालु १॥ तथा भास्करस्य

49 नालु १॥ माल्हेकस्य भूनालु १॥ दान्दूकस्य नालु १॥ माढस्य नालु १॥ द्विभास्करस्य[4] नालु १॥
सीधूकस्य नालु १॥ सि(शि)वदासस्य नालु १॥ वाह्मटस्य नालु १ जालूकस्य नालु १

50 तिहुयणसीहस्य नालु ०॥। गोविन्दायिच(च्च)स्य नालु ०॥। संकरदेवस्य वसत्या सह भूमिनालु ३
एव व्रा(ब्रा)ह्मण १४ भूमिनालु २० [।*] दानमेतत् सर्व्वैरेवास्मद्वन्सजै[5] परि-

51 पालनीय(यम्) ॥०॥ तथा च धर्म्मस्लो(श्लो)का. ॥ स(श)ख भद्रासन च्छत्र[6] वरास्वा(श्वा)
वरवारणा । भूमिदानस्य चिह्नानि फलमेतत्पुरन्दर[7] ॥१॥ सर्व्वेषामेव दानानामेक[ज]न्मानुग

52 फल(लम्) । हाटकक्षितिगौरीणा सप्तजन्मामु(नु)ग फल(लम्)॥२ ॥भूमिं य प्रतिगृह्ला(ह्णा)ति
यश्च भूमि प्रयच्छति [।*] उभौ तौ पुण्यकर्म्माणौ नियतो(त) स्वर्ग्गगामिनौ ॥३॥ पष्ठि(ष्टि)
वर्षसह-

53 श्रा(स्रा)णि स्वर्ग्गे तिष्ठति भूमिद । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥ स्वदत्ता
परदत्ता वा यो हरे[त्तु व]सु[न्ध]रा[8]। स विष्ठाया कृमिर्भूत्वा पितृभि सह पच्यते [॥*]५[॥*]

54 गामेका स्वर्ण्णमेक वा भूमेरप्येकमगुल(लम्) । हरंन्नरक[9]मायाति यावदाहूत[10]सप्लव(वम्)॥६॥
स्वदत्ता परदत्ताम्वा[11] यत्नाद्रक्ष युधिष्ठिर । मही महीभृता श्रेष्ठ दानात्[12] श्रेयो-

55 नुपालन(नम्) ॥७॥ अह राघव मार्क्कण्ड. सप्तकल्पानुजीवक । न स्रु(श्रु)तो न मया दृष्ट:

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[1] Kielhorn doubtfully read *K[u]lāndh[ī]ya*, but the name of the place must be read as *Kulāñcha* or *Kulāñchā* in view of l 20 of No 51 above.

[2] Read –कृष्णात्रेयगोत्र–

[3] Read पण्डितच्छाछीकस्य

[4] *I e*, द्वितीयभास्करस्य

[5] Read –स्मद्वशजै

[6] Read छत्र

[7] Metre of this and the following eight verses *Anushtubh*.

[8] Read वसुन्धराम्

[9] Read हरन्नरक–

[10] Read यावद्भूत–

[11] Read परदत्ता वा

[12] Read दानाच्

स्वयं दत्तापहारकः ॥८॥ व(ब)हुभिर्व्वसुधा दत्ता राजभिः सगरादिभि· [।*]
56 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥९॥ इति कमलदलाम्वु(म्बु)लोलां[1] श्रिय-
मनुचिन्त्य [मनुष्य*]जीवित च । सकलमिदमुदाहृतं च वु(बु)द्ध्वा न हि पुरुषै
57 परकीर्त्तयो विलोप्या [2] ॥१०॥ सम्वत्[3] ११३५ चैत्रव(ब)हुलषष्ठ्या ॥ रविदिने । लिखितोय
ताम्व्र(म्र)पट्ट आदेसनैवधिक[4]श्रीजनकेनेति ॥ ○ ॥
58 ॥ थ ॥ थ ॥ ॥ थ ॥ मगल महाश्री ॥ थ ॥
59 स्वहस्तोयं महाराजाधिराजश्रीमत्सोढदेवस्य ॥

Seal

श्रीमत्सोढदेवस्य ।

TRANSLATION

Success! Hail!

(Verse 1) There was (*born*) the **moon**, the son of Atri, the source of nectar, and the crest-jewel of the conqueror of the god of love, who, being possessed of gentle lustre, dispels darkness. From him was born **Budha** possessed of greater fortune, who, being a repository of knowledge as stainless as night-lotuses, has attained the (*highest*) limit of eulogy in the midst of a host of planets.

(V 2) His offspring was **Purūravas**, the lord of the world, the repository of lustre (*and*) the abode of humility, whose lotus-like feet were kissed by the crest-jewels of numerous kings, (*and*) who had (*always*) in front of him his beloved Urvaśī.

(V 3) The wise **Nahusha** was born from him,[5] who, having practised a lot of penance, deprived the god Indra of his sleep, making him falsely apprehensive of losing his position [6] In his race was (*born*) **Haihaya,** who bore the yoke of the earth (*surrounded by*) the seven oceans which he had conquered His descendant was the king **Kṛitavīrya,** the guardian of the path (*i e*, religion) laid down by the three Vēdas.

(V. 4) From that lord was (*born*) the illustrious **Arjuna,** the son of Kṛitavīrya, the dust of whose lotus-like feet was mingled with the lustre of the crest-jewels of the princes who were constantly bowing to them, who, being the foremost among the mighty, successively overthrew with the slightest effort, ever since his childhood, peerless princes who had the fever of arms.[7]

(V 5) In the family descended from him there was born one, the dust of the pair of whose lotus-like feet fell on the heads of rows of kings bowing to him, who occupied **Kālañjara** in order to overrun gradually and conquer **Ayōmukha;** and who was wild fire to the old forest which was the active army of the enemy

(V 6) He, the ornament of the **Kalachuris,** having subdued his adversaries, made over the kingdom to his younger brother He, the illustrious **Lakshmaṇarāja,** in turn conquered (*the country of*) **Śvētapada.**

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[1] Read कमलदलाम्बुबिन्दुलोला

[2] Metre *Pushpitāgrā*

[3] Read सवत

[4] Read आदेशनैबधिक-

[5] According to the Purānas, Nahusha was a grandson, not a son, of Purūravas, being the son of Āyu, see, *e g*, *Agnipurāna*, ch 274, v 16.

[6] Nahusha himself actually lost the position of Indra, but this verse being in praise of him, the expression *nija-pada- etc*, is to be taken with *Indrah* See above p 386, n. 8

[7] *I e*, who were proud of their valour.

(V 7) In his family there was (*born*) thereafter that wise **Rājaputra,** the supporter of the world, who imprisoned **Vāhali,** the lord of horses; the pride of whose arms was made manifest when he allowed no respite to the king of the East; (*and*) who, (*though*) he gave security from fear to frightened persons and lowered the mass of fame of Kirītin (Arjuna) and other kings, showed no pride

(V. 8) From him was (*born*) the king **Śivarāja,** who resembled Śibi, and destroying the enemies in battle, was sought after by both the kings [1] From him was born the son, the king **Śaṅkaragaṇa (I),** who enjoyed peace, was straightforward by nature and often kind to those who sought his help.

(V 9) His son was the illustrious **Guṇāmbhōdhidēva (I)** of well-known and abundant fame, the receptacle of prowess (*and*) the treasure of superior intelligence, who obtained (*some*) territory from Bhōjadēva, who dragged the fortune of the **Gauḍa** (*king*) along the well-known and wide path of his sword which, being uneven, formed a staircase with the pearls sticking to it as it struck arrays of mighty and vehement elephants

(V 10) His elder wife was named the illustrious **Kāñchanadēvī,** (*who was to him*) as Lakshmī is to Vishnu, and was as it were his fame incarnate

(V 11) By him was (*begotten*) on her the illustrious king of blameless lustre named **Ullabha,** who, (*like*) the white-rayed (*moon*), overran the earth spreading his white fame, and was the barbed arrow in the hearts of multitudes of enemies' wives; at the sight of whom the tie of the girdles of (*ladies*), who had tremulous deer-like eyes suddenly became loose, missiles dropped through fear from the hands of the enemies and greed for wealth disappeared from (*the minds*) of suppliants.

(V. 12) His[2] country became (*happy*) like the world of Brahmā. Having reached him, the princes, (*who were*) running away through fear, obtained security as mountains flying away from the great Indra did when they reached the ocean. He, to whose lotus-like feet, moving amidst circles of hands folded in service by feudatories, resorted the goddess of fortune, granted security impartially to the princes of both the parties by (*royal charters marked with*) vermilion seals and such other means.

(V 13) He,[3] who worshipped the surface of the earth with the heads of his enemies which he cut off with his famous sword in numerous battles which were dreadful with the clash of marching arrays of huge elephants, placed on the throne, through fraternal affection, **Bhāmānadēva (I),** who was skilful in forcibly wresting away the goddess of victory from the forces of the king of **Dhārā,** which were rejoicing at (*the prospect of*) regaining their victorious position

(V 14) He, the son of the illustrious **Guṇasāgara (I)** from **Madanādēvī,** was the foremost among the good, the edge of the path of righteousness, the abode of glory (*and*) the ocean of the water of piety. Being possessed of fortune, he was kind to those who sought shelter with him, was the chief resort (*of fine arts*) in the midst of aversion to them due to the Kali age, (*and*) the abode of stability which reached the highest limit (*as he was*) the firm-minded lord of the earth

(V 15) He was a wish-fulfilling jewel to the needy, a new *kalpa* tree to the suppliants, the sun to the lotuses which were the learned men, and the moon to the lotus-plants which were the faces of the enemies' young wives. During his reign, tears flowed incessantly through jealousy from the eyes of the wives of the Vidyādharas owing to his contact with the goddess of fortune whom he snatched away from his enemies, the mighty aquatic

[1] *I e*, kings hostile to each other.

[2] In the original this is a relative clause, qualifying *Ullabha* mentioned in v. 11.

[3] This and also v 15 are relative clauses in the original.

animals, in the course of his fight with Vāsuki.[1]

(V 16) His son, the wise prince (*and*) the lord of the earth, who by his brilliant white fame (*spreading*) on the surface of the earth which was pervaded by his excellences, surpassed the lustre of the moon,—the noble one who by his splendour and merits became an object of wonder even to gods,—was the illustrious **Śaṅkaragaṇa**[2] **(II)**, the son of **Dēhaṭṭadēvī.**

(V 17) That illustrious king **Śaṅkaragaṇa (II)** was born from the illustrious **Bhāmāna,** as from a raised lamp is lighted another, in the house of the kingdom won by him

(V. 18) Of that illustrious king **Mugdhatuṅga**[3] there was a queen named **Vidyā,** as moonlight is of the full moon rising from the ocean,[4] as Lakshmī is of Vishnu, as Pārvatī, in respect of good fortune, is of Śiva, as a branch is of the *kalpa* tree,—being the *kandalī* plant shining with its bulbous roots which spread about through great prosperity springing from good fortune

(V 19) From her was born the king, the illustrious **Guṇasāgara (II),** the crest-jewel of princes, who resembled a mountain (*in firmness*); who was like an axe in cutting the creeper of incessant suffering (*resting*) on the tree of poverty, who was fire to the cotton-wool which was the roaring herd of elephants; who was like the god of death in destroying the host of all the neighbouring arrogant princes.

(V 20) His beloved (*wife*) was **Rājavā** as Lakshmī is of Vishnu, as Rōhiṇī is of the moon, as Gauri is of Śiva, and as Paulōmī is of Indra. She obtained a son named **Śivarāja (II)** who resembled Brahmā and was well-known on the earth, being the abode of the merits, (*viz.*,) valour and generosity, and being sanctified by truthful and charming speech.

(V 21) He, having obtained the royal position by the order of the king, became the great *kalpa* tree to all suppliants and the sun to the cluster of lotuses which was his family Moreover, his enemies, who were oppressed by the rows of flames from the fire of his great prowess, did not, somehow, feel cool even after crossing the ocean.

(V 22) The title of king, which primarily applied to Prithu in the Krita age, which became well-known in (*the case of*) Rāmabhadra whose enemies were destroyed in the Trēta (*age*), which resorted to the eldest son of Pāndu in the Dvāpara (*age*), shines,[5] having obtained a footing in the illustrious **Bhāmāna (II)**

(V 23) From him afterwards was born of **Sūgalladēvī** a son (*named*) **Śaṅkara-gaṇa (III),** who, gladdening a multitude of elders by his specially pious conduct and being the foremost among virtuous persons, took care of (*all*) creatures as of his (*own*) life The king was (*like*) Śankara, capable of destroying (*his*) arrogant foes, and was the *kalpa* tree to the suppliants

(V 24) Then there shone, on the throne of his father, **Bhīma,** the son of the queen **Yaśōlēkhyā,** (*who was*) like Bhīma, the son of Kuntī, being the abode of political wisdom, humility and fortune, (*and*) who smiling had his beautiful person bathed (*at the time of his coronation*) with the auspicious waters (*poured*) from jars as also with tears of good persons due to excessive joy.

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[1] The significance of this description is not clear to me

[2] *Lit*, he who has *gana* preceded by *śrī-Śankara*, *i e*, who is named *śrī-Śankaragana*

[3] *Mugdhatunga* thus appears to be another name of Śankaragana (II)

[4] If the meaning is as given above, the correct compound would be *sāgar-ōdgata-pūrnna-vidhōḥ*

[5] The present tense is wrongly used for the past as the present inscription does not belong to the reign of Bhāmāna II

(V. 25) When he lost his kingdom through (*adverse*) fate, there was born the illustrious **Vyāsa** to the queen **Lāvaṇyavatī** from the king, the illustrious **Guṇasāgara (III)**[1] as Vyāsa was born from the sage Parāśara; with whom even in his childhood, others did not attain resemblance in the multitude of excellences such as charity (*and*) compassion

(V 26) Who being established on his throne is extolled[2] by the people who, day after day, are conjecturing as follows·—'Is he Bali ? Or is he the son of the sun? Or is he Rāghava or Nṛiga? Or is he Yayāti ? '

(V. 27) The illustrious one shines, having been installed on the throne of his father at the capital **Gōkulaghaṭṭa, on the day of the moon on the eighth day (tithi) in the fortnight, very bright like plaster, in the second Jyēshṭha in a century of years multiplied by ten together with eighty-seven** (*i e, in the year one thousand and eighty-seven*).

(V 28) His son, the illustrious **Sōḍhadēva**, who became king through the religious merit of the people and has surpassed the deeds of Kārtavīrya by his merits, has now whitened the surface of the three worlds with his fame which is stainless like the peaks of the snowy mountain and is spread around by truthfulness, charity, discrimination, pride, political wisdom and activity.

(V. 29) (*His*) fame has speedily resorted to the seven oceans as if through fear of (*being oppressed by*) the heat of his mighty prowess, the goddess of fortune, on the other hand, has sought shelter with the feet of the illustrious **Sōḍhadēva** through cold due to her living in the midst of the ocean.

(V 30) The illustrious **Sōḍhadēva**, the very life of the country on the other side of the **Sarayū**, is a brave and pious king, the foremost among learned people.

(Line 32) Hail! From (*the camp*) fixed at **Dhuliāghaṭṭa**—the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Sōḍhadēva**, a devout worshipper of Mahēśvara, who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Maryādāsāgaradēva**, (*being*) prosperous, honours, informs and commands all royal officials such as the *Mahārājñī*, the *Mahārājaputra*, the *Mahāsāndhivigrahika*, the *Mahāmahantaka*,[3] the *Mahāpratīhāra*, the *Mahāsēnāpati*, the *Mahākshapaṭalika*,[4] the *Mahāsādhanika*,[5] the *Mahāśrēshṭhin*,[6] the *Mahādānika*,[7] the *Mahāpāñchakulika*,[8] the *Śaulkika*,[9] the *Gaulmika*,[10] the *Ghaṭṭapati*,[11] the *Tarapati*,[12] the *Vishayadānika*,[13] the *Dushṭasādhaka*,[14] the *Khandavāla*, the *Balādhīra*[15] and others and the people of the country

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[1] See above p 384, n 1.

[2] Here and in the following verse also the verb is required to be in the past tense as the present inscription belongs to the reign of Vyāsa's successor

[3] Elsewhere this official title appears in the form *Mahāmahattaka*, see l 1 of No 47, above

[4] The Chief Officer in the Department of Records

[5] As *sādhana* means an army, this may be a military officer lower in rank than the *Mahāsēnāpati*.

[6] The Chief Banker

[7] The Head of the Department of Charity.

[8] This may perhaps be the Head of the Department of Panchāyats.

[9] The Customs Officer

[10] 'The Chief of a troop' (Monier-Williams)

[11] The Officer in charge of landing stations.

[12] The Officer in charge of ferries.

[13] Perhaps *Vishayādānika* is the correct form of the title. This officer probably collected the revenue (*ādāna*) of the district

[14] The Mentor of criminals

[15] I have not come across the name of these two officials elsewhere

headed by the *Bhatta*, the *Mākutika*[1] and the *Mahattamas* :—

(L 36) "Be it known to you! The land measuring twenty *nālukas*[2], in figures also 20 *nālus* of land, by the rod of the temple, in the fields situated in (*the villages*) **Mahiāripāṭaka, Asathīpāṭaka, Thiulapāṭaka, Vaṇiāpāṭaka, Duāripāṭaka** (*and*) **Chhiḍāḍāṭēmbhā** within the four boundaries, (*viz*,) **Antāḍha** on the east, **Ṭīkari** on the north, **Avaḍachaṇa** on the south (*and*) **Chanduliā** on the west, in (*the sub-division of*) **Ṭīkarikā** included in the *vishaya* of **Guṇakala**,—this land together with soil and water, together with mango and *madhūka* trees, together with woods and gardens, together with pits and barren lands, together with iron and salt mines, limited by the four boundaries marked by pasture-lands full of grass, together with all shares, enjoyment, taxes and royal cesses, not subject to (*the payment of*) any dues, not to be entered by *chātas* and *bhatas*, free from all annoyance, and lasting as long as the sun, the moon, the earth and the ocean will endure,—has been granted by us taking *kuśa*, sesamum and water in hand, after bathing duly in the great river **Gaṇḍakī,** sipping water and worshipping the favourite deity on (*the occasion of*) the **Uttarāyaṇa-saṅkrānti,** today **Sunday, the seventh** (*tithi*) **of the bright fortnight of the month Pausha in the year eleven hundred increased by thirty-four years** for increasing the religious merit and fame of (*Our*) mother and father and Ourself, after dividing it (*i e*, the land) with the *pātikā*[3] and recording as a grant to the fourteen Brāhmaṇas with their *gōtras* and *pravaras* as specified (*below, viz*,)—the *Pandita* Chhāñchhi of the Vājasanēya *śākhā* and Kāśyapa *gōtra* with three *pravaras*, the son of the *Pandita* Nimbō of **Mahuālī**; the *Dīkshita* Gautama of the Bahvṛicha (Ṛigvēda) *śākhā*, (*and*) the Dhaumra *gōtra* with three *pravaras*, the son of the *Dīkshita* Rāma of **Mathurā**; the *Agnihōtrin* Bhāskara of the Mādhyandina *śākhā* (*and*) Parāśara *gōtra* with three *pravaras*, the son of the *Dīkshita* Śrīdhara of **Hastigrāma**; the *Agnihōtrin* Vāhmata of the Mādhyandina *śākhā* (*and*) Kuśika *gōtra* with three *pravaras*, the son of the *Dīkshita* Dēvēśvara of **Nikhatīgrāma**, the *Dvivēdin* Mālhē of the Bahvṛicha *śākhā* (*and*) Dhaumra *gōtra* with three *pravaras*, the son of the Brahmana Dēvadhara of **Mathurā**, the *Pandita* Dāndū of the Chhandōga *śākhā* (*and*) Sāvarna *gōtra* with five *pravaras*, the son of the *Pandita* Gadādhara of **Tālī**; the Brāhmana Mādha of the Bahvṛicha *śākhā* (*and*) Kātyāyana *gōtra* with three *pravaras*, the son of Bṛihaspati of **Sāṅkasasthāna**; the *Pandita* Jālū of the Chhandōga *śākhā* (*and*) the illustrious Śāṇḍilya *gōtra* with three *pravaras*, the son of Mahānanda of **Kulāñcha**, the *Pandita* Bhāskara of the Chhandōga *śākhā* (*and*) Kaundinya *gōtra* with three *pravaras*, the son of the *Pandita* Māhila of **Nagara**, the *Pandita* Sīdhū of the Bahvṛicha *śākhā* (*and*) Rāhula *gōtra* with three *pravaras*, the son of the *Pandita* Bhōgū of the **Kaṭaughanagrāma**, the *Bhatta* Śivadāsa of the Bahvṛicha *śākhā* (*and*) Bhāradvāja *gōtra* with three *pravaras*, the son of the *Bhatta* Sundara of **Kahalla**; Tihuyanasīha of the Bahvṛicha *śākhā* (*and*) Bhāradvāja *gōtra* with three *pravaras*, the son of the *Bhatta* Jākhū of **Kahalla**, Gōvindāyichcha of the Bahvṛicha *śākhā* (*and*) Bhāradvāja *gōtra* with three *pravaras*, the son of the *Bhatta* Jākhū of **Kahalla**; (*and*) the Brāhmana Śankaradēva of the Yajus *śākhā* (*and*) Kṛishnātrēya *gōtra* with five *pravaras*, the son of Bhāskara of **Tīkari** This should be consented to by all of you. And the people residing in these (*villages*), submitting to them by listening to their commands and paying all shares, enjoyment, taxes (*and*) dues in gold (*coins*) should live happily

[1] The lexicons give *makuti* in the sense of 'an edict addressed to Śūdra' So this may be a village officer corresponding to the Police Patel in the Bombay State

[2] As Kielhorn has shown, *nāluka* or *nālu* is apparently derived from the Sanskrit *nalva*, a measure of distance equal to 400 (or according to others, 100 or 120) cubits

[3] *Pātikā* corresponds to the *Pattikā* (a share of land) used in several places in No 34, above

(L 48) In this division, the *Pandita* Chhāñchīka gets land (*measuring*) *nālus* 1½ ; the Brāhmaṇa Gautama, land (*measuring*) *nālus* 1½, similarly Bhāskara, *nālus* 1½, Mālhē, land (*measuring*) *nālus* 1½ , Dāndū, *nālus* 1½, Mādha, *nālus* 1½ , the second Bhāskara, *nālus* 1½; Sīdhū, *nālus* 1½ , Śivadāsa, *nālus* 1½, Vāhmata, *nālu* 1 , Jālū, *nālu* 1 ; Tihuyanasīha, *nālu* ¾, Gōvindāyichcha, *nālu* ¾ ; Śankaradēva, land (*measuring*) *nālus* 3, together with a habitation—in all Brāhmanas 14 (*and*) *nālus* of land 20.

(L 50) This gift should be preserved by all the descendants of our family".

(*On this point*) there are the (*following*) verses about duty—

(*Here follow ten benedictive and imprecatory verses*)

(L 57) **On Sunday, the sixth (tithi) of the dark fortnight of Chaitra in the year 1135,** this copper-charter has been written by the *Ādēśanaibandhika,* the illustrious **Janaka** * * * May there be bliss and great prosperity !

(L 59) This is the sign-manual of the *Mahārājādhirāja,* the illustrious **Sōḍhadēva.**

Seal

Of the illustrious **Sōḍhadēva**

No 75, Plate LXIII

RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

THIS **copper-plate** was discovered somewhere in the Raipur District in the Chhattisgarh Division of Madhya Pradesh in 1945. It was sent to the Government Epigraphist for India by the Hon Secretary, Mahākāntāra Historical Society, Raipur I edit the inscription here from an excellent impression which I owe to the kindness of the Government Epigraphist.

This is the **last plate** of its set which originally probably consisted of two plates. The first plate is not forthcoming now Such plates are usually connected by one or two rings, but the present plate does not contain any holes for such rings. A small triangular piece has been broken away from the upper right corner, but the *aksharas* so lost can be supplied from the corresponding portion of the Amōdā plates.[1] In other respects the plate is in a state of good preservation It measures 10 7″ broad and 6.5″ high and weighs 40 *tolas*

The **characters** are Nāgarī The average size of the letters is 4″ except in the last line where it is reduced to .2″. The record has been very carelessly written or incised, and contains several mistakes of omission and commission, pointed out in the notes to the text. As regards individual letters attention may be drawn to the following peculiarities.—The left portion of *kh* does not show a tail, see *-sākhinē*, l. 10, *n* is without a dot, see *-bhringa-*, l. 15, *dh* does not generally show a horn on the left, see, *e.g.*, *-vudha-*, l. 1, but in *Gadādharah*, l. 13 it has a slanting stroke at the top.

The **language** is Sanskrit. The earlier portion of the record which contained a description of the ancestors of the reigning king has been lost, but judging from the extant text, it was probably identical with the initial portion of the Amōdā plates of the same king, Prithvīdēva I. The record on the present plate is partly in prose and partly in verse The verses are not numbered. As regards **orthography**, *v* is through out written for *b*, see *-lavdha-*, l 4, the dental *s* is used for the palatal *ś* as in *Kausika* , l. 9 and vice versa in *-sahaśraika-*, l. 5; finally, *n* is used for the *anusvāra* in *ēkavinsati-*, l. 5.

The inscription refers itself to the reign of **Prithvīdēva of the Kalachuri Dynasty**. He is described in lines 4-6 as *Mahāmandalēśvara*, the sole lord of twenty-one thousand (villages) and the ruler of the entire Kōsala country. He was a devout worshipper of Mahēsvara and believed that he had obtained his kingdom by the grace of the god Vankēsvara. This description, which is identical with that in lines 23-25 of the Amōdā plates, plainly shows that this Prithvīdēva is the first Kalachuri king of that name who ruled in South Kōsala in the second half of the eleventh century A C.

The **object** of the inscription is to record the grant, by Prithvīdēva (I), of the village **Asauthā** in the **Apara (maṇḍala)**[2] on the occasion of the **Uttarāyaṇa-saṅkrānti.** The donee was the Brāhmana Jōgūka of the Kauśika *gōtra*, a student of the Chhandōga of Sāmavēda, who had emigrated from Srāvastī The plates were granted at **Ratnapura,** which was evidently the royal capital, on **Sunday, the eighth tithi of the dark fortnight of Māgha in the year 821** (expressed in numerical figures only) of an unspecified era.

[1] No 76, below

[2] See p 400, n 7, below

The inscription names Trivikrama, Vikrama and Arjuna, who are mentioned in the next grant also, probably as witnesses of the gift. The charter was written by the owner of the village Garbha whose name has been omitted here owing to the exigencies of the metre, but who was probably Alhana mentioned in the next grant in the same capacity and as owner of the same village. The engraver was **Hāsala.**

The date of the present grant must plainly be referred to the Kalachuri era. It regularly corresponds, for the **current year 821**, to Sunday, the 18th January 1069 A C The eighth *tithi* of the dark fortnight of the *amānta* Māgha in that year ended at 20 h 50 m. on that day The Uttarāyana or Makara sankrānti had already taken place at 23 h on the 23rd December 1068 [1] This date is noteworthy; because firstly, it is one of the few dates of the Kalachuri era recorded in a current year and secondly, it is the **only date** of that era from Chhattisgarh which is **cited according to the amānta scheme.** The Amōdā plates, granted only ten years later by this very king Prithvīdēva I, have their date recorded in a *pūrnimānta* month. The present date in an *amānta* month is all the more surprising, because the prevailing custom in Chhattisgarh even before the advent of the Kalachuris was to cite dates according to the *pūrnimānta* scheme [2] It shows, again, that the Kalachuri year must have commenced on some day before Māgha va. di 8.

Of the **geographical names** mentioned in the present grant, **Apara-maṇḍala,** if that is the correct reading of the name, seems to have comprised the territory round Bilaspur as shown by the Amōdā plates of the same king, but I have not been able to find any place-name corresponding to **Asauṭhā** from the maps available to me. **Śrāvastī** from where the donee had emigrated, may be Sahet Mahet in the Gonda District of Uttar Pradesh **Ratnapura** is modern Ratanpur, 16 miles north of Bilaspur.

TEXT [3]

Second Plate [4]

1 सकल[5]च(ध)व(र)णीभूपणमाण (मणि) ।[6] समुत्पन्न श्रीमान्वु(न्बु)धजनमनोम्हा(म्भो)जत-रणि[।*] प्रतापाग्नो(ग्नौ) [यस्य*]

2 ज्वलति सततोत्तप्तहृदयै[र्व्वि]लीन सामात्यैर्जतुघटितपु(गा)त्रैरिव[7] परै[8] ।। [१।।*] यस्मिन्म[ही*]-

3 मवति नीतिविचार[9]सारे वातोऽप्यवर्त्मनि पद न करोति कोन्य । धर्माध्वनि ष्ठितमतौ[10] [च]

4 न दैवतोपि लोकेपु(षु) नूनमुपघातलवोदयोस्ति[11]।।[२।।*] अनेन श्रीमद्राङ्कस्वर[12]वरलव्ध-(ब्ध)प्र-

[1] According to the *pūrnimānta* scheme the *tithi* ended at 1 h 45 m on Saturday, the 20th December 1068 A C Besides, the Utarāyana-sankrānti occurred *after* this day, not before as required If the year is applied as expired, the *tithi* in the *pūrnimānta* Māgha falls on Thursday (the 7th January 1070 A C) and in the *amānta* Māgha on Saturday, the 6th February, 1070 A C In all these cases the date will have to be regarded as irregular

[2] See, *e g*, the date of the Lodhia Plates of Mahāśivagupta-Bālārjuna, (to be published in *Ep Ind*).

[3] From an ink impression supplied by the Government Epigraphist for India

[4] The first plate is not forthcoming

[5] The first six *aksharas* of this verse, which must have occurred at the end of the first plate, must have been तत पृथ्वीदेव . See v 13 of the Amōdā plates of this king (No. 76, below).

[6] This *danda* is superfluous

[7] The reading of the Amōdā plates is जतुकृतस(श)रीरैरिव

[8] Metre *Śikharīnī*

[9] Originally विचारा–, corrected into विचार–.

[10] Read स्थितमतौ.

[11] Metre· *Vasantatilakā*

[12] Read श्रीमद्रङ्केश्वर–

5 सादेन[1] एकविन्सतिसहश्रैकनाथ[2]सकलकोसलाधिपतिना कलचुरिवसो[ड]त[3]–

6 परममाहेस्वरेलापि[4]समस्तराजावलीविराजमानमप्त(हा)मडलेस्व(श्व)रेण स्ना[त्वा] भ[ग*]–
वन्तमिप्त(ष्ट)–

7 यागेस्व(श्व)र सपूज्य मातापित्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये उत्तरायणसक्रौ[5] विप्रीग[6]
व(च)रणार–

8 विन्द प्र[क्षा]ल्य कुस(श)तिलसमन्वितवारिचुलुकमापूर्य [य]परे[7] असौठाग्रा[म*] ब्रा(ब्रा)–
ह्मणजोगू–

9 काय महनेसुताय भद्रभा[ण]लनप्त्रे श्रावस्ति[8]विनिर्ग्गताय कौसि(शि)कगोत्राय त्रि प्रवरा[9]–

10 य छन्दोगसा(शा)खिने हस्तोदकसासनतग्रा[10] प्रदत्तस्तदेतत्सासने[11] यावद्यं(च्च)द्रदिवा–
करा[12]क्षितिनदी–

11 [ल][13]पवनाम्व(म्ब)राणि तावदनेनैतत्पुत्रपौत्रादिभिश्चाविच्छिन्नभुक्त्या चतु सीमाविसु(शु)द्ध[14]
भोक्तव्यम(व्य)

12 ॥ त्रिविक्रमो वीरवरो जितात्मा सौ(शौ)र्याद्भुतो विक्रमराजनामा । तथार्ज्जुनो धर्म्ममतिश्च
सू(शू)र

13 एभि प्रदत्तो(त्ता) खलु सत्यवाच[15] ॥[३॥*] अथासठो[16] विग्रहराजनामा गदाधर. कौस(श)–
वविप्रमुख्य. ।

14 प्रभोश्च चित्त(त्तं) सुदृढ विदित्य(त्वा) एते दतु(दु) सत्यप(व)चासि सम्यक(क्) ॥[४॥*]
व(ब)हुभिर्व्वसुधा तु(भु)क्ता राजभि सगरादि–

15 भि । यस्य यस्य यदा भूमिस्तस्य [तस्य*]तदा फलम्[17] ॥[५॥*] गर्भेश्वर. सुकविकाव्यसरोज–
भृङ्गस्तात्रे[18] चकार

16 रचना पदवर्ण्णवाक्यै । यो हासल[19] सकलसि(शि)ला(ल्प)निधि स्व(सु)वु(बु)द्धिरुत्कीर्ण्ण–
[वा*]न्सदक्षरपक्ति सोस्मिन् ॥[20][६॥*]

१७ सवत् ८२१ माघवदि ८ रवौ रत्नपुरे [।*]

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1 The Amōdā plates read –प्रसादैकविन्सति–.

2 Read एकविंशतिसहस्रग्रामैकनाथ–.

3 Read —वशोद्भव–

4 Read परममाहेश्वरेत्यादि–

5 Read –सक्रान्तौ.

6 Read विप्रस्य.

7 The Amōdā plates also have यपरमडले which is probably a mistake for अपरमंडले–. The Amōdā plates dated K. 900 (No 91, below) mention मध्यमण्डल or Central Division.

8 Read श्रावस्ती–.

9 Read त्रिप्रवराय

10 Read –शासनतया–as in No 76, l 30

11 Read –देतच्छासनेनाय ग्राम .

12 Read –दिवाकर–.

13 This *akshara* is superfluous The Amōdā plates read पाथोधि in place of नदी.

14 Read विशुद्धो

15 Metre of this and the next verse· *Upajāti*.

16 These two *aksharas* are indistinct in the Amōdā plates also Read अथाप्यसौ.

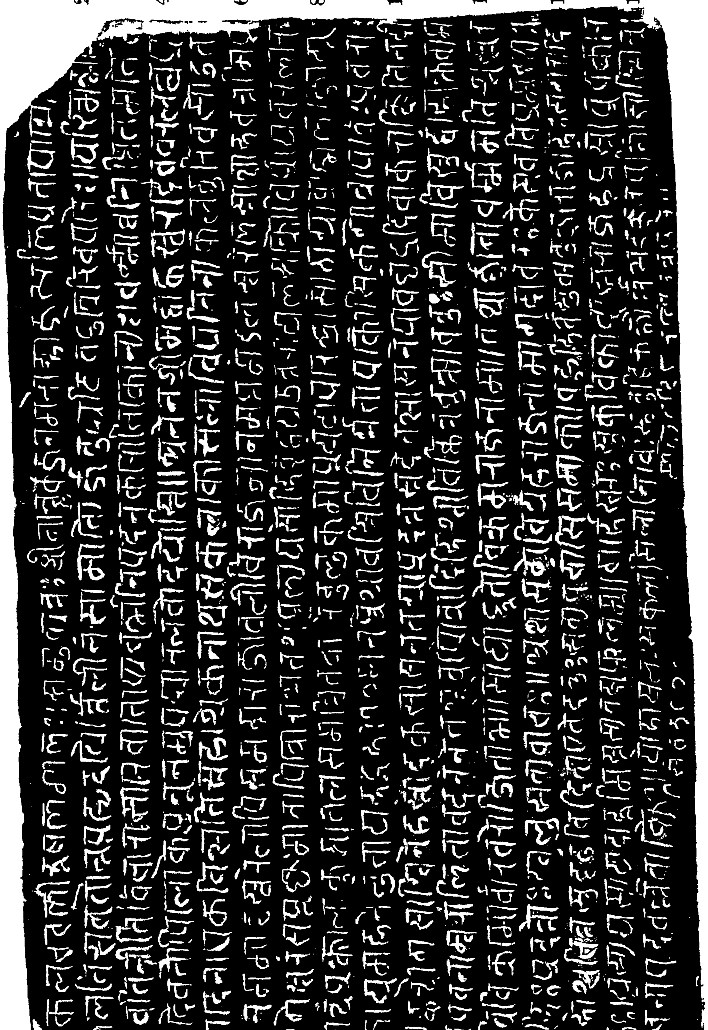
17 Metre· *Anushtubh*.

18 Read –स्ताम्रे

19 The first *akshara* of this name can also be read as भा, but the reading हासल: appears clear in v. 22 of the Amōdā plates (No 76, below).

20 There are two *aksharas* less in the fourth quarter of this verse. Read उत्कीर्णवानुसदक्षरपङ्क्ति सोस्मिन् Metre *Vasantilakā*

RAIPUR PLATE OF PRITHVIDEVA I (KALACHURI) YEAR 821



TRANSLATION

(Verse 1) [Then was born the illustrious **Pṛithvīdēva (I)**], the ornamental jewel of the whole earth and the sun to the lotuses which are the minds of the wise. While the fire of his valour was blazing forth, (*his*) enemies together with (*their*) ministers, whose hearts were constantly oppressed by it, disappeared (*from view*) as if because their bodies were made of lac!

(V 2) While he who is strong in political insight is protecting the earth, even wind does not take to the wrong path, who else (*then would dare to do so*)? As his thoughts are fixed on the path of piety, there is, indeed, no outbreak of even the slightest divine calamity[1]

(Line 4) This *Mahāmandalēśvara*, who shines in the midst of all kings (*by his excellences*) such as birth in the **Kalachuri** family and fervent devotion to Mahēśvara, who is the lord of the entire **Kōsala** country and the sole ruler of twenty-one thousand (*villages*) (*and*) who has obtained the divine grace by a (*special*) boon of the god **Vaṅkēśvara,** having bathed and worshipped the chosen (*deity*) Yāgēśvara, has given as a grant by (*pouring*) water on the (*donee's*) hand, after washing the lotus-like feet of the Brāhmana and filling the hollow of his hand with water mixed with *kuśa* and sesamum, on the occasion of the **Uttrāyaṇa-saṅkrānti,** the village **Asauṭhā** in the **Apara (maṇḍala)** to the Brāhmana **Jōgūka,** the son of Mahanē and grandson of Bhadrabhānala, who has emigrated from **Śrāvastī,** belongs to the Kauśika *gōtra*, has three *pravaras*, and is a student of the *Chhandōga* (*i e*, *Sāmavēda*) for the increase of religious merit and fame of (*his*) mother and father and of himself

(L 10) Therefore this (*Brāhmana*), his sons, sons' sons and others should enjoy, without any interruption, (*this village*) by this charter as long as the moon, the sun, the earth, rivers, wind and sky would endure.

(Verse 3) The self-controlled great hero **Trivikrama, Vikramarāja** who is marvellous in valour, and the pious-minded and brave **Arjuna**—these have, indeed, pledged (*their*) true word

(V 4) Then this (*minister*) named **Vigraharāja, Gadādhara** (*and*) the chief Brāhmana **Kēśava**[2]—these, having known the determined mind of the lord, duly pledged (*their*) true word.

(V. 5) The owner of the village **Garbha**, the bee on the lotus which is the poem of a good poet, wrote on the copper (*plates*) (*this*) composition in words, letters and sentences That intelligent **Hāsala,** who is a repository of all mechanical arts, inscribed (*it*) in excellent lines of letters on this (*set of plates*)

(Line 17) (In) the **year 821,** (*in the month*) **Māgha** (*and*) the **dark** (*fortnight*), on the (*lunar*) **day 8,** on **Sunday,**—at **Ratnapura.**

No 76 ; Plate LXIV

AMODA PLATES OF PRITHVIDEVA I (KALACHURI) YEAR 831

These copper-plates were found while digging for the foundation of a temple in May 1924 at **Amōdā,** a village 10 miles south-east of Jānjgir, the headquarters of a

[1] The divine calamities are of five kinds fire, a flood, an epidemic, famine and death. See Kāmandaka's *Nītisāra,* ch xxi, v 20

[2] The minister Vigraharāja is named in the next inscription also. Kēśava is himself the donee of the grant recorded in it.

tahsil of the same name in the Bilaspur District of Madhya Pradesh They have been edited before, with a lithograph but without any translation, by Rai Bahadur Hiralal in the *Epigraphia Indica,* Vol XIX, pp 75 ff The record is edited here from the original plates and their ink-impressions kindly furnished by Mr K. Natarajan, Superintendent, Government Press, Nagpur.

They are a set of **two plates,** each of which measures 11″ broad, 8″ high and .1″ thick. Their rims are raised for the protection of the writing. They are inscribed on one side only, and contain at the top a round hole, .3″ in diameter, for the ring which must have originally held them together But neither the ring nor the seal which it may have carried has been discovered The surface of both the plates has been corroded here and there, which has resulted in the loss of a few letters, otherwise the writing is in a state of fair preservation The average size of the letters is .3″ except in the last five lines on the second plate where, for want of sufficient space, it has been reduced to .2″ The weight of the plates is 107 *tolas*

The **characters** are Nāgarī The left portion of the initial *a* and *ā* shows a curve, see *ashtādaś-,* l. 8 and *ādāya,* l. 7; the initial *i* has two different forms in *iti,* l. 11 and *iśa-,* in l 40, the palatal *ś* shows transitional forms, see *-Tripur-īśa,* l 9, and *śrīmad-,* l. 28 Its modern form as the first member of the conjunct *śr* occurs in *śrēshthī,* l 34, the left portion of *kh* shows a tail in some places, see, *e g, khalu,* l 34, its older form being noticed in *Nōnnal-ākhyā* l 16, *dh* also shows a fully developed left limb in *-dharmmah,* l 35, but it has elsewhere its old form; see, *e g., dhīrō* l. 13, *n* is still without a dot, see *-Vankēśvar-,* l. 28

The **language** is Sanskrit Except for the opening *ōm namō Vrahmanē* and some portion of the formal part of the grant, the record is metrically composed throughout. There are twenty-two verses in all, of which the first and the third occur in the earlier records of the main branch of the Kalachuri dynasty, *e g,* the Banaras plates of Karna, while the last six, which, as usual, are benedictive and imprecatory, are found in several other grants The present inscription was very carelessly composed and written or incised There are several mistakes due to omission or incorrect writing of words which make the task of interpretation very difficult, especially in the formal part of the grant As regards **orthography,** the sign of *v* is everywhere employed to denote *b,* see, *e g, -Vrahmanē,* l 2, *-vibhyat-,* l. 4; the *anusvāra* is wrongly changed to *n* before *s* and *h,* see *tad-vansa-,* l. 5, *-sinhāḥ,* l. 8, while the palatal *ś* and dental *s* have been confused in many places; see *-Sākambharī,* l 7 and *śatya-vāchah,* l. 34.

The plates were granted by **Pṛithvīdēva (I)** of the **Kalachuri Dynasty of Ratanpur.** After the customary obeisance to Brahman, the record mentions after the sun and Manu, Kārtavīrya who imprisoned Rāvana. His descendants were known as **Haihayas.** In their family was born **Kōkkala**[1], the founder of the family of the **Chēdi** kings He is said to have despoiled the kings of **Karṇāṭa, Vaṅga, Gurjara, Kōṅkaṇa** and **Śākambharī,** the **Turushkas** and the descendants of **Raghu** of their treasure, horses and elephants, and erected a pillar of victory. He had eighteen sons of whom the eldest became the lord of **Tripurī.** He made his brothers the lords of *mandalas* by his side In the **family** of a younger brother of these was born **Kaliṅgarāja.** His son was **Kamalarāja,** who vanquished the king of **Utkalā** and gave his fortune to his lord

[1] The name appears elsewhere as *Kōkalla* The form used here is probably due to the exigencies of the metre

Gāṅgēyadēva. His son was **Ratnarāja,** who married **Nōnnalā,**[1] the daughter of **Vajuvarman,** the lord of the **Kōmō-Maṇḍala** Their son was **Pṛithvīdēva (I),** the donor of the present grant He is described here as the sole lord of twenty-one thousand (villages), the extremely mighty ruler of the entire **Kōsala** country, the *Mahāmandalēśvara* who had acquired the *pañchamahāśabda* and was a devout worshipper of Mahēśvara.

The **object** of the present inscription is to record the donation of the village **Vasāhā** in the **Apara-maṇḍala**[2] on the occasion of the construction of a *chatushkikā*, or a hall resting on four pillars, of the temple of **Vaṅkēśvara** in **Tummāṇa.** The **donee** was the Brāhmana **Kēśava**[3] of the Āngirasa *gōtra* with the three *pravaras* Utathya, Gautama and Vasishtha[4] He was the son of Chānda,[5] the grandson of the *Upādhyāya* Thirāïcha (Sthirāditya) and the great-grandson of Yaśōdēva. He had emigrated from **Hastiyāmaṭhī.** The grant was made on **Sunday, the seventh** *tithi* **of the dark fortnight of Phālguna of the year 831** (expressed in numerical figures only) **of** (the era of) **the lord of Chēdi** (*Chēd-īśasya*) The witnesses of the gift were three persons, probably officials, *viz*, **Trivikramarāja, Vikrama** and **Arjuna.** The *Śrēshthin* **Yaśa,** the Mayor of **Ratnapura,** and the rich **Dhōdhāka** also made a gift of land, apparently to the same Brāhmana The charter was written by **Alhaṇa,** the owner of a village named **Garbhā.** It was incised by the sculptor **Hāsala**

The **date** of the present grant must evidently be referred to the Kalachuri era. R B. Hiralal explained *Chēdīśa* used in connection with it as signifying Chhattisgarh[6] The latter name, which apparently means (the country of) thirty-six forts, is according to him a corruption of *Chēd-īśa-gadha,* 'the forts or districts of the lord of Chēdi' But the derivation is fanciful Kōsala, or Dakshina-Kōsala, not Chēdi, was the ancient name of Chhattisgarh. As Pargiter has shown,[7] Chēdi was the name of the country along the southern bank of the Yamunā Southwards it probably extended to the Vindhyas Besides, *chhattīsa* is derived from the Sanskrit *shat-triṁśat* and not from *Chēd-īśa* The reason why the era is specified here as belonging to the lord of Chēdi is that it was introduced for the first time in Chhattisgarh by a subordinate branch of the Kalachuri dynasty The latter owed allegiance to the main house of Tripurī which ruled over the Chēdi country. The kings of Śarabhapura and those of the Sōmavaṁśī dynasty, who were ruling in Chhattisgarh before the Kalachuris, used only regnal years in dating their records In the 11th century A C to which the present record belongs, the era was used in India only by the Kalachuris who were then ruling over the Chēdi country As it was not previously current in Chhattisgarh, it had to be specified as above to prevent confusion

The **date** of the present grant regularly corresponds, for the *current* **Kalachuri year 831,** to **Sunday, the 27th January 1079 A. C.** The seventh *tithi* of the dark fortnight of the *pūrṇimānta* Phālguna ended 7 h 30 m after mean sunrise on that day In 1080 A C., the *tithi* fell on a Thursday and in 1081 A C, on a Wednesday, neither of which years would, therefore, be suitable This is one of the few dates of the Kalachuri era citing a current year

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[1] This name also appears in a different form elsewhere See, *e g*, line 13 of No 77, below, where it appears as *Nōnallā*

[2] See below p 406, n 12

[3] He is called a sage in l 27 He is mentioned as a witness in the preceding grant (No 75, l. 13)

[4] The *pravara* Vasishtha is not generally associated with Gautama The *pravaras* should, therefore, be Āngirasa, Autathya and Gautama, see the *Gōtrapravaranibandhakadamba,* p 39

[5] Hiralal read the name as *Chātta,* see below, p 406, n 8

[6] *Ep Ind*, Vol XIX, p 76

[7] J *A. S B*, Vol LXIV, Part I, p 253

Of the **geographical names** occurring in the present grant, **Karṇāṭa Vaṅga, Gurjara** and **Kōṅkaṇa** are too well-known to need identification **Śākambharī,** the capital of the Chāhamānas, was the name of the city near the Sāmbhar lake. **Tripurī** and **Ratnapura** have already been identified. **Tummāṇa,** which was the first capital of the Kalachuris in Chhattisgarh, has been satisfactorily identified with Tumān, 45 m north of Ratanpur.[1] The present grant shows that Tummāna continued to receive royal attention even after the capital was shifted to Ratanpur **Kōmō-maṇḍala** appears to be the ancient name of the country surrounding the village Kōmō in the Pēndrā Zamindarī, 25 miles north by west of Ratanpur **Vasahā,** the donated village, is clearly Basahā, about 12 miles north by east from Bilaspur The name of the *mandala,* in which it was situated, cannot be read with certainty Rai Bahadur Hiralal read it is Yayapara-*mandala* and identified it with the territory round Jajjaipur, in the Jānjgir *tahsil,* 10 miles from Amōdā It is however, not unlikely that the intended reading was **Apara-maṇḍala**[2] or the Western Division which may have included the territory round Basahā. **Hastiyāmaṭhī,** from which the donee had emigrated, is probably identical with Hāthmudī in the Mungeli *tahsil* of the Bilaspur District, about 45 miles west of Bilaspur.

TEXT[3]

First Plate

1 सिद्धि[4]॥ ओ नमो व्र(ब्र)ह्मणे ॥ निर्गुण व्यापक नित्य शि।[5]। व परमकारण(णम्)। भावग्राह्य पर ज्योतिस्तस्मै स–

2 द्व्र(द्ब्र)ह्मणे नम[6]॥[१॥*] यदेतदग्रेसरमम्व(म्ब)रस्य ज्यो।। ति स पूषा पुरुष पुराण। अथास्य पुत्रो मनु–

3 रादिराजस्तदन्वयेभूद्भुवि कार्त्तवीर्यं ॥[7][२॥*] देव श्रीकार्त्तवीर्य. क्षितिपतिरभवद्भूषणं भूत–धात्र्या हे–

4 लो[त्क्षि]प्ताद्रिवि(बि)भ्यत्तुहिनगिरिसुता[श्ले*][8]षसन्तोषितेशम्। दोर्द्दण्डाक(का)ण्डसेतुप्रति–गमितम–

5 हावारिरेवाप्रवाहव्याधूत[त्र्य]क्षपूजागुरुजनितरुष[9]रावण यो ववन्ध[10]॥[11][॥३*]तद्वन्स[12]प्रभवा भूपा व(ब)–

6 भूवुर्भुवि हैहया। तेषा वन्स[13] स चैद्यादिक्षि[ती]स (श·) कोक्कलोभवत्॥[14][४॥*] कार्ण्णं(र्ण्णा)–टवङ्गपतिगूर्ज्जरको–

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[1] *Ind Ant*, Vol LIII, pp 267 ff.

[2] See below, p 406, n 12

[3] From the original plates and ink impressions.

[4] Expressed by a symbol

[5] The *dandas* in this and the next line are superfluous They were intended to mark the place of the hole for the ring, which was subsequently made at the bottom of the plate.

[6] Metre *Anushtubh*

[7] Metre *Upajāti*

[8] The *akshara* in the bracket is completely damaged

[9] It would be better to read –जनितगुरुरुष.

[10] Read बबन्ध.

[11] Metre *Sragdharā.*

[12] Read तद्वश–.

[13] Read वशे

[14] Metre: *Anushtubh*

AMODA PLATES OF PRITHVIDEVA I (KALACHURI) YEAR 831

i

ii.

7 ङ्कणेशसाकभरी[1]पतितुरु[ष्कर]घूडुवानाम(म्)। आदाय कोस(श)हरिदन्त(न्ति)चय हठेन स्तंभो जय–

8 स्य विहितो भुवि येन राज्ञा ॥[2][५॥*] अष्टादशारिकरिकुभविभङ्गसिन्हा [3] पुत्रा व(ब)भूवुरति–सौ(शौ)र्य–

9 पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्स्वे(श्वे) च मण्डलपतीन्स चकार व(ब)न्धू–न् ॥[६॥*] तेषा–

10 मनूजस्य[4] कलिङ्गराज प्रतापवह्निक्षपितारिराज. । जातोन्वये द्विष्टरिपुप्रवीरप्रियान–

11 नाम्भोरुहपार्व्वणेन्दु ॥[5][७॥*] तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात पु(सु)त. क[म*]ल–राज इति

12 प्रसिद्ध । यस्य प्रतापतरणावुदित(ते) रजन्या जातानि पङ्कजव[ना]नि विकासभाजि ॥[6][८॥*] क्षीणो(रो)–

13 दपु(मु)त्कलनृप परिमथ्य धीरो गा[ङ्गे]यदेवविभवे स[7]मदाच्छ्रिय य । उच्चै स्रि[व]प्र ◡◡–◡◡[8]

14 रत्नदानसन्तोषितासुरसुर स हि मन्दराभ ॥[९॥*] महीभर्तृविभूषाय(यै)[9] पयोधिरिव [कौ]–स्तु–

15 भ(भम्) । जितसूर[10]प्रताप हि रत्नराजमसूत स[11]॥[१०॥*]दृप्तविद्विष्टसामन्तध्वान्तध्वसन–भास्कर ।

16 यस्य प्रतापतप्त्येव सै(शै)त्यायाब्धि(ब्धि) श्रिता द्विषः ॥[११॥*] नोन्नलाख्या प्रिया तस्य सू(शू)रस्येव हि

17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वजुवर्म्मण ॥[१२॥*] तत[*] पृथ्वीदेव सकल–धरणी–

18 भूषणमणि. समुत्पन्न श्रीम(मा)न्वु(न्बु)धजनमनोम्भोजतरणि । प्रतापाग्नौ यस्य ज्व–

19 लति सततोत्तप्तहृदयैर्व्विलीन सामात्यैर्जतुकृत[12]स(श)रीरैरिव परै ॥[13][१३॥*] यस्मिन्मही–

20 [म*]वति नीतिविचारस(सा)रे वातोप्यवर्त्मनि पद न करोति कोन्य । धर्म्म(र्म्मा)ध्वनि ष्ठि–तमतौ[14] च न[15]

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[1] Read –शाकभरी–

[2] Metre of this and the following verse *Vasantatilakā*

[3] Read –सिंहा

[4] The vowel in नू is lengthened for the sake of the metre Some later grants of this branch read तेषामनूजश्च ।

[5] Metre *Upajāti*

[6] Metre of this and the following verse *Vasantatilakā*

[7] This *aksharas* is clearly *sa*

[8] The five *aksharas* at the end of this line are not certain I suggest the reading उच्चै श्रव प्रथित–वारुण–

[9] In the corresponding verse, the Ratanpur stone inscription of Jājalladēva (No 77 below) reads -विभूषार्थं.

[10] As सूर means the sun here, the change to शूर proposed by Hiralal is not necessary

[11] Metre of this and the following two verses *Anushtubh*

[12] Hiralal reads जडकृत–, but the second *akshara* is clearly तु The Raipur plate (above, No 75, l 2) reads जतुघटितगात्रै रिव परै ।

[13] Metre· *Śikharinī*

[14] Read स्थितमतौ

[15] These two *aksharas* at the end of l 20 and the first three *aksharas* in the beginning of l. 21 are superfluous.

Second Plate

21 दैवतो च न दैवतोपि लोकेपु(षु) नूनमुपघातलवोदयोस्ति ॥[1][१४॥*] अनेन समस्तप्रति–

22 पत्तिसमूहसमु(मु)पेतश(स)व्वालङ्कारविभूषितेन स(श)खयुग्मध्वनिपूरितजगज्जय[त्व]र[2]–

23 रवत्रासितारातिचक्रेण समधिगताशेषपञ्चमहाशव्दे(ब्दे)न श्रीमद्रत्नदेवस्व(श्व)रलव्ध(ब्ध)प्रसा–

24 दैकविन्सतिशहस्रैकनाथ[3]म[हा]प्रचण्डसकलकोसलाधिपतिना परममाहेस्व(श्व)रेण कल–

25 चुरिवन्सोद्भवे[4]त्यादिसमस्तराजावलीविराजमानमहामण्डलेश्वरण हस्तियामठिनि–

26 र्गताय ।[5] आङ्गिरसगोत्राय ।[5] उतिथ्य[6]गौतमवसिष्ठे[ति]त्रि प्रवराय[7] व(ब)ह्वृचसा(शा)खिने यसोदे–

27 वप्रणवे(प्त्रे) उपाध्यायथिराइचनप्त्रे चा[न्द][8]सुताय । रिसिकेसवा[य[9]] घ(फा)ल्गुनकृष्णसप्त–म्यां रविदि–

28 ने तुमाणके[10] देवश्रीवङ्केस्व(श्व)रचतु[ष्कि]काप्रति[ष्ठा]या श्रीमद्वङ्केस्य[11] प्रभाविलग्न(ग्नौ) दों(द्वौ) पादौ प्रक्षा–

29 ल्य कुसा(शा)क्षतहिरण्यसमन्वितवारिचुलुकमापूर्य यपरमडले[12] वसहाग्रामश्चतु सीमा–

30 विसु(शु)द्धो मा[ता]पित्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये [ह]स्तोदकसा(शा)सनतया [प्र]–दत्तस्तदय

31 चन्द्रदिवाक[र]क्षितिपाथोधिपवनाम्व(म्ब)राणि यावत् म(अ)विच्छिन्नभुक्त्या का(भा)गवा–(भो)गकरम(हि)रण(ण्य)क्व[13]–

32 रसवतीडद[14][प्र*]भृत्यभ्यतरसिद्धया अजे(ने)नैतत्पुत्रपौत्रादिभिश्च भोक्तव्य ॥ त्रिपूर्व्वको विक्र–

33 मराजधेय सौ(शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो वीरवरो जितारिरेभि प्रद–

34 श्रा (त्ता) खलु श(स)त्यवाच ॥[15][१५॥] अ[था] ⏑–[16] विग्रहराजमन्त्री श्रेष्ठी यसो(शो) रत्नपुरप्रधान । धोधा–

35 क आद्य[17] द्विजकेस[वाय] ददौ धरा सि(स)श्रितसत्यधर्म्मं[18] ॥[१६॥*] व(ब)हुभिर्व्वसुधा रु(भु)–क्ता राज–

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[1] Metre *Vasantatilakā*

[2] These two *aksharas* are uncertain Perhaps त्वरा is intended Hiralal suggests जगज्जयेश्वर which also does not appear satisfactory

[3] Read –दैकविंशतिसहस्रग्रामैकनाथ–

[4] Read –वशोद्भवे–

[5] This *danda* is superfluous.

[6] Hiralal reads उचि(च)थ्य but the second *akshara* is probably ति Read उतथ्यगौतम–. The third *pravara* of this *gotra* is generally अङ्गिरस्

[7] Read त्रिप्रवराय.

[8] Hiralal read चाट्ट, but the superscript letter of the second *akshara* does not look *t*

[9] The name occurs in v 16 as केशव Read हृषिकेशवाय

[10] This place-name occurs elsewhere as तुम्माण See No 77, l 7

[11] Read श्रीमद्वङ्केश्वरस्य

[12] Hiralal read –माप्तययपरमडल–. The second *akshara* is, however, पू, see पूषा in l 2. The intended reading is probably –मापूर्य अपरमण्डले

[13] This *akshara* appears to be superfluous.

[14] Read –दड–.

[15] Metre of this and the next verse. *Upajāti*

[16] Restore अथाप्यसौ.

[17] Perhaps आढ्यो is meant here.

[18] Read ददुर्धरा सश्रितसत्यधर्मा. ॥

36 भि सगरादिभि । यस्य [यस्य] यदा भूमिस्तस्य [तस्य*] तदा फलम् ॥[1][१७॥*] भूमि य प्रतिगृह्णा(ह्णा)ति य-

37 श्च भूमि प्रयच्छति । उभौ तौ [पुण्यकर्म्मा]णौ नियत स्त(स्व)र्ग्गगामिनौ ॥[१८॥*] सखं[2] भद्रासन(न) छत्र वर(रा)स्वा(श्वा) वरवारणा. [।*]

38 भूमिदानस्य चिन्हा(ह्ना)नि फलमेत[त्पु]रन्दर ॥[१९॥*] [ह]रते हारयते यो[3] मन्दवु(बु)द्धि-स्तमोवृत । स प(ब)द्धो वारणै पासै(शै)स्तिर्य्यग्यो-

39 नि च गच्छति ॥[२०॥*] न विष विषमित्याहुर्व्र(र्ब्र)ह्मस्व विषमुह्य(च्य)ते । विषमेकाकिन हन्ति व्व(ब्र)ह्मस्व पुत्रपौत्रिक(त्रकम्) ॥[२१॥*] गर्भेस्व(श्व)र[4] सुक-

40 विरल्हण इ(ई)शभक्तस्ताव्रे[5] चके(को)रनयन[6] लिखित[7] सुवाक्यै ॥ यो हासल सकलसि(शि)-ल्पनिधि सुवु(बु)द्धिरुत्कीर्ण्णवा-

41 न्स भु(शु)भपक्ति सव(द)क्षर च ॥[8][२२॥*] थ ॥ थ ॥ थ ॥ चेदीस(श)स्य स ८३१ [।*]

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Adoration to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind

(V 2) The foremost luminary of the firmament is the sun, the Primeval Being Then was born from him his son **Manu,** the first of kings In his family there was born **Kārtāvīrya** on the earth

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvana, who had propitiated Śiva with the embrace of the daughter of the Himālaya (*i e*, Pārvatī) who was terrified as he (*i e*, Rāvana) lifted up the mountain (*Kailāsa*) with ease and who (*i e*, Rāvana) was greatly enraged when his offerings to the three-eyed (*Śiva*) were washed away by the stream of the greatly flooded Rēvā which was turned back by the suddenly placed dam of his mighty arms

(V 4) The kings born in his family became (*known as*) **Haihayas** on the earth. In their family was born that (*famous*) **Kōkkala,** the first king of the **Chaidyas.**[9]

(V. 5) By that king was erected on the earth a pillar of victory after forcibly dispossessing the kings of **Karṇāṭa** and **Vaṅga,** the lord of the **Gurjāras,** the ruler of **Kōṅkaṇa,** the lord of **Śākambharī,** the **Turushka** and the descendant of **Raghu,**[10] of their treasure, horses and elephants

(V 6) He had eighteen, very valiant sons, who destroyed their enemies as lions break open the frontal globes of elephants, the eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *mandalas* by his side

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[1] Metre of verses 17—21 *Anushtubh*

[2] Read शखो

[3] This *pāda* is lacking in one *akshara* Read यश्च

[4] Hiralal reads गर्ग्गेस्व(श्व)र but the second *akshara* appears clearly to be र्भे In line 15 of the Raipur plate (No 75, above) also, the reading is *Garbh-ēśvara.*

[5] Read –स्ताम्रे Hiralal suggested चकोरनयनो, but a Sanskrit poet would not use such an epithet with a male person, much less in his own case

[6] लिखित is ungrammatical for लिखितवान्

[7] Hiralal read योद्धासल, but the second *akshara* is undoubtedly हा

[8] Metre *Vasantatilakā*

[9] *I e*, the people of the Chēdi country

[10] Probably the contemporary prince of the Gurjara-Pratīhāra dynasty

(V. 7) In the family of a younger brother of these was born **Kaliṅgarāja** who exterminated the hostile kings with the fire of (*his*) valour, and who was to the faces of the wives of the great warriors of (*his*) hated enemies even as the full moon is to the day-lotuses.[1]

(V. 8) From him also was born a son, who became famous by the name of **Kamalarāja,** and appeared lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V 9) The firm-minded (*prince*), having vanquished the lord of **Utkala,** gave (*his*) wealth to his lord **Gāṅgēyadēva,** and (*thus*) resembled the Mandara mountain which, churning the milk-ocean, gave Lakshmī to the god[2] worshipped by (*Bhīshma*), the son of Gangā, and pleased gods and demons by bestowing on them precious things like Uchchaiḥśravas [and wine] [3]

(V. 10) He begat **Ratnarāja (I),** who surpassed the lustre of the sun, to become an ornament to (*other*) princes even as the ocean produced the Kaustubha to adorn (Vishnu) who supports the earth.

(V. 11) (*He*) destroyed the proud and hostile neighbouring princes as the sun dispels darkness As if because of the heat of his valour, his enemies took shelter in the sea for coolness.

(V 12) (*His wife*) named **Nōnnalā** was dear to him as valour is to a brave person. She was the daughter of **Vajuvarman,** the lord of the **Kōmō-maṇḍala**

(*For a translation of vv.* 13 *and* 14, *see that of vv.* 1 and 2, *above, p* 401)

(Line 21) This *Mahāmaṇḍalēśvara* (**Pṛithvīdēva I**),—who shines in the midst of all kings by (*his excellences*) such as birth in the **Kalachuri** family, who is adorned with all decorations together with the entire multitude of honours, who frightens the hostile army with the noise caused by his haste in conquering the world which is filled with the sound of his two conches, who has acquired the *pañchamahāśabda,* who has become the great and mighty lord of the entire **Kōsala** (*country*) and the sole ruler of twenty-one thousand (*villages*) by the grace of **Vaṅkēśvara** attained by him, and who is a devout worshipper of Mahēśvara,—has given as a grant by (*pouring*) water on (*the donee's*) hand, after washing both the resplendent feet of the holy Vankēśvara and filling the hollow of his hand with water mixed with *kuśa,* whole rice-grains and gold, on (*the occasion of*) the dedication of a hall resting on four pillars of (*the temple of*) the god, the holy Vankēśvara, in **Tumāṇaka,** on **Sunday,** the **seventh** *tithi* **of the dark fortnight of Phālguna,** the village **Vasahā** in the **Apara-maṇḍala**[4] with its four boundaries well-determined, to the sage **Kēśava,** the great-grandson of Yaśōdēva, grandson of the *Upādhyāya* Thirāicha and son of Chānda, who belongs to the Āṅgirasa *gōtra,* has the three *pravaras* Utathya, Gautama and Vasishtha,[5] and is (*a student*) of the Bahvṛicha *śākhā* (*i.e.*, Ṛigvēda) for the increase of religious merit and fame of (*his*) mother and father and of himself.

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[1] *I e*, he made them pale by destroying the warriors

[2] *I e*, to Vishnu

[3] The reading of the third quarter of this stanza is uncertain as some letters are damaged by verdigris The translation given above follows the emendations suggested in the notes to the transcribed text The expression *uchchaiḥ etc* probably contained a double meaning, but it is not possible to conjecture it in the absence of a definite reading The first word *uchchaiḥśravaḥ* means of course (1) the celestial horse of that name, and (2) great glory

[4] See above, p 406, n 12

[5] See above, p. 406, n 6,

(L. 30) Therefore this (*Brāhmana*), his sons, sons' sons and other (*lineal*) descendants should enjoy, without any interference, this (*village*) together with shares, enjoyments, taxes, (*dues in*) gold coins, fines for (*illegal*) distillation *etc.* as a self-contained village as long as the moon, the sun, the earth, the ocean, wind and the sky will endure.

(Verse 15) Vikramarāja (*whose name is*) preceded by *tri* (*i e.*, **Trivikramarāja**), **Vikramarāja** who is marvellous in valour and **Arjuna,** the best of warriors, who has vanquished his enemies—these have, indeed pledged (*their*) true word

(V 16) Then the minister **Vigraharāja,**[1] the banker **Yaśa** and the rich **Dhōdhāka,** observing the law of truth, gave land to the Brāhmana Kēśava

(*Here follow five benedictive and imprecatory verses*)

(V 22) The good poet **Alhana,** the owner of (*the village*) **Garbha,**[2] who is a devotee of Īśa, wrote on the copper (*plates*) excellent sentences in (*letters resembling*) the eyes of a Chakōra The clever **Hāsala,** the repository of all mechanical arts, inscribed them in splendid lines and excellent letters

The year 831 of the lord of Chēdi

No. 77, Plate LXVA

RATANPUR STONE INSCRIPTION OF JAJALLADEVA I: (KALACHURI) YEAR 866

This inscription is incised on the beautifully polished surface of a red **sand-stone** which was found at Ratanpur, 16 miles north of Bilaspur, the headquarters of the Bilaspur District in Madhya Pradesh It is now deposited in the Central Museum, Nagpur The record was edited, with a translation and a lithograph, by Dr Kielhorn in the *Epigraphia Indica*, Vol. I, pp 33 ff. It is edited here from the original stone and the lithograph accompanying Dr Kielhorn's article

'The inscription consists of 31 lines The writing originally covered a space of about 2′ 2½″ broad by 2′ 2″ high At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines.' Small portions of the stone have also been broken away at the upper right and lower left corners, which has resulted in the loss or mutilation of about a dozen *aksharas* Further, some *aksharas* which were clearly legible in Dr Kielhorn's time, have since been broken away from the proper right edge of the stone[3] I have, however, succeeded in reading a few *aksharas* from their traces on the stone[4] which Dr Kielhorn found illegible from the impression supplied to him

The **characters** are Nāgarī The size of the letters is about 5″ The *prishthamātrās* are used in some places The sign of *avagraha* occurs in ll 12, 18, 24 and 29 The **language** is Sanskrit, and except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout There are 34 verses, all of which are numbered In respect of **orthography** it may be noted that the dental *s* is used for the palatal *ś* in many places, see, *e g*, *sapharī*–, l 1, *sirasi*, l 2, *=vamsē*, l 4, and *vice versa* in

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[1] This minister is mentioned in the next inscription also See below, No 77, l 27, see also No 75, l 13

[2] See No 75, l 15 This village is probably mentioned in l 30 of the next inscription (No 77) also

[3] *Viz*, *ni* and *prī* at the beginning of ll 17 and 18 respectively

[4] See the beginning of l 29, which contains a reference to Karna, the illustrious Emperor of the Kalachuri dynasty of Tripurī.

a few cases, see *-tamisra-*, l 9, *sitam,* l 19, *-sarasah,* l 26; the rules of *sandhi* are neglected in *samabhavat śrī-*, l 3, *mitravat śriyā,* l 20, *etc*, on the other hand, the *sandhis* made in two places (vv. 3 and 20) do not suit the metre The consonant following *r* is occasionally doubled, see, *e g*, *svarnnadī* -, l.1, *-vat ddhayāmāsa,* l 8, *prasarppita-*, l 16, *mvra* is used for *mra* in l 10 and *b* is denoted by the sign for *v* except in *abdhi-*, l 18

The inscription refers itself to the reign of **Jājalladēva (I) of the Kalachuri Dynasty of Ratanpur.** His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kārtavīrya and his sons, the Haihayas, is **Kōkalla,** the lord of **Chēdi** He had eighteen sons, of whom the eldest became the lord of **Tripurī** He made his brothers lords of *mandalas* The family of one of these younger brothers produced in course of time **Kaliṅgarāja,** who leaving the ancestral country,[1] conquered **Dakshiṇa Kōsala** by his arms He resided at **Tummāṇa** as the place was previously the capital of his ancestors. From him was born **Kamalarāja** who had a son named **Ratnarāja (I).** The latter adorned **Tummāṇa** with several temples such as those of the gods **Vaṅkēśvara** and **Ratnēśvara,** orchards and palatial buildings He also founded **Ratnapura** and adorned it with many temples. The inscription then mentions the *Śrēshthin* **Yaśa**[2], the Mayor of Ratnapura, who, as already seen, has also been named in the Amōdā plates of Prithvīdēva I Ratnadēva (I) married **Nōnallā** the daughter of **Vajjūka,** the lord of the **Kōmō-maṇḍala** She bore to him a son name **Pṛithvīdēva (I)** who succeeded him. He constructed several temples such as that of **Pṛithvīśvara** at Tummāṇa and excavated a large tank at Ratnapura He married **Rājallā** from whom he had a son named **Jājalladēva (I).** The latter's friendship was sought by the lord of **Chēdi.** He was also honoured with presents of wealth by the kings of **Kānyakubja** and **Jējābhukti.** He defeated **Sōmēśvara** and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother The kings of **Kōsala, Andhra, Khimiḍī, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī** and **Kukkuṭa** paid annual tributes or presents to him

Jājalladēva I seems to have founded a town named **Jājallapura,** where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank The **object** of the inscription is evidently to record the king's donation of the villages **Sirulī, Arjunakōṇasaraṇa** and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pāṭala* trees to the monastery

The inscription mentions **Rudraśiva,** a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was conversant with the logical systems of **Diṅnāga** and others as well as with Śaiva and other *siddhāntas* **Vigraharāja,** the king's minister for peace and war, is next mentioned, but in what connection it is not clear[3] The name of the poet who composed

[1] Kielhorn, who in his text separated *yēn=āyam* from *trita-saurya* in l 7, thought that *Tritasaurya* was the ancestral country, from which Kalingarāja proceeded to conquer Dakshina Kōsala Hiralal, following Kielhorn's reading, suggested that Tritasaurya was derived from Tritsu, the well-known Vedic tribe and that Tritasauryas were the enemies of the Kalachuris (*Ind Ant*, Vol LXIII, pp 269 ff) Both these interpretations appear to be wrong While it is possible to take Tritasaurya as the name of a country in l 7, such a construction is impossible in l 4 where also a similar expression seems to have originally occurred, but is now damaged Besides, no such country is known from any other Kalachuri record I, therefore, prefer to make the *pada-chchhēda* as *yēna a-yamtrita-sau(śau)rya-kōśa* in both the passages See my article in the *Kane Festschrift*, pp 290 ff

[2] Kielhorn took *yaśah* in v 12 in the sense of 'fame' But the word occurs also in v 16 of the Amōdā plates of Prithvīdēva I (No 76, above), and is there clearly the name of a *śrēshthin* (banker)

[3] His name occurs also in the Raipur and Amōdā plates of Prithvīdēva I (Nos 75 and 76, above)

the *praśasti* is lost, but he was in some way related to a personage of the **Kāyastha** caste who belonged to a **Gauḍa** family and was a minister of the king **Karna.** This Karna is clearly the well-known Kalachuri Emperor Karna. His Kāyastha minister is probably identical with the one who put up the Rewa stone inscription. The writer of the present *praśasti* may, therefore, have been his son or some near relative If the next verse also refers to him he seems to have owned the village **Garbha**[1]. The *praśasti* was written by a person who seems to have belonged to the **Vāstavya** family His name which is partly mutilated ended in *-dhara*[2]

The inscription is **dated,** in the last line, in **the year** 866 (expressed in decimal figures only) **on Sunday, the** 9th *tithi* **of the bright fortnight of Mārgaśīrsha** This date must, of course, be referred to the Kalachuri era and regularly corresponds, for the *expired* Kalachuri year 866, to **Sunday, the 8th November 1114 A.C.** On that day the 9th *tithi* of the bright fortnight of Mārgaśīrsha ended 20 h. after mean sunrise[3]

As for the **geographical names** in the present record, **Tummāṇa,** as already shown, is identical with Tumān, 26 m north-east of Ratanpur **Kōmō-maṇḍala** has already been identified **Kānyakubja** is, of course, the well-known city of Kanauj, for a long time the imperial capital of North India, and **Jējābhukti** is Jajjhauti, the capital of the Chandēllas **Andhra** is the country between the Gōdāvarī and the Krishnā **Khimiḍī** is probably identical with the Zamindari named Kimidi in the Ganjām District It is mentioned with Kōsala (modern Chhattisgarh) in the Dīrghāsi stone inscription[4] **Vairāgara** is, as shown by R. B Hiralal, identical with Vayirāgaram mentioned in the Chōla records and is plainly identical with the modern Vairāgarh in the Chanda District, 80 m north-east of Chanda. **Lañjikā** is clearly Lānji and **Bhāṇāra** Bhandara, the chief town of the Bhandara District of Madhya Pradesh. **Talahāri** is the name of the territory round Mallār as appears from the description in a record found at Mallār (No 97, below) **Daṇḍakapura** may be the capital of Dandabhukti which evidently comprised some portions of the Midnapur and Balasore Districts The place may be identical with Dantan in South Midnapur District as suggested by Mr R D Banerji[5] **Nandāvalī** and **Kukkuṭa** cannot be identified **Jājallapura,** which was evidently founded by Jājalladēva, may be identical with Jānjgir (Jājallanagara), the headquarters of a *tahsil* of the same name in the Bilaspur District **Sirulī,** which was donated to the temple in Jājallapura, is probably represented by Sirli, 8 m south-west of Jānjgir **Arjunakōṇasaraṇa** may be Arjuni, 14 m west of Jānjgir Two other place-names **Garbha** and **Haladī** are mentioned in l 30 of the present record Of these, the former is also mentioned in the Raipur and Amōdā plates of Prithvīdēva I and may be identical with Gōbrā in the Jānjgir *tahsil,* while the latter is perhaps Haldi in the Bilaspur *tahsil,* 35 m south-west of Jānjgir

TEXT[6]

1 [ओ नम शिवाय ।।*][7] [शशि]शकलकला [कि] – ᴗ – नामृताभ प्लवव (ब) हलितनीरस्व[र्न्नदी-
तीर]वृत्ति । किमु व (ब) त स (श) फरीति स्व श्रि[ता] – ᴗ – –, ᴗ ᴗ ᴗ

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[1] The writer of the Raipur and Amōdā plates of Prithvīdēva I also was the owner of the same village See above, No 75, l 15 and No 76, l 39

[2] He may have been Kīrtidhara, who wrote the Sarkhō plates of Ratnadēva II

[3] According to Kielhorn's calculation, it ended 19 h 54 m after mean sunrise on that day

[4] *Ep Ind,* Vol IV, pp 314-18

[5] *M A S B,* Vol V, No 3, pp 71 and 89, see also *Ep Ind,* Vol XXII, pp 153-54

[6] From the original stone and the lithograph facing p 34 in *Ep Ind,* Vol I

[7] These *aksharas* are completely broken away, but can be easily supplied from other Kalachuri records

2 सि(शि)रसि यस्य स्यात् स ईश शिवाय[1] ॥१॥ एतद्यत्परम विहतृ तिमिर त्रैलोक्यनेत्रद्युति ज्योति-
स्तत्पुरुष[2] सुधाकर इति प्राहुस्तमन्त ᴗ – । – – – ᴗ ᴗ – ᴗ
3 जो न चरम साम्राज्यसूत्र यत क्षात्रस्यादि तदन्वये समभवत् श्रीकार्त्तवीर्य [3] क्षितौ[4] ॥२॥ तद्वश्यो
हैहय[5] आसीद्यतो जायन्त हैहया । ᴗ ᴗ ᴗ ᴗ ᴗ – – – ᴗ
4 त्यसेनप्रिया सती[6] ॥३॥ तेषा हैहयभूभुजा स[म]भवद्वसे(शे) स चेदीश्वर श्रीकोकल्ल इति स्मर-
प्र[ति]कृतिर्व्विस्व(श्व)प्रमोदो यत । येनायत्रित[सौ(शौ)र्य] – ᴗ ᴗ ᴗ – –[7]
5 मेन मातु यश स्वीय प्रेषित[मु]च्चकै कियदिति व्र(ब्र)ह्माडमन्त क्षिति[8] ॥४॥ अष्टादशास्य रिपु-
कुभिविभगसिहा पुत्रा व(ब)भूवुरभिवर्द्धित[व] ᴗ – –[9]
6 । तेषामथाग्रजसुतस्त्रिपुरीश आसीत् शेषाश्च मडलपतीन्स चकार व(ब)धून्[10] ॥५॥ प्रापत्तेषु कलि-
गराजमसम वश क्रमादानुज पुत्र स(श)त्रुकलत्रनेत्रसलिलस्फी-
7 तप्रतापद्रुम [11] । येनायत्रितसौ(शौ)र्य[12]कोस(श)मकृशीकर्त्तु विहायान्वयक्षोणी दक्षिणकोशलो
जनपदो वा(बा)हुद्रयेनार्ज्जित [13] ॥६॥ राजधानी स तुमाण पूर्व्वजै कृत इत्य-
8 त । तत्रस्थोऽरिक्षय कुर्व्वन्वर्द्धयामास स श्रियम्[14] ॥७॥ जातस्तत प्रततनिर्म्मलकीर्त्तिकान्त शी-
ताशुवत्कमलराज इतीह सिधो । नृणा मन कुमुदषंडमधिश्रि-
9 सो(शो)भ यस्मादभूदरिजनाधतमिश्र(स्र)नाश [15] ॥८॥ महीभर्त्तृविभूषार्थं पयोधिरिव कौस्तुभम् ।
जितशूरप्रताप हि रत्नराजमसूत स [16] ॥९॥ श्रीवंकेशसुरालयप्रभृतयो [र]-
10 [त्ने]श्वराद्यास्तथा यत्रोद्यानमसख्यपुष्पसुफल चारूच्चमाम्र[17] वनम् । रत्नेशेन [स]सौधसद्मनिचित-
श्चारुश्रिया भूषितस्तुमाण समकारि लोचनसुख. सवीक्ष्यमा-
11 [णो] जनै [18] ॥१०॥ एतद्यद्विपुलं धनेश्वरपुरप्रख्य महेशान्वित नानावर्ण्णविचित्ररत्ननिचित रत्ना-
लयाभं यत । नानादेवकुलैश्च भूषितमिति स्वर्ग्गाभमालक्ष्यते श्रीम-
12 द्रत्नपुर दिशि श्रुतयशो रत्नेश्वरो यद्व्यधात् ॥११॥ व्यधापयन्मा भुवि रत्नराज श्रेष्ठी यशश्चे-
दधितिष्ठति स्म । वक्तीत्यदो रत्नपुर समन्तान्मत्तोऽनयोर्यातु य[श]-
13 स्त्रिलोकम्[19] ॥१२॥ कोमोमडलभूभर्त्तुर्व्वज्जूकस्य [सु](श्रु)ता सुता । नोनल्ला रत्नराजेन परि-
णीता नृपश्रिया[20] ॥१३॥ तस्यामजनि पृथ्वीश धर्म्मशौर्यगुणान्वितम्[21] । स्वर्न्निन्ये

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[1] Metre *Mālinī*

[2] Kielhorn proposed to change this into –स्तत्पुरुषा, but the emendation is unnecessary Nor is it made in the original as he supposed

[3] Read समभवच्छ्रीकार्त्तवीर्य–.

[4] Metre *Śardūlavikrīdita*

[5] The *visarga* dropped by *sandhi* is required to be restored to suit the metre

[6] Metre *Anushtubh*

[7] The *aksharas* broken away can be conjecturally supplied as कोशबलिनाया–

[8] Metre *Śārdūlavikrīdita*

[9] Restore –शकोशा–

[10] Metre *Vasantatilakā*

[11] There is what appears like a faint *anusvāra* on त and म The *visarga* after म does not seem to have been cancelled Read –स्फीत प्रतापद्रुमम्

[12] Kielhorn read येनाय त्रितसौर्य– as in v 4 above, understanding त्रितसौर्ग as the name of a country

[13] Metre *Śārdūlavikrīdita*

[14] Metre *Anushtubh*

[15] Metre *Vasantatilakā*

[16] Metre *Anushtubh*

[17] Read –माम्र.

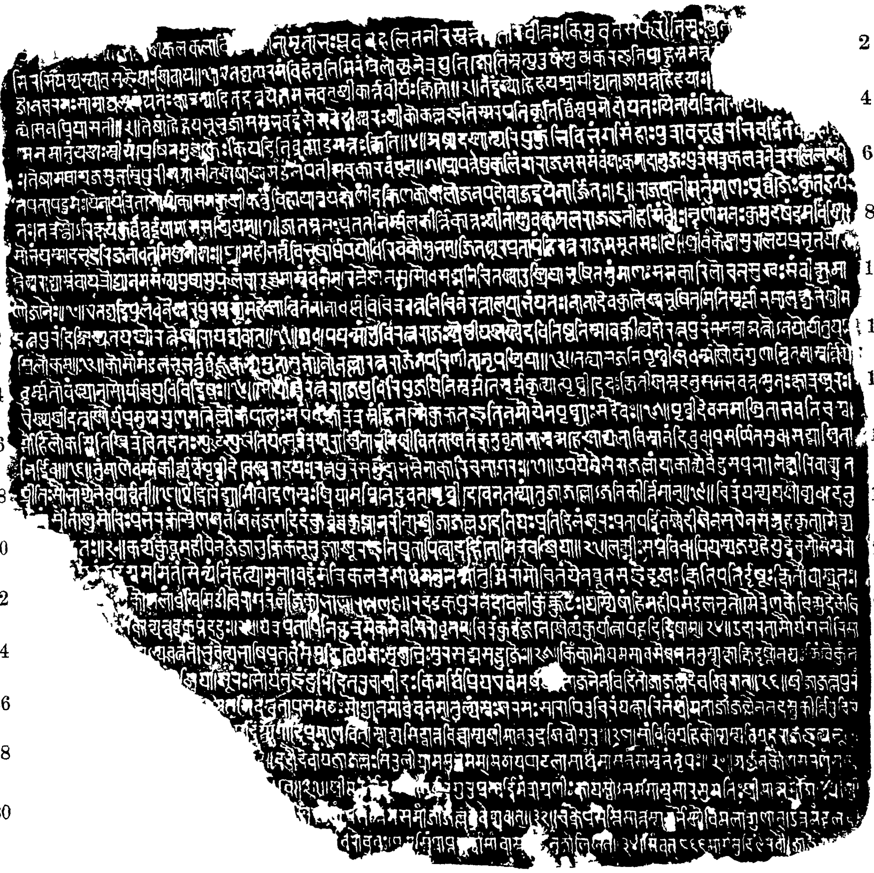
[18] Metre of this and the following verse *Śārdūlavikrīdita*

[19] Metre *Upajāti*

[20] Metre *Anushtubh*

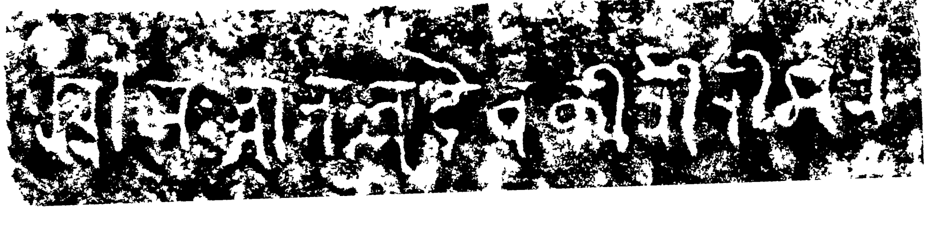
[21] Read पृथ्वीशो धर्म्मशौर्यगुणान्वित . The corrections have not been made in the original.

A - RATANPUR STONE INSCRIPTION OF JAJALLADEVA I (KALACHURI) YEAR 866



SCALE ONE-FOURTH

B - PALI STONE INSCRIPTION OF JAJALLADEVA I (ON THE WALL OF THE MANDAPA, SOUTH-EAST COR



14 [ध]र्म्मतो वश्यान् सौ(शौ)र्याच्च युधि विद्विष[1] ॥१४॥ सौ(शौ)[र्यार्द्र] रत्नराजे युधि रिपु-
जयिनि स्वर्गते स्वर्गकृत्यात्पृथ्वीदेव क्षितीशस्तदनु समभवत्तत्सुत क्षात्रशूर ।
15 ऐश्यश्रीदत्वशौर्यप्रमुखगुणस(श)तैर्ल्लोकपाल स ए[व] क्षात्र त्रस्त हि तस्मै कुरुत इति नमो येन
पृथ्व्या स देव[2] ॥१५॥ पृथ्वीदेवसमाश्रिता भवति च स्व-
16 र्ग्गो हि लो[3]कस्थितिश्चित्र चैतदत स्फुट स्फुरति यत्सर्व्वत्र शूराश्रिता। भूरिश्रीवितता शतक्रतुवृता
भास्वन्महेशाच्युता विस्वा(श्वा)नदिवु(बु)धा प्रसर्प्पितसुधासद्माश्रिता
17 [नि]र्द्विधा[4] ॥१६॥ तुमाणे धर्म्मकीर्त्त्यर्थ पृथ्वीदेवेश्वरादय । रत्नपुरे समुद्राभस्तेनाकारि च सा-
गर[5] ॥१७॥ उपयेमे स राजल्ला या कान्त्येवेंदुसप्रभा । लक्ष्मीरिवाच्युत-
18 प्री[6]ति. सौभा[ग्येने]व पार्व्वती ॥१८॥ ऐन्द्रिरैन्द्रयामिवेंद्रेण स्व श्रियामब्धिनेंदुवत् । पृथ्वीदेवेन
तस्या तु जाजल्लोऽजनि कीर्त्तिमान् ॥१९॥ चित्र यस्य यशो व्यधादनु-
19 ᴗ –[7] सी(शी)ताशुसो(शो)चि प्रभ रक्त स्त्रैणशत शि(सि)त जगदिद कुर्व्वंच्च कृष्णानरीन् ।
श्रीजाजल्ल उदेति य प्रतिदिन शूर प्रतापर्द्धितश्चेदीशेन स ऐनसग्ग्रह[8]कृता मैत्र्य-
20 ᴗ – – ᴗ [त][9] ॥२०॥ क(का)न्यकुव्ज(ब्ज)महीपेन जेजाभुक्तिकभूभुजा । शूर[10] इति प्रतापित्वाद-
र्हितो मित्रवत्श्रिया[11] ॥२१॥ लक्ष्मी सप्तविधापि यस्य जगृहे युद्धे च सोमेस्व(श्व)रो
21 – – – ᴗ ᴗ – ᴗ [द]ग्धममित सैन्य निहत्यामुना । व(ब)द्ध मन्त्रिकलत्रसार्थमनु तन्मातुर्ग्गिरा मो-
चित येन व्रू(ब्रू)त स ईदृश क्षितिपतिर्दृष्ट क्षितौ वा श्रुत[12]
22 [॥२२॥*] – – – ᴗ ण[13]को[श]लाध्रखिमिडिवैरागर लजिका भाणारस्तलहारि दडकपुर नदावली
कुक्कुट । यस्यैषा हि महीपमडलभृतो मैत्रेण केचिन्मुदे केचि-
23 – ᴗ, ᴗ – ᴗ – ᴗ ᴗ नकान्यन्वव्द(ब्द)[क्लृ]प्त ददु ॥२३॥ यत्र प्रतापिनि च्छत्र(त्र)मेकमेव सि(शि)-
रोधृतम् । चित्र कुर्व्वंज्जने शैत्य कुर्यात्ताप हृदि द्विषाम्[14] ॥२४॥ उदारता सौ(शौ)र्यगभीरिमा
24 ᴗ – ᴗ – ᴗ – – ᴗ ᴗ – ऽस्य[15] वर्त्तते । भुवेत्यभाषि प्रतत समुच्छ्रितैर्यश सुशुभ्रै सुरसद्मसद्भुजै[16]
॥२५॥ कि कामोयमसावसे[चन]तनु[17]स्त्र्यक्षाक्षिदृष्टो न य कि वैकुत(ठ)-
25 ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – [श्रि]या । शूर. सौ(शौ)र्यत इदुरिदितरुचा श्रीद किमर्थिप्रिय एव
मर्ष[य]ता जनेन विदितो जाजल्लदेवश्चिरात्[18] ॥२६॥ श्रीजाजल्लपुर

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[1] Metre *Anushtubh*
[2] Metre *Sragdharā*
[3] This *akshara* is quite clear in the original
[4] Metre *Śārdūlavikrīḍita.*
[5] Metre of this and the next two verses *Anushtubh.*
[6] The *akshara prī,* which is clear in Kielhorn's facsimile reproduced here, has since been broken away.
[7] Restore दिश
[8] Read –सग्रह–
[9] Restore –स्पर प्रापित. Metre *Śārdūlavikrīḍita*
[10] The *visarga* dropped by *sandhi* is required to be restored to suit the metre
[11] Read मित्रवच्छ्रिया Metre *Anushtubh*
[12] Metre of this and the next verse *Śārdūlavikrīḍita*
[13] Probably दक्षिण was incised before कोशल
[14] Metre *Anushtubh*
[15] The context requires some words like न समोऽस्य here
[16] Metre *Vamśastha*
[17] Kielhorn read –वसे(शे)[षम]तनु–, but the reading does not give a good sense. Of the two doubtful letters the first is more like च than ष, and the second is probably न. The dictionaries give असेचन in the sense of 'charming', 'lovely'.
[18] Metre of this and the next verse *Śārdūlavikrīḍita*

26 ⏑–⏑⏑⏑–––⏑––⏑–,–––[तसि(शि)वत्व]तापसमठ सोद्यानमात्र(म्र) वनम् । तुल्य
स्व श(स)रस सरोपि रुचिर यत्कारित श्रीमता जाजल्लेन तदस्तु कीर्त्तिरुचिर

27 ––⏑––⏑–[॥२७॥*] ⏓⏓⏓⏓⏑––प[1] दिग्नागादिप्रमाणवित् । स्वान्यसिद्धान्तविच्चास्य
श्रीमान् रुद्रशिवो गुरु[2] ॥२८॥ साधिविग्रहिकोप्यस्य विग्र[ह]राज इत्यभूत् ।

28 ⏓⏓⏓⏓⏑––⏓,⏓⏓⏓⏓⏑–⏑⏓[॥२९॥*] ददौ देवाय जाजल्ल सिरुलीग्राममु[त्त]मम्। मठाय
पाटलासार्थ सा(शा)सन सा(शा)स्व(श्व)त नृप ॥३०॥ अर्जुनकोणसरण स दे–

29 ⏓⏓⏑–⏑⏓। ⏓⏓⏓⏓ ⏑––⏓,⏓⏓⏓⏓⏑–⏑ वे ॥३१॥ श्रीम[त्कर्ण्ण] ⏑–⏑[3][निर्ज]–
रगुरुप्रस्पर्धिमन्त्राग्रणी कायस्थोऽसमसा(शा)स्त्रसारसुमति श्रीमान्स गौडान्वये[4]। श्री

30 ––⏑⏑–⏑–⏑⏑⏑–––⏑––⏑–,–––⏑⏑– [प्रस(श)स्तिम]समा जाजल्लदेवे व्यधात्[5]
॥३२॥ चक्रे प्रस(श)स्तिसात्तस्य [ग*]र्भेशो विमलान्गुणान् । उत्तम हल्दी–[9]

31 –⏓,⏓⏓⏓⏓ ⏑–⏑⏓[6] [॥३३॥*] ⏓⏓⏓⏓ ⏑––⏓, ⏓⏓⏓⏓ धरो[7] वु(बु)ध. । प्रस–
(श)स्ति प्राप्त[स]र्व्वसां(शा) वास्त––[नु]जो लिखत् ॥३४॥ सवत् ८६६ मार्ग्ग सुदि ९ रवौ ॥
जाज[8] . . . . [।*[

TRANSLATION

[Ōm! Adoration to Śiva!]

(Verse 1) May that Īśa (Śiva) grant (*you*) well-being!—he, (*about the object*) on whose head (*various doubts are entertained, such as*)—Is it the crescent portion of the moon, [or, is it] not [a piece of mother-of-pearl] lying on the bank of the celestial river, the waters of which are augmented by the flood of the nectar-fluid . or is it, oh, a fish... gone to heaven . ..!

(V. 2) This highest light, dispelling darkness, which has the lustre of the eye of the three worlds—(*the people*) call it the Being who is a mine of nectar... (*who is*) not the last from whom (*proceeded*) a line of universal sovereignty, the progenitor of the Kshatriyas,—in his race was born on the earth the illustrious **Kārtavīrya**

(V 3) In his race (*there*) was **Haihaya,** from whom were born the **Haihayas** . .....being the beloved of [Ādi]tyasēna (?).

(V 4) In the race of those Haihayas was born that ruler of **Chēdi,** the illustrious **Kōkalla,** an image of the god of love, in whom the whole world found delight—(*he*), who with his unimpeded valour, [treasure and might], sent forth his own glory to measure how much the universe was above (*and*) below the earth[10]

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[1] The lithograph shows प clearly before दिग्नागादि The *akshara* has since been broken away

[2] Metre of verses 28—31 *Anushtubh*

[3] The missing letters were evidently नृपस्य

[4] Kielhorn read सौडान्वये, but the letters are clearly गौडान्वये in the original As shown above, this Kāyastha minister of Karna is probably identical with him who put up the Rewa inscription (No 51, above) The latter traced his descent from the sage Kāchara of Kulāñchā which K N Dikshit places in Bengal

[5] Metre *Śārdūlavikrīdita.*

[6] Metre of this and the next verse *Anushtubh*

[7] Read कीर्त्तिधरो See above, p 411, n 2

[8] Read वास्तव्यस्यानुजो

[9] The *mātrā* on ज appears to have been cancelled.

[10] Kielhorn, who made the *pada-chchhēda* as *yēna ayam Tritasaurya-*, translated, 'by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this of(?) Tritasaurya was sent up high into the universe.' But the construction *ayam* *prēshitam* is grammatically indefensible. I would, therefore, take the words as *yēna a-yamtrita-sau*(*śau*)*rya-*, see above, p 410, n 1

(V. 5) He had eighteen sons who destroyed his enemies as lions slay elephants (*and*) who augmented [the treasury of their family]. The eldest of them afterwards became the lord of **Tripurī**. He made the remaining brothers the lords of *maṇḍalas*.

(V. 6) The race of one of these younger brothers obtained, in the course of time, the matchless son, **Kaliṅgarāja**, a tree of prowess grown large by the water of the eyes of the wives of his enemies, who, in order to augment his unimpeded prowess and treasure,[1] left his ancestral country and acquired by his two arms the country of **Southern Kōśala.**

(V. 7) Since **Tummāṇa** had been made a capital by his ancestors, he, residing there and destroying his enemies, increased his fortune.

(V. 8) As the moon (*was produced*) from the ocean, so was born here from him **Kamalarāja,** lovely by his wide-spread spotless fame, who destroyed hostile people and augmented the splendour and beauty of men's minds even as the moon dispels blinding darkness and makes the night-lotuses look more lovely.

(V. 9) As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth[2] (*Vishnu*), so he begat **Ratnarāja (I),** who surpassed the radiance of the sun to be an ornament of kings.

(V. 10) **Tummāṇa**, with its temples of the holy **Vaṅkēśa** and other (*gods*) and also (*those of*) **Ratnēśvara** and others, with a garden containing innumerable flowers and good fruits and a beautiful high mango-grove and crowded with mansions and decorated with charming beauty, was made, by **Ratnēśa,** delightful to the eyes, when viewed by the people.

(V. 11) This extensive and glorious **Ratnapura** which **Ratnēśvara** established has its fame known in (*every*) quarter, with a great lord residing (*in it*), it resembles the city of Kubēra (*occupied by Mahēśa, i.e., Śiva*), being decked with many-coloured wonderful jewels, it looks like the ocean, and decorated as it is with many temples, it appears like heaven (*graced by many families of gods*).

(V. 12) On all sides this Ratnapura says "Since **Ratnarāja** ordered me to be established on the earth, and since the banker **Yaśa**[3] has been in charge of me, may the fame of these two spread in the three worlds on account of me!"

(V. 13) **Nōnallā,** the famous daughter of **Vajjūka,** the ruler of the **Kōmō-maṇḍala** was married by **Ratnarāja** together with royal fortune.

(V. 14) From her was born **Pṛithvīśa (I),** endowed with the qualities of righteousness and valour. He led to heaven his relatives by (*his*) righteousness and his enemies by (*his*) valour in fighting.

(V. 15) When **Ratnarāja,** who by his valour and other (*qualities*) vanquished his enemies, had gone to heaven for work in heaven, his son **Pṛithvīdēva (I),** the royal hero, became king after him. He was a guardian of the world with his hundreds of excellent qualities, the foremost of which were his lordly nature, munificence and valour. The frightened princes bowed to him since he was (*verily*) a god on the earth.[4]

(V. 16) With **Prithvīdēva (I)** ruling over it, the earth became heaven itself. This marvel was clearly manifest since (*the earth*) was everywhere occupied by heroes, spread

[1] Here again, Kielhorn, taking *Tritasaurya-kōsa (śa)m* as separate from *yēna ayam,* translated, 'who in order not to impoverish the treasury of Tritasaurya *etc.*' But the intended reading is clearly *yēna a-yamtrita-sau(śau)rya-kōsa(śa)m etc.*

[2] There is a play on the word *mahībhartṛi*.

[3] Kielhorn, not knowing that *Yaśa* is a proper name here, translated 'if the foreman of the guild acquired fame.' But see above, p. 403.

[4] *Pṛithvīdēva,* the king's name, literally means 'a god on the earth'.

over with abundant fortune, and covered with a hundred sacrifices, since it had a splendid great lord and was (*in consequence*) firm, since the wise men living on it caused joy to all people, since it had extensive mansions and was matchless (*even as heaven is resorted to by valiant men, looks splendid, is chosen by Indra, has the Sun, Mahēśa and Achyuta, and (also) Budha who delights the world, and is inhabited by the moon, the abode of nectar who moves about, in it*[1])

(V 17) For religious merit and fame, (*the temples of*) **Pṛithvīdēvēśvara** and others were erected at Tummāna and a tank resembling the ocean was excavated by him at **Ratnapura.**

(V 18) He married **Rājallā,** who by her loveliness looked resplendent like the moon, who was steadfast in her love like Lakshmī (*who loves Achyuta, i.e., Vishnu*), and who by her happy wifehood resembled Pārvatī

(V 19) As Indra (*begat*) Jayanta on Śachī, and the ocean the moon in the beauty of heaven, even so **Pṛithvīdēva (I)** begat the famous **Jājalla (I)** on her

(V 20) What a wonder! His fame, shining like the lustre of the cool-rayed (*moon*), rendered in every direction a hundred women red[2] and the world white, while it made the enemies black (*with shame*) The illustrious **Jājalladēva,** who rises up as a hero day by day, was, on account of the abundance of his prowess, induced to become his (*intimate*) friend by the lord of **Chēdi** forming an alliance of princes.[3]

(V 21) As he was valiant, he was, on account of his prowess, honoured like a friend with (*presents of*) fortune by the king of **Kānyakubja** and the ruler of **Jējābhuktika.**

(V 22) He who is possessed of all the seven kinds[4] of fortune, (*by whom*) was seized in battle **Sōmēśvara** . . . . . was burnt by him after slaying (*his*) immense army, and by whom was captured and then released at his mother's words, the group of (*his*) ministers and wives;—say, have you seen or heard of (*another*) such prince on earth?

(V. 23) To whom the princely rulers of these *mandalas, viz.*, **[Dakshi]ṇa-Kōsala, Andhra, Khimiḍī, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī** (*and*) **Kukkuṭa**—some out of friendship, some in order to please, gave him . . . . fixed year after year.

(V 24) While he is shining, the sole umbrella held over his head, while causing coolness to (*his*) people, strange (*to say*), may well oppress the hearts of his enemies!

(V 25) "Nobility, valour, serenity . . are in him."—Thus has the Earth proclaimed with her uplifted excellent arms in the form of the temples of gods extremely white like his fame!

(V 26) "Is this that god of love possessed of a lovely[5] form who has not been seen by the eye of the three-eyed (Śiva)? Is it [*the god of*] Vaikuntha (*i e*, Vishnu) [joined] by Śrī (*the goddess of fortune*)? Is this the sun on account of his radiance, (*or*) the moon by his mighty splendour, (*or*) the bestower of wealth (Kubēra) dear to suppliants?"—The people, thus reflecting, came to know him as **Jājalladēva** after a long time

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[1] There is a play on several words, in consequence of which the several adjectives of *lōka-sthiti* can also be construed with *svarga*

[2] There is a play on the word *rakta* which means also 'fallen in love'

[3] Following Kielhorn, I take *aina* as an adjective derived from *ina* 'a lord', 'a king' *etc.*

[4] These are probably identical with the seven constituents of royalty (*rājy-āṅgas*)

[5] See above, p 413, n 17

(V. 27) That famous **Jājallapura**.....a monastery for ascetics; a mango grove with a garden, a beautiful lake equal to the lake of heaven, which the illustrious **Jājalladēva** caused to be made May that be lovely like (*his*) fame . . . . !

(V. 28) His religious preceptor was the holy **Rudraśiva** who knew . . . the authoritative works of **Diṅnāga** and others and knew the established doctrines of his own and others' (*systems*)

(V. 29) His minister for peace and war also was **Vigraharāja** . . . . .

(V 30) To the god the king **Jājalla** gave the excellent village of **Sirulī** (*and*) to the monastery a groups of *pāṭalā* (*trees*) as a perpetual gift.

(V. 31) **Arjunakōṇasaraṇa** . . . . . .

(V. 32) The *Kāyastha,* the illustrious . . . born in the **Gauḍa** family, the foremost of those whose counsel vies with (*that*) of the preceptor of gods, [who was the councillor] of the illustrious **Karṇa,** whose excellent intellect is unrivalled in (*the grasp of*) the essence of śāstras . . . . (*His son* ?) composed this matchless eulogy on **Jājalladēva.**

(V 33) The lord of the village **Garbha** has brought his spotless merits into the eulogy... of the excellent **Haladī** [village ?].....

(V. 34) . . . the learned **[Kīrti]dhara,** the younger brother of [him who was] born in the Vāstavya (*family*) wrote (*this*) eulogy which has reached all directions.

(*In*) **the year 866,** (*the month*) **Mārga[śīrsha]** (*and*) the **bright** (*fortnight*), on the (*lunar*) **day 9,** on **Sunday. Jāja** . . . .

NOS. 78-81 ; PLATE LXVB[1]

PALI STONE INSCRIPTIONS OF JAJALLADEVA I

THESE inscriptions were discovered in 1904 by Dr. D R. Bhandarkar who published his transcripts of them in the *Progress Report of the Archæological Survey of Western India* for 1903-4, p. 52. They are edited here from inked estampages taken under my direction.

The inscriptions which are four in number[2] are incised on a wall, a door-way and a pilaster of the *mandapa* of an exquisitely carved Śiva temple at **Pāli,** 12 miles to the north-east of Ratanpur in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh.

The **characters** of all the inscriptions are of the Nāgarī alphabet The form of the palatal *ś* which closely resembles that in the Ratanpur stone inscription of Jājalladēva I[3] (dated K. 866) indicates that the inscriptions belong to the beginning of the 12th century A.C. The size of the letters in the first three inscriptions is about 1.4" and that in the fourth one is .5". The **language** is Sanskrit. Each inscription consists of a single line in prose. Except in the fourth inscription, even that line is not free from gross mistakes of grammar and orthography.

The **object** of the inscriptions is to record an unspecified *kīrti* (meritorious work) of Jājalladēva. This Jājalladēva must, of course, be referred to the **Kalachuri Dynasty of Ratanpur.** There are two kings of this name known from inscriptions, of whom

[1] This plate is of No 78.

[2] Bhandarkar mentions five inscriptions of Jājalladēva, but the fifth one, which according to his description was on a stone lying outside the temple cannot now be traced. It was, however, identical in wording with those edited here.

[3] Above, No 77.

the first was ruling in K. 866 (1114-5 A C.) and the second in K. 919 (1167-68 A.C.).[1] The palæography of the inscriptions leaves no doubt that they must be referred to the reign of **Jājalladēva I.**[2]

What was this work of Jājalladēva I, which is recorded in so many places ? It could not have been the construction of the *sanctum* of the temple ; for there is an inscription in three parts incised over three recesses in the architrave of the door-way of the *garbhagṛiha*, which records the construction of the structure by **Vikramāditya,** the son of the *Mahāmaṇḍalēśvara* **Malladēva.** As the names Malladēva and Vikramāditya occur in the dynastic lists of Bāṇa kings, Dr. Bhandarkar made the ingenious suggestion that this Vikramāditya may have been one of the **Bāṇa** kings [3] He could not definitely identify him at the time , because no such Vikramāditya, the son of Malladēva, was then known. From the Udayēndiram plates which had been published by Dr. Kielhorn,[4] two Vikramādityas of the Bāna dynasty were known, but neither of them was a son of Malladēva. About the chronology of the Bāna kings also, there was considerable doubt. Dr. Kielhorn at first referred the second Vikramāditya mentioned in the Udayēndiram plates to the middle of the 12th century A.C ,[5] but later on he identified his friend Krishnarāja mentioned in the Udayēndiram plates with Krishṇa II of the Rāshṭrakūta dynasty and thus referred Vikramāditya II of the Udayēndiram plates to the end of the 9th century A C [6] The discovery the of Guḍimallam plates[7] has placed the genealogy of the Early Bāṇa kings on a sound basis. As Dr. Hultzsch has shown, there were three Vikramādityas[8] in the Bāna dynasty, of whom the first, called also *Jayamēru*, was the son of Malladēva. He is identical with **Bāṇa-Vidyādhara** mentioned in the Udayēndiram plates. As his son Vijayāditya-Prabhumēru was ruling in Saka 820[9] we can place **Vikramāditya (I)** in **the last quarter of the 9th century A.C.** The Pāli inscription shows that he was ruling in Dakshina Kōsala or Chhattisgarh before the advent of the Kalachuris [10]

Jājalladēva I was not thus the builder of the *sanctum.* He did not also probably erect the *maṇḍapa* of the temple, but may have repaired it. As Mr. Cousens has already noticed,[11] the *mandapa* has been partly rebuilt, the additional walls across the corners to support the roof making it look as if it were originally octagonal in shape. And it is noteworthy that it is on one of these walls, the rebuilt door-way and an additional pilaster inserted to support a broken beam[12] that the following inscriptions are engraved. As a period of more than two hundred years separates the Bāṇa king Vikramāditya I from Jājalladēva I, it is not unlikely that the temple had fallen into disrepair during the time of the latter. **Jājalladēva** I seems, therefore, to have only **repaired** the *maṇḍapa* of the temple where the inscriptions are found.

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[1] Below, Nos. 97—99

[2] In the Amōdā plates of Jājalladēva II, the palatal *ś* has the left limb fully developed as in modern Nāgarī.

[3] P. R *A S. W C.* for 1903-4, p. 52

[4] *Ep Ind*, Vol. III, pp. 74 ff.

[5] *Ibid*, Vol III, p 75

[6] *Ibid*, Vol VIII, Appendix II, p 21

[7] *Ibid*, Vol. XVII, pp 1 ff.

[8] The last one of these is identical with the second Vikramāditya mentioned in the Udayēndiram plates.

[9] *Ep Ind*, Vol XI, p 227, see also *ibid*, Vol XVII, p 3

[10] For a detailed discussion of this question, see my article 'An Ancient Dynasty of Mahākōsala' in *P I H C* (1939), pp 319 ff

[11] *P R. A S. W. I.* for 1903-4, p. 28.

[12] For a photograph of these pilasters, see the plate facing p. 323 in *P I. H C.* (1939).

No. 78

On a wall of the *mandapa*, south-east corner.

श्रीम ज्जाजल्लदेवकीर्त्तीरीम.[1] ।

No. 79

On the same wall of the *mandapa*, in the same corner.

श्रीम ज्जाजल्लदेव[की]-[1] [।*]

No. 80

On a stone built into the re-built door-way on the north of the *maṇḍapa*.

[श्री*]म. ज्जाजल्लदेवकीर्त्तीरीम [1] [।*]

Translation—These are the *kīrtis*[2] (meritorious works) of the illustrious **Jājalladēva (I).**

No. 81

On a pilaster inserted to support a broken beam on the south side of the shrine door-way.

सिद्धि·[3] [।*] [श्रीमज्जाजल्लदे[4]]व[5]स्य कीर्त्तिरियम् ॥

Translation—Success! This is the *kīrti* (meritorious work) of the illustrious **Jājalladēva (I).**

No. 82 ; Plate LXVI

SHEORINARAYAN PLATES OF RATNADEVA II : (KALACHURI) YEAR 878

These plates were found in the possession of Pandit Ramchandra Trivedi, the head priest of the main temple at **Shēorinārāyaṇ**, a well-known place of pilgrimage on the left bank of the Mahānadī, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. They were first brought to notice by Pandit Lochan Prasad Pandeya of Balpur, who has edited them with lithographs, but without a translation, in the *Indian Historical Quarterly*, Vol. IV, pp. 31-34 I edit the record here from the original plates which were kindly procured for me by the Curator of the Central Museum, Nagpur.

They are a set of **two copper-plates** held together by a ring 3″ thick, the central portion of which is flattened into a round **seal,** 2 4″ in diameter. The ring was not cut when the plates reached me. The seal contains the legend *Mahārānaka-śrīmad-Ratnadēvaḥ*, inscribed in two lines. Each plate measures 9 5″ broad, 5 9″ high and .1″ thick and is inscribed on one side only. There are twenty-six lines in all, thirteen being inscribed on each plate. The letters are deeply engraved, but not well-formed. Their size is .25.″

The **characters** are Nāgarī. The letters *a*, *n*, *bh*, *ś* and *s* show transitional forms; see, *e g*, *a* in *api*, l 23 and *āsīt=*, l.6; *n* in *-pūrna-pāṇiḥ*, l.19, *bh* in *=bhūbhṛitām=*, l 4 and *bhuvaḥ*,

[1] Read श्रीमज्जाजल्लदेवकीर्त्तय इमा ।

[2] As the repairs were done in several places, the plural number of *kīrti* has been used.

[3] Expressed by a symbol.

[4] The *aksharas* in the bracket are partly damaged

[5] The *akshara* व, which was at first omitted, is written below the line.

l.7; *ś* in *śasinō=*, ll 3-4 and *yaśo-ti,-* ll 17-18 ; *s* in *-sūnur-=,* l 9 and *-samślēsha-*, l 6. The sign of *avagraha* occurs in ll.4 and 20. The **language** is Sanskrit Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse throughout In respect of **orthography** it may be noted that the consonant following *r* is doubled in a few places, *e g,* in *Kārttavīryō=*, l 4; the dental *s* is used for the palatal *ś* in *śasi-*, l.3; *=Dasāsyam*, l 6, *Parāsara-*, l.15 *etc.*; the dental *n* is employed for the lingual *n* in *punya-*, ll 17 and 21 and *pratigrihnāti*, l 20, and *vra* written for *mra* in *tāvraṁ*, l 22.

The inscription refers itself to the reign of **Ratnadēva II of the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the grant, by Ratnadēva II, of the village **Tiṇērī,** situated in the *vishaya* of **Anarghavallī,** on the occasion of a lunar eclipse. The **donee** was **Nārāyaṇaśarman,** the son of Tribhuvanapāla and son's son of Śīlāditya, who was a student of the Sāmavēda and belonged to the Parāśara *gōtra* with the three *pravaras*, Vasistha, Śakti and Parāśara.

The **genealogy** of Ratnadēva II down to his father Jājalladēva (I) is given here as in the latter's Ratanpur stone inscription.[1] It may, however, be noted that the relation of **Kaliṅgarāja** to a younger son of Kōkalla I, who is called here 'the lord of Vankō-Tummāna' is not explicitly stated in the present record, but from the manner in which his name is introduced he seems to be referred to as his son. Jājalladēva's victory over a king named **Bala** is alluded to by means of a *double entendre* in verse 8. This Bala is clearly **Bhujabala,** the lord of **Suvarṇapura,** whose defeat by Jājalladēva I is explicitly mentioned in the Kharōd stone inscription[2] of K.933

The inscription is **dated** in **the year** 878 (expressed by decimal figures only) **on the 5th tithi of the bright fortnight of Bhādra** (*i e.*, Bhādrapada), **on Sunday.** According to the epoch of 247-48 A.C. this date regularly corresponds, for the *expired* Kalachuri year 878, to **Sunday, the 14th August 1127 A.C.** On that day the aforementioned *tithi* ended 8 h. 50 m. after mean sunrise. The date of the present inscription, like that of the Rewa stone inscription of Malayasimha,[3] clearly shows that with the epoch of 247-48 A.C., the Kalachuri year could not have commenced on Bhādrapada *śu. di.* 1 as was once supposed by Dr. Kielhorn.[4]

As stated before, the grant recorded in the present inscription was made on the occasion of a **lunar eclipse.** The nearest lunar eclipse which occurred before the aforementioned date is the one which took place on the full-moon day of Jyēshṭha, the corresponding Christian date being the 27th May 1127 A C.[5] The grant was, therefore, reduced to writing more than two months after it was made.

Of the place-names mentioned in this record, **Tripurī** has already been identified. **Vaṅkō-Tummāṇa** is identical with Tumān in the Bilaspur District as shown before. The place was so called on account of the well-known shrine of the god Vankēśvara which is mentioned in other records also. **Anarghavallī** probably corresponds to the modern Jānjgir *tahsil*, though no place of that name can now be traced in it. **Tiṇērī,** the donated village, also cannot now be identified.

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[1] Above, No 77.

[2] Below, No 100, l 6

[3] Above, No. 67.

[4] *Ind Ant*, Vol XVII, p. 215.

[5] It is not necessary to identify the lunar eclipse with that which occurred as far back as the 10th January 1126 A C. as is done by Hiralal. (See his *Inscriptions in C. P and Berar*, second ed p. 128). It is also not necessary to suppose with him that 'a lunar eclipse was of greater importance to a scion of the lunar dynasty than a solar one'

TEXT[1]

First Plate

1 सिद्धि[2] [।*] ओं नमो व्र(ब्र)ह्मणे ॥ यत्कारणं परममाद्यवसानहीनमव्यक्तनित्य-
2 महवा(दा)दिवचोभिधे[3]यग्(म्) । यस्मान्न किंचिदपर व्यतिरिक्न(क्त)मस्ति स्वा(स)द्व्र(द्ब्र)-
3 ह्मणे न्य(न)म उदारतराय त[स्मै][4] [॥१॥*] आसीत्त्रिलोकीतिलको हैहय शसि(शि)-
4 नोन्वये । नृपतिर्भूभृतामाद्य कार्त्तवीर्योऽस्य वशज[5] ॥[२॥*] य क्रीडया स्व-
5 भुजसेतुनिरुद्धरेवावारिप्रवाहितहराच्चॅनवृद्धरोषम् । कैलासतोल-
6 नभयार्त्तभवानि[6]गात्रसश्लेषतोषितशिव सि(जि)तवान्दसा(शा)स्यम्[7] ॥[३॥*] आसीत्तस्यान्वये
7 भूप· कोकलो[8] भूषण भुव । तस्यासन्रणदुर्व्वारा सूनवोष्टाद[सो[9]](शो)द्धता[10] ॥[४॥*] भू-
8 त्वा त्रिपुर्य्यामधिपो ज्येष्ठस्तेषा स्वविक्रमात् । सर्व्वान्माडलिकानन्याश्चक्रे भ्रात-
9 न्कनीयस ॥[५॥*] त्रिपुरीशानुजस्यासीद्वंकोतुमाणभूभुज । कलिगराजस्तसू(त्सू)नुरासी-
10 त्कमलराड्नृप ॥[६॥*] रत्नराजोऽस्य तनय पृथ्वीदेवमजीजनत् । जाजल्लदेवस्तस्या-
11 सीत्पुत्रो विक्रमभूषण ॥[७॥*] जिष्णोरमुष्य व(ब)लवृत्रदि(वि)घातकारिणो निकृत्तपक्षस्य
12 समस्तभूभृताम् । जाजल्लदेवस्य जयन्तविग्रह श्रीरत्नदेवस्तनयोस्ति भूपति[11] ॥[८॥*]
13 तीव्रप्रतापपरितप्तसमस्तभूभृद्भ्रान्ताखिलक्षितिपरान्तसदैकचक्र । यस्ने(स्ते)ज-

Second Plate

14 सा पिहितराजसमस्तदीप्ति. सूरः स्फुट समुचितो भवदस्तवृत्र[12] ॥[९॥*]
15 परास(श)रसगोत्राय नृपति सामवेदिने । वसिष्ठस(श)क्तितत्पुत्रै.
16 ख्यातत्रि प्रवराय[13] स.[14] ॥[१०॥*] सि(शी)लादित्यस्य पौत्राय षडं(ड)ङ्गाधीतवेदिन. ॥ (।)
17 विद्वत्त्रिभुवनपालपुत्रायो[15]द्गात्रवेदिने ॥[११॥*] मातापित्रोरात्मनश्च पुन्य(ण्य)य-
18 शोतिवृद्धये[16] [।*] मि(नि)र्णीतसर्व्वसीमानं सर्व्वादायसमन्वित(तम्) ॥ [१२॥*] अनर्घवल्ली-
19 विषये तिणेरीग्राम सदर्भाक्षतपूर्णपाणि· । सोमग्रहे पर्व्वणि र-
20 त्नदेवस्तोयेन नारायणस(श)र्म्मणेऽदात्[17] ॥[१३॥*] भूमि य प्रतिगृह्णा(ह्ला)ति यश्च
21 भूमि प्रयच्छति । उभौ तौ पुन्य(ण्य)कर्म्माणौ नियतौ स्वर्ग्गगामिनौ[18] ॥[१४॥*] सु-

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[1] From the original plates

[2] Expressed by a symbol

[3] The *prishthamātrā* of *dh* is not joined to the horizontal stroke at the top

[4] Metre *Vasantatilakā*

[5] Metre *Anushtubh*

[6] The final vowel of this word is shortened for the sake of the metre

[7] Metre *Vasantatilakā*

[8] This name appears generally as कोकल्ल in other records, which would suit the metre in this verse also

[9] There is a superfluous vertical stroke added to this *akshara*.

[10] Metre of verses 4-7 *Anustubh*

[11] The metre is a combination of *Vamśastha* and *Indravamśā*. The first *pāda* is irregular.

[12] Metre *Vasantatilakā*.

[13] Read -त्रिप्रवराय

[14] Metre of this and the next two verses· *Anushtubh* The sixth syllable in the third *pāda* of verse 11 is irregularly light.

[15] Read पुत्रायोद्गात्र-

[16] The expression generally used is यशोभिवृद्धये The metre is irregular Read यशःपुण्याभिवृद्धये.

[17] Metre *Upajāti*.

[18] Metre of this and all the following verses : *Anushtubh*.

22 वर्ण्णं रजतं ताव्रं(म्रं) मणिमुक्तावसु(सू)नि च । सर्व्वानेतान्महाप्राज्ञो ददाति व-
23 सुधां ददत् ॥[१५॥*] अपि पापकृत प्राप्य प्रतिगृन्ही(ह्णी)त भूमिद(दम्) । मही [द]दतपप[1]वि-
24 त्री स्यात्पुन्या(ण्या) हि जगती यत. ॥[१६॥*] उद्दडधवलछ(च्छ)त्रवरास्वा(श्वा) वरवारणा । भू-
25 मिदानस्य विन्हा(चिह्ना)नि फल स्वर्ग्गं पुरदरः(र) ॥[१७॥*] स्वदत्ता परदत्तां वा यो हरेत वसु-
26 धराम् । षष्टि वर्षसहस्राणि विष्ठायां जायते कृमिः ॥[१८॥*] सवत(त्) ८७८ भाद्र सु दि ५ रवौ ॥

Seal

1 म्र(म)हाराणक-
2 श्रीमद्रत्नदेवः [।*]

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

(Verse 1) Obeisance to that most noble Brahman which is existence, which is the highest cause, without beginning or end, which is designated as the unmanifest, eternal and great, and independently of which, nothing exists.

(V 2) In the race of the moon there was the king **Haihaya,** the foremost of rulers and an ornament of the three worlds. His descendant was **Kārtavīrya**;—

(V 3) He who defeated the ten-faced (*Rāvana*), who had pleased Śiva by making Bhavānī embrace his body (*when she was*) terrified by his lifting up of the Kailāsa (*mountain*), and whose rage was increased by the washing away of his offerings to Śiva on account of the flooding waters of the Rēvā, sportively checked by the dam of his arms [2]

(V. 4) In his race was the king **Kōkala**[3], an ornament of the earth. He had eighteen proud sons, irresistible in battle

(V. 5) The eldest of them, having become the lord of **Tripurī,** made, by his prowess, all his younger brothers the lords of *maṇḍalas*.

(V 6) A younger brother of the lord of **Tripurī,** who was the king of **Vaṅkō-Tummāṇa,** had **Kaliṅgarāja** (*as his son?* [4]) and his son was the king **Kamalarāja.**

(V 7) His son **Ratnaraja (I)** begat **Pṛithvīdēva (I).** His son, who was adorned with valour, was **Jājalladēva (I).**

(V 8) Of this victorious **Jājalladēva (I),** who destroyed **Bala**[5] even as Indra killed Vṛitra, (*and*) who exterminated the allies of all kings as Indra clipped the wings of all mountains, there is the son, the illustrious **Ratnadēva (II),** a king who in form resembles Jayanta, (*the son of Indra*)

(V. 9) He,—who by his excessive prowess has oppressed all kings, whose sovereignty has extended to the farthest ends of the earth, who by his radiance has completely eclipsed the lustre of (*other*) kings and destroyed Vṛitra,[6]—has become manifestly and fit-

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[1] This *akshara* is redundant

[2] See above, p 246, n 2

[3] Elsewhere the name appears as *Kōkalla*

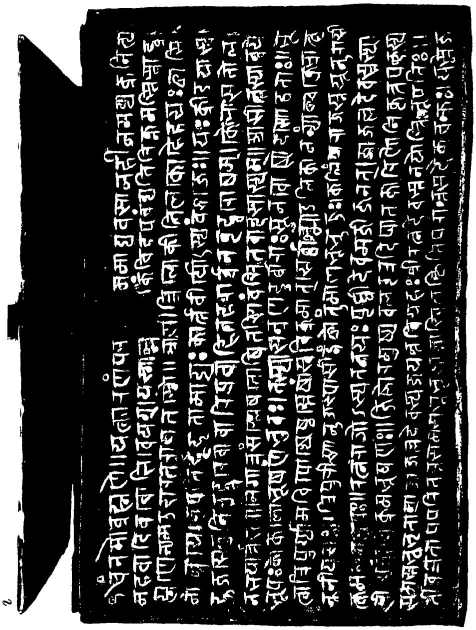
[4] In Nos 76 and 77 above, Kaliṅgarāja is said to have been born *in the family* of a younger son of Kōkalla

[5] *I e*, Bhujabala, the lord of Suvarṇapura, see above p 420 The words *jishṇu, paksha* and *bhūbhṛit* have each a *double entendre*

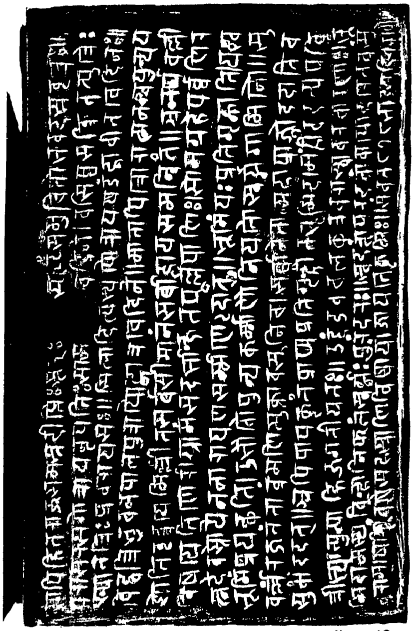
[6] Vṛitra is, in the *Ṛigvēda*, the name of Indra's enemy who is also called Vala As we have seen, the poet has used *Vala* (or *Bala*) in l 11 to signify Jājalladēva's enemy Bhujabala, the king of Suvarṇapura Vṛitra in the present verse is, by *double entendre*, probably intended to signify the same king. For another

SHEORINARAYAN PLATES OF RATNADEVA II (KALACHURI) YEAR 878

Seal



i



ii

tingly the sun who by his intense heat scorches all mountains, whose one-wheeled chariot roams to the farthest end of the earth, and who by his radiance completely eclipses the lustre of the moon and dispels darkness [1]

(Vv. 10-13) The king **Ratnadēva (II),** whose hand was full of whole rice-grains and *kuśa,* gave, with (*a pouring out of*) water, on the holy occasion of a **lunar eclipse,** for the increase of the religious merit and fame of (*his*) mother and father and of himself, the village **Tiṇērī** (*situated*) in the district of **Anarghavallī,** the boundaries of which are well-marked, together with all taxes, to **Nārāyaṇaśarman** of the Parāśara *gōtra* with the three *pravaras,* Vasishtha, Śakti and his son (*i.e.* Parāśara), who belongs to the Sāmavēda and is conversant with the work of the Udgātri (*priest*) and who is the son of the learned Tribhuvanapāla, and the son's son of Śīlāditya, who has studied and mastered the six Vēdāṅgas.

(*Here follow five benedictive and imprecatory verses*)

(Line 26) (*In*) the **year 878,** (*the month*) **Bhādra[pada]** (*and*) the **bright** (*fortnight*), on the (*lunar*) **day 5, on Sunday.**

Seal

The *Mahārāṇaka,* the illustrious **Ratnadēva.**

No. 83 ; Plate LXVII

SARKHO PLATES OF RATNADEVA II : (KALACHURI) YEAR 880

These plates were found in 1916 in a tank called Gadhia in **Sarkho,**[2] a village 4 miles north of Jānjgir in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh. Pandit Lochan Prasad Pandeya, Honorary Secretary of the then Chhattisgarh Gaurava Prachāraka Maṇḍalī (now Mahākōsal Historical Society), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of that Society at Bilaspur. The record was first published by Mr. Pandeya in the Hindi Monthly *Mādhurī* of Lucknow (Vol V, pp. 317-22) and was subsequently edited with a lithograph by me in the *Epigraphia Indica,* Vol. XXII, pp. 159 ff. It is edited here from the original plates and their ink-impressions kindly supplied by the Government Epigraphist for India.

The inscription is on **two** substantial **copper-plates,** measuring 13.5″ broad and 8.6″ high They are 1″ in thickness. The first plate weighs 174 *tolas* and the second 181½ *tolas* There is a hole, .6″ in diameter, at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. The edges of the plates are raised into rims for the protection of the letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate. The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions here and there on its inscribed surface. There is, however, no uncertainty in the reading anywhere.

The **characters** are Nāgarī The letters are beautifully written and carefully engraved. Their average size is .25″. The form of the initial *i* is made up of two curves with a

instance of a human enemy being referred to as a demon, see the Thānā plates of Aparājitadēva, dated Śaka 1049 (*J B B R A S*, Vol XXI, pp 505 ff) which speak of Chhittuka, the enemy of Aparājita, as an Asura This Chhittuka was the Kadamba king Jayakēsari II, as shown by K B Pathak

[1] The name appears as *Sirko* in the Degree Map 64 J.

[2] Indra is described in the *Rigvēda,* as releasing the sun after slaying Vritra. So Vritra may be said to be the enemy of the sun also He represents darkness.

looped or hooked end, turned in opposite directions and placed one below the other;[1] see, *e.g.*, *iti* in ll.9 and 16 and *tha* in l.20. *Pṛishṭhamātrās* are generally used to denote medial diphthongs The sign of *v* is generally used to denote *b* except in the forms *babhūvur-* and *-babhūva*, ll. 7 and 21 and the conjunct *bdha* of *-labdhā-* in l 17. The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these, verses 1-3, 5-7 and 9, which bring the royal genealogy down to Pṛithvīdēva I, occur in the earlier Amōdā plates of Pṛithvīdēva I. Some of the benedictive and imprecatory verses, again, are common to the two records. In respect of **orthography** we may notice that the dental *s* and the palatal *ś* are confused, see, *e g*, *sahaśrēṇa* for *sahasrēṇa*, l 33, and that *y* is used for *j* in *Vāyapēya*, l.33 and possibly in *Yāmvavat=*[2], l.18, and and *vice versa* in *jātē*, l. 23.

The inscription refers itself to the reign of **Ratnadēva II** of the **Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the royal grant of the village **Chiñchātalāī** situated in the *maṇḍala* of **Anarghavallī** to a Brāhmaṇa named **Padmanābha,** on the occasion of a **lunar eclipse.** The record was written on the plates by **Kīrtidhara,**[3] the owner of the village **Jaṇḍēra** in the same *maṇḍala* of **Anarghavallī.**

The **genealogy** of Ratnadēva II down to his grand-father Pṛithvīdēva I is given here as in the latter's Amōdā plates, most of the verses descriptive of the kings being identical in both the records.[4] The inscription then mentions **Jājalladēva I,** the son of Pṛithvīdēva I and **Rājalladēvī** and his son and successor **Ratnadēva II,** who made the present grant. The description of these princes also is merely conventional.

The pedigree of the **donee Padmanābha** begins in v 11. His great-grandfather Mahasōna, a Brāhmaṇa of the Vatsa *gōtra* and five *pravaras*,[5] hailed from **Sōṇabhadra** in Madhyadēśa (Middle Country). He had mastered all the Vēdas and Āgamas as well as the six Śāstras. He observed a fast unto death for fifty days at the holy place (*tīrtha*) **Jāmbavat.**[6] His son was Sōmeśvara, who had a son named Kulachandra. The latter's son was Padmanābha. He was proficient in astrology and knew two *Siddhāntas*.[7] In the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the **moon** was in the asterism **Rōhiṇī** on **Thursday,** the **paurṇimā** (fifteenth *tithi* of the bright fortnight) **of Kārttika in the expired year 880** When the eclipse occurred at the predicted time, the king became pleased and donated the aforementioned village **Chiñchātalāī** to Padmanābha.

The foregoing particulars of the occasion on which the present grant was made clearly show that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations Their predictions of eclipses were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making the necessary *bīja-saṁskāras*, correctly calculated the time of the particular lunar

[1] The same form of *i* occurs in *iśa-* in line 40 of the Amōdā plates of Pṛithvīdēva I, No 76, above, p. 407

[2] See below, text, p 427, n 1

[3] He may be identical with the writer of the Ratanpur stone inscription of Jājalladēva See above, p 411, n 2

[4] The verses descriptive of Kōkkala and Ratnarāja I are different Those which occur here are repeated in the later records of the dynasty

[5] These are not specified here In the Amōdā plates of Jājalladēva II (below, No 99, l 21), they are mentioned as *Vatsa*, *Bhārgava*, *Chyavana*, *Āpnavāna* and *Aurva*

[6] See below, text p 427, n. 1.

[7] These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta.*

eclipse [1] The **date** of the present grant must evidently be referred to the Kalachuri era. In 1128 A C. (corresponding to the expired Kalachuri year 880) the **Kārttika-paurṇimā** ended at 50½ *ghaṭikās* (20 h. 10 m.) after mean sunrise on the **8th November.** As stated in the present inscription, the week-day was **Thursday** and the *nakshatra* **Rōhiṇī** which began at 13 h. 30 m after mean sunrise. There was also a **lunar eclipse** on that day According to Dr. K. L. Daftari of Nagpur, who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghaṭikās*, 42 *palas* and 52 *ghaṭikās*, 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghaṭikās* and 34 *palas* when, as stated above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

As for the **localities** named here, **Chiñchātalāī**, the donated village, is probably Chichōlā (long 82° 39′ E., lat. 22° 10′ N.) on the left bank of the Hasdo in the Jānjgir *tahsil* of the Bilaspur District. It is only 8 miles north by east of Sarkho. **Jaṇḍēra**, the village owned by the writer Kīrtidhara is probably identical with Jondrā (long 82°, 21′ E. and lat 21°, 44′ N.) on the left bank of the Seonāth river, about 4 miles outside the south-west limit of the Jānjgir *tahsil* The *maṇḍala* of **Anarghavallī** in which both Chiñchātalāī and Jandēra were situated, is roughly represented by the present Jānjgir *tahsil* **Sōṇabhadra** from which the donee hailed was situated in Madhyadēśa. It is probably identical with **Śravaṇabhadra,** to which two Brāhmaṇa donees of the Gaonri plates[2] of Vākpati-Muñja dated V. S. 1038 belonged It is noteworthy that like the donee of the present grant, both of them belonged to the Vatsa *gōtra* and had five *pravaras* Śravaṇabhadra is also mentioned in the Tilakwāḍā plates of Bhōja and as the family of Surāditya mentioned in those plates is said to have come from Kanauj, Rao Bahadur K. N Dikshit has conjectured[2] that Śravaṇabhadra was situated somewhere near Kanauj. **Jāmbavat,** where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha*. It is perhaps identical with the **Jambutīrtha** mentioned in the *Padmapurāṇa*,[3] where there was a Śiva-liṅga called *Jāmbavantēśvara* which is said to have been established by the lord of bears Jāmbavant, who helped śrī-Rāmachandra. From the context it appears to have been somewhere in the vicinity of the river Śvabhramatī (modern Sābarmatī).

TEXT [4]

1 सिद्धि [5] [।*] ओं नमो व्र(ब्र)ह्मणे ॥ निर्ग्गुण व्यापकं नित्यं शिव परमकारणम् । भावग्राह्य परं ज्योतिस्तस्मै सद्व्रह्मणे[6] नम [7] ॥१॥

2 यदेतदग्रेसरमम्व(म्ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मनुरादिराजस्तदन्वयेभू-द्भुवि कार्त्त-

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[1] K L Daftari conjectures that Padmanābha may have used for his calculation, the *Rājamṛigāṅka* a *karaṇa* work ascribed to king Bhōja of Dhārā in which the *bījasaṁskāras* seem to have been fixed after actual observation of planets This work, though composed in Śaka 964 (1042 A C), *i.e*, 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court Padmanābha could, therefore, score an easy victory over them Cf Sh. B. Dikshit's *History of Indian Astronomy* (Marāthī), second ed , p 238

[2] *Ep Ind*, Vol XXIII, p 103

[3] Uttarakhaṇḍa, *adhyāya* 150.

[4] From the original plates.

[5] Expressed by a symbol

[6] Read सद्ब्रह्मणे.

[7] Metre. *Anushṭubh*.

3 वीर्य[1] ॥२॥ देव. श्रीकार्त्तवीर्य: क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोक्षिप्ताद्रिवि(बि)भ्यत्तुहिन-गिरिसुतास्ले(श्ले)-

4 षसन्तोषितेस(श)म् । दोर्द्दंडाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्यक्षपूजागुरुजनितरुषं[2] रावणं यो

5 ववध[3] ॥३॥ तद्वंसप्रभवा[4] नरेन्द्रपतय: ख्याता क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापा-नल. । धर्म्म-

6 ध्यानधनानुसंचितयशा· स(श)स्व(श्व)त्सता सौख्यकृत्प्रेयान्सर्व्वगुणान्वित. समभवत्श्री(च्छ्री)-मानसौ कोक्कल[5] ॥४॥ अष्टादशारि-

7 करिकुंभविभंगसिंहा पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्से-षांश्च[6] मण्डलपतीन्स

8 चकार व(ब)न्धून्[7] ॥५॥ तेषामनूजस्य[8] कलिंगराज. प्रतापवह्निक्षपितारिराज. । जातोन्वये द्विष्टरिपुप्रवीर. प्रिया[9]न-

9 नाभोरुहपार्व्वणेंदु[10] ॥६॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात. सुत: कमलराज इति प्रसिद्ध.। यस्य प्रतापतर-

10 णावुदिते रजन्यां जातानि पंकजवनानि विकासभाजि[11] ॥७॥ तेनाथ चंद्रवदनोजनि रत्नराजो वि-स्वो(श्वो)पकारकरुणार्ज्जि-

11 तपुण्यभार । येन स्ववा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया त-

12 स्य शूरस्येव हि शूरता । तयो: सुतो नृपश्रेष्ठ पृथ्वीदेवो बभूव ह[12] ॥९॥ पृथ्वीदेवसमुद्भव· सम-भवद्राजल्लदेव्री(वी)सुत. शू-

13 र. सज्जनवाञ्छि(छि)तार्थफलद. कल्पद्रुम श्रीफल. । सर्व्वेषामुचितोर्च्चने सुमनसा तीक्ष्णद्विष-त्कटक. पस्य(श्य) (त्का)न्ततरांगना[ग]-

14 मदनो जाजल्लदेवो नृप[13] ॥१०॥ तस्यात्मज. सकलकोसलमंडनश्री. श्रीमान्समाहृतसमस्तनराधि-पश्री: । सर्वक्षि[ती]-

15 श्वरसि(शि)रोविहिताङ्घ्रिसेव. सेवाभृता निधिरसौ भुवि रत्नदेव.[14] ॥११॥ इलावर्त्तादिवर्षाणां मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-

16 त्रापि सोणभद्रोस्ति यत्र स[15] ॥१२॥ श्रीसोणभद्रनिर्याति पचार्षो वत्सगोत्रज. । महसोण इति ख्यातो बभूव द्विजवस(श)ज. ॥१३॥ य ष-

17 ट्तर्क्ककलाकलापकुस(श)लो नि से(शे)षवेदागमज्ञाता व्र(ब्र)ह्मसम: समस्तजनताल[ब्धा]दर. सर्व्व-दा । य पचास(श)दहानि चान्तसमये त्य-

[1] Metre. *Upajāti*.

[2] It would be better to read –जनितगुरुरुष.

[3] Read बबन्ध Metre· *Sragadharā*.

[4] Read तद्वशप्रभवा.

[5] Metre. *Śārdūlavikrīdita*

[6] Read आसीच्छेषांश्च.

[7] Metre: *Vasantatilakā*.

[8] The vowel in नू is lengthened for the sake of the metre

[9] Read द्विष्टरिपुप्रवीरप्रिया–

[10] Metre· *Upajāti*

[11] Metre of this and the following verse *Vasantatilakā*.

[12] Metre· *Anushtubh*.

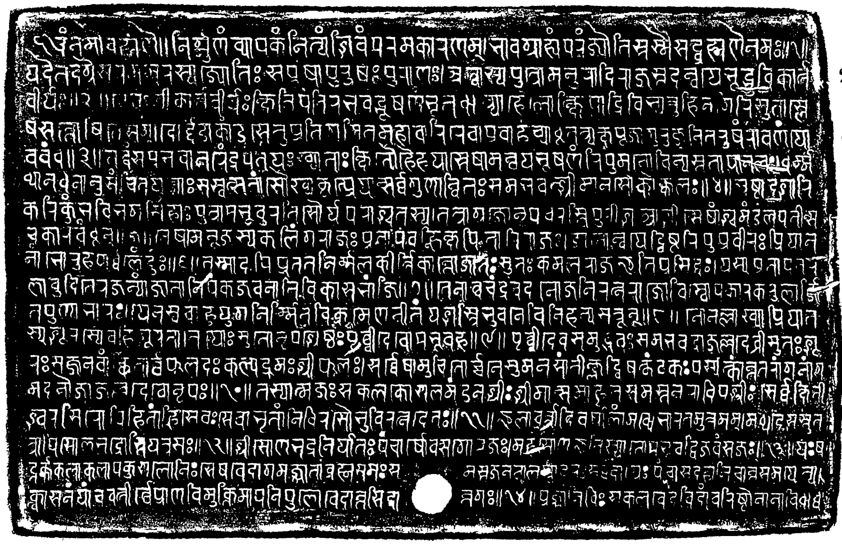
[13] Metre: *Śārdūlavikrīdita*.

[14] Metre: *Vasantatilakā*.

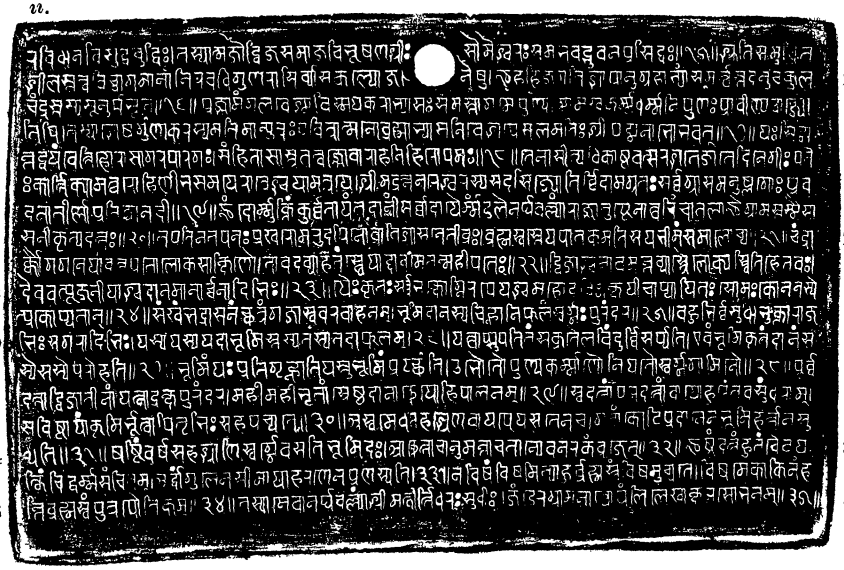
[15] Metre of this and the following verse : *Anushṭubh*.

SARKHO PLATES OF RATNADEVA II (KALACHURI) YEAR 880

i



ii.



18 क्त्वास(श)नं यां(जा)व(ब)[1]वत्तीर्थे प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तग.[2] ॥१४॥
प्रज्ञानिधि सकलवेदविदां वरिष्ठो नानाविधाध्व–

Second Plate

19 रविधानविसु(शु)द्धवु(बु)द्धि । तस्यात्मजो द्विजसमाजविभूषणश्री सोमेश्वर समभवद्भुवनप्र–
सिद्ध[3] ॥१५॥ श्रुतिसमुचित–
20 शीलस्तत्व(त्त्व)विच्चागमाना निरवधिगुणरासि(शि)र्व्यासकल्पो ज[4]नेषु। इह हि जगति शापानु–
ग्रहाभ्या समर्थस्तदनु च कुल–
21 चद्रस्तस्य सूनुर्बभूव[5] ॥१६॥ प्रज्ञामंगलवेश्म विस्मयकराभ्यास समस्तागमे पुण्यात्मा मखकर्म्म–
धर्म्मनिपुण. प्रावीण्यवान्ज्यो(ञ्ज्यो)–
22 तिषि । तस्याशेषगुणाकरस्य मतिमान्पुत्र.। पवित्रात्मनो व्र(ब्र)ह्माभ्यासनिवेशपेस(श)लमति श्री–
पद्मनाभोभवत्[6] ॥१७॥ य सिद्धा–
23 न्तद्वय वेत्ति होरासागरपारग· । सहितासा(शा)स्त्रतत्व(त्त्व)ज्ञो वाराह[7]मिहिरोपम[8] ॥१८॥
तेनासी(शी)त्यधिकाष्टवत्सरशते जा(या)ते दिने गी पते–
24 कार्त्तिक्यामथ रोहिणीभसमये रात्रेश्च यामत्रये। श्रीमद्रत्ननरेश्वरस्य सदसि ज्योतिर्व्विदामग्रत.
सर्व्वग्रासमनुष्णगो प्रव–
25 दता तीर्णा प्रतिज्ञानदी[9] ॥१९॥ इदोर्मुक्ति कुर्व्वताय तदानी सर्व्वादायैर्म्मण्डलेनर्घवल्लच्या(ल्ल्याम्)
[।*] राज्ञा तुष्टेनाथ चिचातलाईग्रामस्तस्मै सा(शा)–
26 सनीकृत्य दत्त[10] ॥२०॥ तपति न तपन प्रखरो मरुदपि नो वाति शासने तीव्र । व्र(ब्र)ह्मस्वस्तेय–
पातकमतिस(श)यभीम समालोच्य[11] ॥२१॥ चद्रा–
27 र्क्कौ गगने यावत्तपतो लोकसाक्षिणौ। तावदव्याहत स्थेयाद्दानमेतन्महीपते[12] ॥२२॥ द्विजाश्च
नावमन्तव्यास्त्रैलोक्यस्थितिहेतव ।
28 देववत्पूजनीयाश्च दानमानार्च्चनादिभि ॥२३॥ यै कृत सर्वभक्षोग्निरपेयश्च महोदधि । क्षयी
चाप्यायित सोम को न नस्ये(श्ये)–
29 त्प्रकोप्य तान् ॥२४॥ स(श)ख भद्रासन च्छ(छ)त्र गजास्व(श्व)वरवाहनम् । भूमिदानस्य चि–
ह्नानि फल स्वर्ग्ग पुरदर ॥२५॥ व(ब)हुभिर्व्वसुधा भुक्ता राज–
30 भि सगरादिभि । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥ यथाप्सु पतितं स(श)क्र
तैलवि(बि)न्दुर्व्विसर्प्पति । एव भूमिकृत दान स–
31 स्ये सस्ये प्ररोहति ॥२७॥ भूमि य प्रतिगृह्ना(ह्णा)ति यस्तु भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ
नियतौ स्वर्ग्गगामिनौ ॥२८॥ पूर्व्व–

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[1] The second *akshara* of this name appears more like *cha* than *va*, but *va* and *cha* appear almost like each other in this inscription (cf *ch=aiva* l 34 *infra*) and other records of the period. Besides, याचवत्तीर्थे makes no sense I, therefore, propose to read जाबवत्तीर्थे here, य being substituted for ज as in वायपेय in l 33 *infra*

[2] Metre *Śārdūlavikrīdita*

[3] Metre *Vasantatilakā*

[4] There is a hyphen following ज

[5] Metre *Mālinī*

[6] Metre *Śārdūlavikrīdita*

[7] Read वराह–

[8] Metre *Anushtubh*

[9] Metre *Śārdūlavikrīdita*

[10] Metre *Śālinī*

[11] The metre of this verse is *Āryā*, but it is slightly irregular, the third *pāda* containing 13 instead of 12 *mātrās* Read ब्रह्मस्वचौर्य–

[12] Metre of verses 22-35. *Anushtubh*

32 दत्ता(त्तां) द्विजातीनां यत्नाद्रक्ष पुरंदर । मही(ही) महीभृता स्रे(श्रे)ष्ठ दानाच्छ्रेयो हि पालनम्
॥२९॥ स्वदत्ता परदत्तां वा यो हरेत वसुधराम् ।

33 स विष्टा(ष्ठा)या कृमिर्भूत्वा पितृभि. सह पच्यते ॥३०॥ अस्व(श्व)मेधसहश्रे(स्रे)ण वाय(ज)-
पेयस(श)तेन च । गवा कोटिप्रदानेन भूमिहर्त्ता न सु(शु)-

34 ध्यति ॥३१॥ षष्टि वर्षसहश्रा(स्रा)णि स्वर्गे वसति भूमिद । आच्छेत्ता चानुमन्ता च तान्येव
नरक व्रजेत् ॥३२॥ इष्ट दत्त हुत चैव य-

35 त्किचिद्धर्म्मसचितम् । अर्द्धागुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥३३॥ न विष विषमित्या-
हुर्व्र(र्ब्रं)ह्मस्व विषमुच्यते । विषमेकाकिन ह-

36 न्ति व्र(ब्र)ह्मस्व पुत्रपौत्रि(त्र)कम् ॥३४॥ तस्यामेवानर्घवल्ल्या श्रीमत्कीर्त्तिधर सुधी । जडेरग्राम-
नाथोय लिलेखाक्षरसो(शो)भनम् ॥३५॥

TRANSLATION[1]

Success ! Ōṁ Adoration to Brahman !

(Verse 1) Adoration to that reality Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind!

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was **Kārtavīrya** born on the earth.

(V. 3) There was the king, the divine and illustrious **Kārtavīrya,** an ornament of the earth, who threw into bondage Rāvaṇa who had propitiated Śiva with the embrace of (Pārvatī) the daughter of the Himālaya, who was terrified as he (*i.e.*, Rāvana) lifted up the (Kailāsa) mountain with ease, and who (*i e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned by the suddenly placed dam of his mighty arms

(V. 4) The kings born in his family became known on the earth as **Haihayas.** An ornament of their family was that illustrious **Kōkkala (I)** endowed with all excellences, who laid the fire of distress in the minds of (*his*) enemies, who accumulated fame after (*amassing*) the fortune of religious contemplation, (*and*) who was always dear to good people (*as*) one who made them happy.

(V. 5) He had eighteen very valiant sons, who destroyed their enemies even as lions break open the frontal globes of elephants. The eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *maṇḍalas* by his side.

(V. 6) In the family of a younger brother of these there was born **Kaliṅgarāja** who exterminated hostile kings with the fire of his valour and who was to the faces of the wives of the great warriors even as the full moon is to day-lotuses[2]

(V. 7) From him also there was born a son who became famous by the name of **Kamalarāja** (*and appeared*) lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 8) Thereafter he begat **Ratnarāja (I),** whose face was like the moon, and who acquired a mass of religious merit by obliging the (*whole*) world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread (*his*) fame in the three worlds.

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[1] Though verses 1-3, 5-7 and 9 are repeated from No 76, their translation is given here as this draft was used in several later records.

[2] *I e*, he made them look pale when he killed the warriors

(V. 9) (*His wife*) named **Nōnallā** was dear to him as valour is to a brave person. Their son was **Pṛithvīdēva (I),** the best of kings.

(V. 10) The son of the queen **Rājallā,** begotten by Pṛithvīdēva (I), was the brave king **Jājalladēva (I),** the wish-fulfilling tree, bearing the fruit of fortune, which yielded their desired objects to good people,—(*he*) who was wont to worship all gods; who was (*annoying like*) a thorn to his fierce foes, and the god of love incarnate to the extremely lovely ladies who saw him.

(V. 11) His son was the illustrious **Ratnadēva (II),** a treasure on earth to those who served him; whose lovely form was an ornament of the whole **Kōsala** country; who snatched away the fortune of all kings; and whose feet were served by the heads of all kings.

(V. 12) In the midst of **Ilāvarta** and other countries (*the country of*) **Bhārata** is the best. There also **Madhyadēśa** is the best where there is that (*well-known*) **Sōṇabhadra.**

(V. 13) There was (*a man*) born in the family of the twice-born known by the name of Mahasōna, who sprang from the Vatsa *gōtra,* had five *pravaras* and emigrated from the famous **Sōṇabhadra.**

(V. 14) He was proficient in the group of six systems of philosophy and arts, knew, like Brahmā, all the Vēdas and Āgamas, and was always respected by all people. Being skilled and conversant with the settled doctrines of the Vēdānta (*system*), he obtained liberation of life after fasting for fifty days at the holy place (*called*) **Jāmbavat** at the time of death.

(V. 15) His son was Sōmēśvara, well-known in the world—(*he*) who was a treasure of wisdom (*and*) the foremost among all persons versed in the Vēdas; whose intellect was purified by the performance of various sacrifices and whose glory was an ornament to the Brāhmana community.

(V. 16) Thereafter there was his son Kulachandra, whose character was in conformity with (*his*) sacred learning, who was conversant with the principles of the Āgamas; who appeared like (*the sage*) Vyāsa among the people, having an infinite collection of excellences, and who was able to curse or favour (*people as he liked*) here in (*this*) world.

(V. 17) A son of him, who was possessed of all excellences and had a holy nature, was the intelligent and illustrious **Padmanābha,** who is an auspicious abode of wisdom; whose study of all Āgamas causes wonder; who is virtuous by nature, adept in the religious duty, namely, the performance of sacrifices, and proficient in astronomy; and whose mind has become pure by (*his*) repeated meditation on Brahman.

(V. 18) He knows two *Siddhāntas,* has crossed the ocean of astrology, and being versed in the tenets of the *Saṁhitās* and sacred writings, is like Varāhamihira.

(V. 19) He,—declaring in the assembly of the illustrious king **Ratnadēva [II],** in the presence of all astronomers that when the **year eight hundred increased by eighty** had passed, on the day of the lord of speech (*i.e.*, **Thursday**), on the **full-moon day of Kārttika, during the third quarter of the night** when (*the moon would be in*) the constellation of **Rōhiṇī,** there would be a complete **eclipse** of the **moon,**—crossed the river of assertion.

(V. 20) Then releasing the moon (*from the eclipse*), the king, who was pleased, gave him as a grant the village **Chiñchātalāī** in the *maṇḍala* of **Anarghavallī** together with all taxes.

(*Here follow fourteen benedictive and imprecatory verses.*)

(V. 35) In the same (*mandala of*) **Anarghavallī,** the wise and illustrious **Kīrtidhara,** the lord of the village (*called*) **Jaṇḍēra,** wrote (*this charter*) charming with letters.

No. 84; Plate LXVIII

AKALTARA STONE INSCRIPTION OF RATNADEVA II

This inscription was first briefly noticed by Dr D. R. Bhandarkar in the *Progress Report of the Archæological Survey of Western India for* 1903-4, pp. 51-2. His account has been generally followed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar*[1] The record is edited here for the first time from the original stone which I examined *in situ* and from inked estampages taken under my supervision.

The **stone** which bears this inscription was found at **Kōtgaḍh**, a small village, a mile and a half north of Akaltarā, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. It was brought down to **Akaltarā** by the Malguzar and built into the plinth of the temple of Siddhēśvara Mahādēva in the back-yard of his house at Akaltarā.[2] The inscription consists of 19 lines, of which the last is only one-third of the rest in length. The writing covers a space measuring 3′ 6″ broad and 1′ 5″ high. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of ll. 8-14. Besides, some *aksharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *aksharas* can, however, be supplied by conjecture or from three other records of the same chief, *viz.*, the Raipur Museum, Kugdā and Ratanpur stone inscriptions,[3] with which the present inscription has several verses in common. It has thus been possible to restore almost the whole text of the record, except for the *maṅgala-ślōkas* in the first two lines. Nothing of historical importance has, therefore, been lost.

The **characters** are Nāgarī. The *aksharas* are neatly and carefully written and deeply incised. The average size of the letters is 6″. As regards individual letters, attention may be drawn to the initial *ṛi* in *ṛitavaḥ*, l 14, the sign of the guttural nasal *ṅ* which shows a dot attached to the left limb, as in *-mātaṅga-*, l 12, the proper sign for *b* which occurs only in *babhūvur=*, l.2, and the flat-topped *ś* as in *śaila-*, l 10 The **language** is good and correct Sanskrit. Except for the introductory obeisance to Śiva, the record is metrically composed throughout. The verses, of which there are twenty-six, are all numbered. The usual **orthographical** peculiarities such as the use of *v* for *b* and the confusion of the palatal and dental sibilants are noticed here also. The dental nasal has been wrongly used for the *anusvāra* in *-vatansaḥ*, l 1, *-rājahansaḥ*, l 2 and *-dhvansa-*, l 9, and for the palatal nasal in *panch=āpi*, l.14.

The inscription refers itself to the reign of **Ratnadēva II**[4] **of the Kalachuri Dynasty of Ratanpur.** The object of it is to record the construction of a temple of Rēvanta and the excavation of a tank, evidently at Kōtgaḍh, by Vallabharāja, a feudatory chief of Ratnadēva II. The *praśasti*, as the inscription is called in the last verse, was composed by

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[1] First ed. p 109, second ed p. 121.

[2] Though the present inscription originally belonged to Kōtgadh, I have called it Akaltarā stone inscription in order to distinguish it from another stone inscription, now deposited in the Raipur Museum, which also comes from Kōtgaḍh.

[3] Nos 85, 87 and 95, below

[4] D R. Bhandarkar (*P R A.S W I. for* 1903-4, pp. 51-2) and following him, Hiralal (*I C.P B.*, second ed, p. 121) refer this inscription to the reign of Pṛithvīdēva II. The former wrongly took *pṛithvīpati* in v 12 to refer to Pṛithvīdēva (II) The word has there only the general sense of 'a king' and refers to Ratnadēva II. Had the inscription been incised during the reign of Pṛithvīdēva II, the genealogy of the Kalachuri rulers, who were the suzerains of Vallabharāja and his ancestors, would have been brought down to that king in the introductory part of the *praśasti*, while, as shown here, it stops with Ratnadēva II.

Dēvapāṇi. It is not dated, but it is evidently earlier than Vallabharāja's Kugdā inscription[1] of the Kalachuri year 893 (1141-42 A.C) which belongs to the reign of Prithvīdēva II.

By way of introduction the inscription traces the **genealogy** of the **Kalachuri rulers** of **Ratanpur** from **Ratnadēva I** down to **Ratnadēvā II** Verse 8 mentions **Lāchchhalla-dēvī** who was the wife of Jājalladēva I and the mother of Ratnadēva II. Otherwise, the description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the **genealogy** of **Vallabharāja.** A feudatory chief of the **Vaiśya lineage,** named **Dēvarāja,** was a devoted servant of the ancestors of Ratna-dēva II. His son was **Rāghava** who served his liege-lord as his councillor. His son was **Harigaṇa** who is described as the principal support of the Kalachuri throne in the attainment of victory. Harigaṇa's son, **Vallabharāja,** is next glorified in seven verses. He is said to have helped his lord in humbling the king of **Gauḍa,** the lord of elephants, and to have used his capital like the Vindhya tract for the capture of elephants. The next three verses (18-20) described a **fierce battle** in which Vallabharāja distinguished himself We then have, in verses 21-24, a description of the temple of Rēvanta, the son of Saptāśva or the Sun, which Vallabharāja built, and the tank he excavated with a palace of pleasure in the middle of it[2] on the outskirts of the town. By erecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on *double entendre,* of the tank with the Buddhist doctrine (*Saugata-mata*).

As shown above, the present inscription was incised during the reign of Ratna-dēva II. The fierce battle in which Vallabharāja distinguished himself was probably that in which **Anantavarman-Chōḍagaṅga** was defeated. It seems to have been fought towards the close of Ratanadēva II's reign. Two other inscriptions of Vallabharāja refer them-selves to the reign of Prithvīdēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Prithvī-dēva II from *circa* K. 880 to K. 915.

There are no places mentioned in the present record,[3] but from the Ratanpur inscrip-tion of Vallabharāja we know that both the temple of Rēvanta and the tank were situated in Vikarṇapura, which was probably identical with Kōtgaḍh.

TEXT[4]

1 [ओं न*]म [शिवाय]।। पातु व. शम्भु[मू] –⏓, ⏓⏓⏓⏓⏑–⏑⏓। ⏓⏓⏓⏓ ⏑––⏓, ⏓⏓⏓⏓⏑
–⏑⏓[5][।।१।।*] [स्वर्गाङ्गना] ⏑––⏓, ⏓⏓⏓⏓⏑–⏑⏓। ⏓⏓⏓⏓⏑––⏓, ⏓⏓⏓⏓ ⏑–
⏑⏓ [।।२।।*] [लोकालोक]प्रदीपो [र]जनिवरव[धू]चारुकण्णावतन्स[6] शृङ्गारत्र(ब्र)ह्म[धाम] ⏑⏑

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[1] No. 87, below.

[2] Even now at Kōtgadh there is a large oval-shaped tank, in the middle of which projected from the west there is a raised earthen spot which was probably the site of this pleasure-mansion. Cousens took it to be the site of the temple of Rēvanta(*P. R A. S. W. I. for* 1903-4, p 30)

[3] D. R Bhandarkar and following him, Hiralal take *ladaha* in verse 15 as the name of a country overrun by Vallabharāja. The former points out (*P. R A S. W. I. for* 1903-4, p. 51, n) that it is coupled with Aśmaka in the *Bṛihatsaṁhitā* and places it in the Deccan, while the latter identifies it with the southern tracts of the Bilaspur District *I C. P. B*, p 121. But *laḍaha* in v. 15 has the simple sense of 'beautiful'. See below, p. 435, n. 1

[4] From the original stone and inked estampages.

[5] Metre of this and the following verse: *Anushṭubh.*

[6] Read कर्णावतंस .

2 ᴗ[1] हरजटाजाह्नवीराजहन्स [2] । – – – – – ᴗ – –[सरणि] ᴗ ᴗ ᴗ – – ᴗ गर्व्वकषश्री॰ सद्व(द्ब) [न्धु॰
कै]रवाणा जयति जनघनानन्द[क]दोय[मि]न्दु [3] ।।३।। एत – ᴗ[4] कुले बभूवुरपरे [व]शप्रभेदा
पुरा तन्मध्ये गुणभूषण. कलचुरिर्न्नामान्वयो भूत[वा]–

3 न् । तत्प्रो[द्दा]मयश सुधा[धवलितत्रैलोक्य]देवालया जाता यत्र [सहस्रनेत्रमहिमाधा[5]]रा धरि–
[त्रीभु]ज.[6] ।।४।। तस्मादेतत्कल[चुरि]कु[ल]क्षीरधे रत्नराजो राजन्यानां सुचरित[गृ]हं सत्य–
धर्म्मावतार । जात. प्रात स्मरणपदवीराजमार्ग्गो मनीषी मान्धाते–

4 व प्रथितमहिमा माननीयो नृपाणाम्[7] ।।५।। जात[स्तस्मा]त्कलिकमलिनीकुंजर. ख्यातकीर्त्ति॰ सत्य–
त्यागप्रथितमहिमा [नीति[8]]मानर्क्कतेजा । साक्षाद्धर्म्म॰ सुचरितलतालम्व(म्ब)नप्रौढशाखी पृथ्वीदेव॰
पृथुरिव जगन्माननीयो [न]–

5 रेन्द्र. ।।६।। तस्मादजायत भुजा[प]रिघप्रचण्डशौर्यानिलप्रशमितारिमहावनश्री । जाजल्लदेवनृपति.
शरदि[न्दु]कुन्दनी[हारहारकुमुदोज्ज्वल]गौरकीर्त्ति [9] ।।७।। एतत्पाणिगृहीती(ता) लक्ष्मीवदिह पुरु–
षोत्तमस्यासीत् । या वसुधा–

6 सापत्न्य चक्रे लाच्छल्लदेवीति[10] ।।८।। श्रीरत्नदेव इति वीरनरेन्द्रगर्व्वसर्व्वकष समरपण्डितपुण्ड–
रीक । आसीदशी(सी)मभुजपौरु[ष]सम्भृतार्थदानैकतानहृद[यस्त]नयस्तदीय [11] ।।९।। कैलासो न
जगच्छिवापतिरमी नान्ये जना [जा]–

7 ह्नवीनद्योमू. सकला. शरन्नहि हसस्तस्येन्दुचूडामणे । इत्थ शकरसगतस्य जगतो लोकस्त्रिलो–
कीतले जानीते नृवरस्य यस्य य[शस.] पूरे परिभ्रामति[12] ।।१०।। [रा]ज्ञस्तस्य प्रथितयशसां पूर्व्व–
जानां नृपाणा शक्तो भक्तस्तरुणतरणि[प्रौ]–

8 ढतेज प्रतान॰ । दीने कल्पद्रुम इव विशामन्वये कीर्त्तिका[न्त]: सामन्तोभूद्ध्रुवपदरज॰शेखरो देव–
राज.[13] ।।११।। ख्यातालोक क्षितिपसचिव. स[त्य]शौर्येकधाम श्रीमान्धीमानतुल[म]हिमाधार उ–
ग्रोपरिस्थ: । क्षीराम्भोधेरिव हिमरुचिस्तापहा[री] क[लावा]न्सू–

9 नुस्तस्मात्कुमुदवनभूद्राघवो नाम जात. ।।१२।। तत इह जयलक्ष्मीसाधनं शुद्धमाद्यं कलचुरिकुल–
भूमीपालसिहासनस्य । हरि[ग]ण इति जात [सगराग्रे]स[रो]रिप्रव(ब)ल[व](ब)लतमिस्र–
ध्वन्स[14]भानुस्तनूज.[15] ।।१३।। तस्मादजायत [सु]त. श्रु ᴗ [मा] ᴗ – –, –[16]

10 – ᴗ वक्त्रश(स)रसीरुहशीतरस्मि:(श्मि) । सौजन्यजह्नुतनया[हि]मशैलसानु॰ ख्यात सतां सदसि
वल्लभराजनामा[17] ।।१४।। महाशक्त्याधारो विवु(बु)धपरिपन्थिप्रतिहतिप्रवीण प्रोद्दामप्रसरशिखि–
विक्रान्तलड[ह] । महा[राज]. [श्रीमान्भुवनतल][वि*]–

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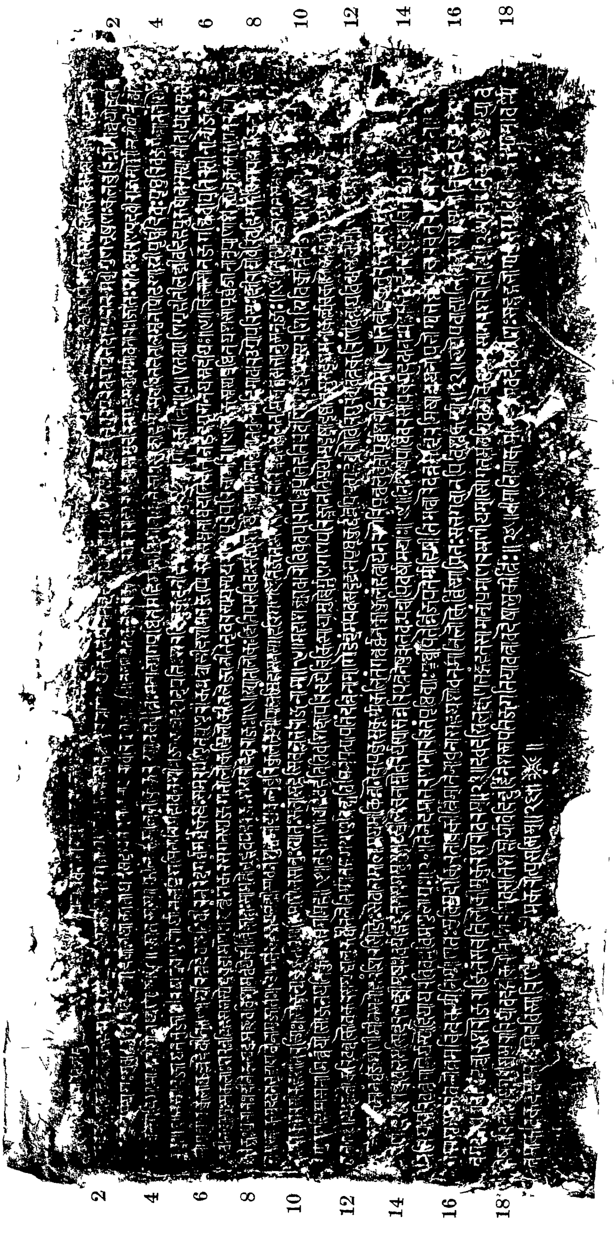
[1] The missing word may be त्रिपुर–.
[2] Read –राजहस .
[3] Metre· *Sragdharā*
[4] The damaged *aksharas* may have been –स्यैव.
[5] The letters in these brackets are clear in the Ratanpur inscription of Prithvīdēva II (No 95, below)
[6] Metre *Śārdūlavikrīdita*
[7] Metre of this and the next verse: *Mandākrāntā*
[8] These *aksharas* are clear in the Ratanpur inscription of Prithvīdēva II (No. 95, below).
[9] Metre: *Vasantatilakā.*
[10] Metre *Āryā.*
[11] Metre· *Vasantatilakā.*
[12] Metre: *Śārdūlavikrīdita.*
[13] Metre of this and the next verse: *Mandākrāntā.*
[14] Read ध्वस–.
[15] Metre: *Mālinī.*
[16] Restore श्रुतमान्यकीर्त्ति. and सन्मित्र–.
[17] Metre: *Vasantatilakā.*

AKALTARA STONE INSCRIPTION OF RATNADEVA II



11 [ख्यात]महिमा सतामित्थ योसौ जनयति कु[मार]भ्रममिह[1] ॥१५॥ तुरङ्गाणा वाहे व(ब)हुवि-
विधशिक्षापरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टा[न्त] सुसदृशमनाकर्ण्र्य
च कलौ कवि[व्रातो यस्य स्तुतिविषय][तामौनमभ*[2]]-

12 [जत्] ॥१६॥ य कृत्वा करिव(ब)न्धकौतुकरसश्रद्धालुरुर्व्वीतले निम्र्मातङ्गमखण्डविन्ध्यविपिन
पत्या पति दन्तिनाम् । गौडेन्द्र मघवत्सदृक्षमपृथूकुर्व्वन्नपि प्रत्यह वीरो वैरिपुर व्यधत्त करिणा व(ब)-
न्धाय विन्ध्यस्थलीम्[3] ॥१[७]॥ र[क्ताम्भो] ◡ ◡ – ◡ – ◡ ◡[4]

13 [सिजै]रुद्भ्राजमान ध्वजश्रेणीमीनमनोहर शिरसिजै सै(शै)वालमालामयम् । छिन्नानेकपकुम्भ-
कूर्म्मकलित गन्धर्व्वनक्राकुल हत्वा येन र[णे] रिपून्व(न्ब)लवतापूर्व्वं श(स)रो निर्म्ममे[5]॥१८॥
तत्तादृक्चतुरङ्गस[ग]र[सर] – – ◡ – – ◡ –, – –

14 – रणदिग्धशा[सा]न्द्रविलसत्सिन्दूरलक्ष्मीमुष । वर्षद्भिर्द्द्रुतमस्रमम्वु(म्बु)सुभटस्त्रीलोचनाम्भोध-
रैर्यस्यासन्नरिपत्तनेषु ऋतव पन्चा(ञ्चा)पि वर्षामया ॥१९॥ नि शेषपार्थिवरसापचय दधान
पद्माभिवर्द्धनरुचि शुचि[तीव्र]तेजा । व(ब)[न्धु] क – ◡

15 रिभिया परिवर्त्तमानैर्यस्योदियाय रविवद्भुवि मण्डलाग्र[6] ॥२०॥ तेनेदमाभरणमारचित पृथिव्या
पृथ्वीपतेर्न्निजपतेर्म्महिषीति मत्वा [।*] रेवन्तमन्दिरमिषान्नयनोपभोग्य भ[क्त्यो]पचारचतुरे[ण]
यशोधनेन ॥२[१॥]

16 [स]प्ताश्व[सूनु]भवनोत्तमचित्रकर्म्मनिर्म्माणत सुविशदा किरता च कीर्त्तिम् । तेनाधुना सह यशो-
धनमानिलोकैर्व्विस्मापित स भगवानपि विश्वकर्म्मा ॥२२॥ इ[हो]पवा(बा)ह्यालि विलास[वे]-
स्म(श्म)नो वि[चित्रकर्म्मोन्नत]मु-

17 त्तम ध[नै] । अची[ख]नच्चारुश(स)रोजराजित स च त्रिलोकीमुकुर श(स)रोवरम्[7] ॥२३॥
दधदखिलक्षणभङ्ग हतसामान्य प्रमाणरमणीयम् । सौगतमतमिव लोके व[ल्लभ]सागरश(स)रो
भाति[8] ॥२४॥ लु[ठ]ति क[मठपृ]ष्ठे याव-

18 [दे]षा धरित्री श्रियमुरसि मुरारिर्यावदङ्गीकरोति । शिरसि वसति शम्भोर्यावदिन्दुर्द्दिनेशस्तपति
जगति यावत्तावदेषास्तु कीर्त्ति[9] ॥२५॥ धीमानिमा कमलि[नी]मिव देव[पाणि] सद्भृङ्गभोग्य-
[सु]भगा विवु(बु)धै[करम्या]म् । वर्ण्णो-

19 त्तमा कविकदम्व(म्ब)म[न प्र]मोदविस्तारि[णी रसमयी]मकरोत्प्रस(श)स्तिम्[10] ॥२६॥ ❀ ॥

TRANSLATION

Ōm! Adoration to Śiva!

(Verse 1) May . . . . of Śambhu protect you . . . !

(V 2) . . . . . . heavenly damsels . . . .

(V 3) Glorious is this moon, the light of the Lōkālōka[11] (*mountain*), a beautiful

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1 Metre of this and the next verse *Śikhariṇī*

2 The last four *aksharas* in this bracket are clear in l 8 of the Kugdā inscription of Prithvīdēva II, dated K 893 (No 87, below)

3 Metre *Śārdūlavikrīḍita.*

4 The last four *aksharas* in this line may have been शिर सर–.

5 Metre of this and the next verse *Śārdūlavikrīḍita*

6 Metre of this and the next two verses *Vasantatilakā*

7 Metre *Upēndravajrā*

8 Metre· *Āryā*

9 Metre. *Mālinī*

10 Metre *Vasantatilakā*

11 This is a mythical range of mountains round the world The sun and the moon move along one side of it

ear-ornament of the excellent lady of the night, the abode of the highest principle of love, a swan in the Gaṅgā flowing through the matted hair of the destroyer [of Tripura] (*i e.*, Śiva), whose loveliness crushes the pride of . . . . , a true friend of the night-lotuses, and the tap-root of the intense joy of the people!

(V. 4) In the race of this [very] (*Moon*), there occurred many sub-divisions of the family in former times. Among them was a lineage named **Kalachuri,** adorned with excellences, in which were born kings possessed of the greatness of Indra, who with the plaster of their immense fame whitened the temples of the three worlds.

(V 5) From the milk-ocean of that Kalachuri family was born **Ratnarāja (I),** the home of the good actions of royal personages, an incarnation of the law of truth, a royal road among the paths of morning remembrance,[1] a wise man of well-known greatness like Māndhātā (*and*) an object of veneration to princes.

(V. 6) From him was born the king **Pṛithvīdēva (I),** who was to the Kali age what an elephant is to a lotus-plant;[2] who was possessed of well-known fame and of renowned greatness through veracity and liberality; who was virtuous in conduct and resembled the sun in lustre, being (*himself*) piety incarnate and a grown-up tree, supporting the creepers of good deeds, and like Prithu, an object of veneration to the world

(V 7) From him was born the king **Jājalladēva (I)** who, by the mighty valour of his bolt-like arms, destroyed the fortune of his enemies, even as fire destroys a large forest, who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace (*and*) a night-lotus.

(V 8) He had (*a wife*) named **Lāchchhalladēvī,** whose hand he grasped (*in marriage*), as Purushōttama (*i e*, Vishnu) had Lakshmī She became a co-wife of the Earth.

(V 9) His son was[3] the illustrious **Ratnadēva (II)** by name, an elephant dexterous in fighting, who completely crushed the conceit of the heroic princes, (*and*) who set his heart on giving away in charity the wealth which he had collected by the unbounded valour of his arms

(V 10) "This is no world, but Kailāsa, these are no ordinary men, but (*Śiva*) the lord of Parvati, all these rivers are the Gaṅgā, this is no autumn, but it is the laughter of that moon-crested (*Śiva*) "—In the three worlds, thus do the people know (*all objects of*) the world as connected with Śiva while the mass of fame of that best of men is rolling on.

(V 11) An able (*and*) devoted feudatory of the illustrious ancestors of that king was **Dēvarāja** of the **Vaiśya** lineage, who, by the great mass of his lustre, resembled the mid-day sun, who was like the wish-fulfilling celestial tree to poor people and who, being lovely by (*his*) fame, placed on his head the dust of Śiva's feet.

(V 12) As from the milky ocean was produced the cool-rayed (*moon*), nourishing the clusters of night-lotuses, so from him (*i e.*, Dēvarāja) was born a son named **Rāghava,** a famous minister of kings, who (*like the moon*) removed the oppression of the people, and had (*knowledge of*) arts (*as the moon has digits*), (*who was*) a unique habitation of truth and valour, illustrious and intelligent, a receptacle of incomparable greatness, and the foremost among the mighty.[4]

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[1] *I e*, the foremost among those whose names are auspiciously uttered in the morning

[2] *I e*, he destroyed the evil influence of the Kali age

[3] As the present inscription belongs to the reign of Ratnadēva (II) himself, the past tense is here wrongly used for the present. In the next verse, on the other hand, the poet has rightly used the present tense while referring to the conditions in the reign of Ratnadēva II

[4] The epithet *ugr-ōparisthaḥ* can also be applied to the moon which is placed on the head of Ugra (Śiva).

(V. 13) From him was born here a son named **Harigaṇa,** who was the foremost faultless instrument of (*the acquisition of*) the goddess of victory for the throne of the kings of the **Kalachuri** family, who (*used to be*) in the fore-front of battles and destroyed the mighty army of the enemy even as the sun dispels darkness

(V 14) From him was born a son named **Vallabharāja** . . who is well-known in the assembly of good persons,—the cool-rayed (*moon*) to the lotuses of the faces [of . . .] and who is (*a source*) of courteousness as a peak of the Himālayas is of the Gangā

(V 15) The illustrious great king, whose power is well-known on the earth, makes good men mistake him for Kumāra (Kārttikēya), (*for*) he is possessed of great prowess (*as Kārttikēya is of a powerful missile*), he is clever in removing the impediments of learned persons (*as Kārttikēya is in destroying the enemies of gods*), and appears splendid with his mighty and spreading fire-like prowess (*as Kārttikēya looks beautiful with the proud stepping of his peacock*) [1]

(V. 16) Having not seen a suitable illustration, and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence in eulogising him

(V. 17) Being vehemently fond of the sport of capturing elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauda** who like Indra was the lord of elephants, the valiant (*Vallabharāja*) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants

(V 18) Having killed his enemies he made an extraordinary lake which had the water of blood . . . which appeared resplendent with the lotuses [of heads], (*and*) charming with the fishes of the rows of flags, which, with the locks of hair on the heads (*of the men killed in the fight*), was full of lines of moss, which was furnished with tortoises, namely, the frontal globes of elephants cut off (*in the battle*) and crowded with crocodiles in the form of horses

(V 19) In the towns of the enemies of him who deprived (*the enemies' wives*) of the beauty of (*the mark of*) the thick and shining red lead[2] in that battle with the four-membered army, all the five seasons (*besides the monsoon*) were full of rain, as the clouds of the eyes of brave warriors' wives poured down the water of (*their*) tears incessantly

(V 20) Like the sun there rose on the earth his sword which caused a decrease in the kingdoms of all kings as the sun by its rays sucks up the moisture of the whole earth, which is fond of increasing his fortune as the sun is of multiplying lotuses, which is bright and refulgent, with . . running away through fear

(V. 21) He, who is clever in politeness and rich in fame, has, through devotion, provided the Earth with this ornament in the guise of a **temple** of **Rēvanta,** (*which is*) an object of enjoyment to the eyes, taking her to be the crowned queen of his lord, the king.

(V 22) Spreading his exceedingly white fame by constructing (*this*) wonderful

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[1] On account of a play on the words *śakti, vibudha,* and *śikhin,* the three adjectives in the first hemistich of this verse are intended to be construed with Vallabharāja and Kumāra Bhandarkar understood a pun on *ladaha* also, but the word is used here in the sense of 'beautiful', otherwise the verse would not admit of a satisfactory interpretation *Śikhi-vikrāntam* is to be dissolved as (1) *śikhinah vikrāntam* (the stepping of the peacock) and (2) *śikhī iva vikrāntam* (fire-like prowess)

[2] Owing to the loss of several letters at the end of l 13, I am not certain about the interpretation of the first half of this verse.

work of the best temple of the son of the seven-horsed (*Sun*), he has now surprised even the glorious Viśvakarman together with the proud people rich in fame.

(V 23) With (*his*) wealth, he caused to be excavated here near the outskirts of the town[1] an excellent tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses and magnificent with the wonderful work of a pleasure-house (*in the middle of it*).

(V 24) Like the Buddhist doctrine, shines this tank (*called*) **Vallabhasāgara,** which causes loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*) and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*) [2]

(V 25) So long as this earth rolls on the back of the tortoise, so long as Murāri (*Vishnu*) receives the goddess of wealth on his breast, so long as the moon dwells on the head of Śambhu and so long as the sun shines in the world—may this meritorious work[3] endure!

(V 26) The intelligent **Dēvapāṇi** has composed this eulogy resembling a lotus-plant,—which is charming and an object of enjoyment to good persons, as the lotus-plant is to the bees, which is the sole object of pleasure to learned men, as the lotus-plant is to gods, which is excellent with letters as the lotus-plant is with colours, which increases the delight of the minds of crowds of poets and is full of sentiments as the lotus-plant is of juice

No 85, Plate LXIX

RAIPUR MUSEUM STONE INSCRIPTION OF PRITHVIDEVA II

This inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Beglar, who refers to it in the *Archæological Survey of India Reports,* Vol VII (1873-74), p 211. It has subsequently been noticed by several scholars, *e g*, by Dr Kielhorn who transcribed a few names of historical importance occurring in it in the *Indian Antiquary,* Vol. XX, p 84, by Dr D R Bhandarkar in the *Progress Report of the Archæological Survey, Western India for* 1903-4, p 52 and finally by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar* [4] Though noticed several times, the inscription has not been edited anywhere I edit it here from the original stone which I personally examined in the Raipur Museum

The polished slab of red sand-stone, on which this inscription is incised, was found at **Kōṭgaḍh**[5] from where the Malguzar removed it to his own house at Akaltarā [6] It was lying there for some time and has recently been removed to the Raipur Museum The inscription is fragmentary The preserved portion consists of 26 lines, all of which except the last are incomplete The writing covers a space 2′ high. The length of the

[1] For *vāhy-āli* which I have translated as 'outskirts of the town' see Kielhorn's remarks in *Ep Ind*, Vol VI, p 250, n 5 I think this sense suits all the passages of the *Rājataranginī* cited by him For the pleasure-house in the tank, see above, p 431, n 2

[2] There is a play on the words *kshana*, *sāmānya* and *pramāna* in consequence of which the adjectives in the first hemistich are intended to be construed with both the tank and the Buddhist doctrine

[3] *Kīrtti* here refers to the tank and perhaps also to the temple of Rēvanta

[4] First edition p 111, second ed p 123

[5] To distinguish this from the preceding inscription of Vallabharāja which was also found at Kōtgadh, I have named it after the Museum in which it is deposited

[6] It was lying near the Malguzar's house at Akaltarā in 1903 See *P R A. S W I* (1903-4), p 52

lines gradually increases from 10″ in the 1st line to 1′ 4½″ in the 22nd and then gradually decreases to 1′ 3½″ in the 25th The last line, in which the record ends, measures 1′ long The stone is broken on the proper left side only, its top, bottom and right side being intact When entire, the inscribed surface must have measured about 3′ broad. The extant writing is in a state of good preservation, only one or two *aksharas* here and there being partly damaged The letters are carefully and beautifully formed Their size varies from .6″ to 8″

The **characters** are Nāgarī Attention may be drawn to the initial *ai* which is formed by adding a *prishthamātrā* to the sign for *ē* (see *Airāvata*, l 17), the proper sign for *b* as distinguished from *v*, which occurs in *babhūva*, ll 6 and 7, *dh* which shows a horn at the top on the left, as in *-dhvansāya*, l. 11 and the flat-toppped *ś* as in *Śivāya*, l 1. The **language** is Sanskrit, and except for the opening obeisance to Śiva and the name of the sculptor at the end, the record is metrically composed throughout There are, in all, thirty verses, all of which except the last are numbered The *praśasti*, as the inscription is called in line 25, was composed by **Dēvapāni**, and engraved by the sculptor **Pālhūka.** Dēvapāni was also the author of the Akaltarā and Ratanpur inscriptions of Vallabharāja The present inscription has consequently several verses in common with those two records, especially with the latter Thus, verses 4-21 of the present inscription occur in the same order in that record The **orthography** shows the same peculiarities as the Akaltarā stone inscription

As stated above, the present record is fragmentary and though it has a considerable portion in common with three other inscriptions[1] of Vallabharāja, the latter also, with the exception of the Akaltarā stone inscription, have suffered too much to be of much use in the restoration of its lost text. It is not, therefore, possible to give here a connected and complete account of its contents After the usual *mangala-ślōka* in praise of Śambhu, the inscription seems to have mentioned the **Kalachuri** family and described two or three princes of it in verses 2-4 The name of the last one only, *viz.*, **Ratnadēva (II)** has been preserved at the beginning of line 4 Like the Akaltarā stone inscription, the record then seems to have turned to the **ancestors** of **Vallabharāja**, who, as feudatory chiefs, served the predecessors of Ratnadēva II Verses 5-7 apparently eulogised **Dēvarāja, Rāghava** and **Harigaṇa**, but the name of only the last one occurs in the preserved portion Harigana's wife was described in the next verse (8), but her name is lost The glorification of their son **Vallabharāja** commenced in line 7, though his name does not occur in the extant portion till line 16 Verses 10-15 extol his proficiency in the healing art, his appreciation of merits, his capture of elephants in the Vindhya mountain, the fierce fight in which he distinguished himself, his raid in a distant country which was commended by his suzerain, and finally his fame and charity Verse 16 seems to show that he was looked upon as an adopted son by **Lāchchhalladēvī** whom we know from the Akaltarā stone inscription to be the mother of Ratnadēva II. Verse 18 described a city founded by Vallabharāja, which is said to have resembled the city of Kubēra (*i e*, Alakā) The next three verses, two of which occur in a complete form in the Akaltarā record, described a tank which Vallabharāja excavated in the same city Verse 22 probably referred to some charitable or religious works of Vallabharāja, one of which, a garden, is mentioned in the beginning of line 19 In the next verse Vallabharāja is said to have loyally assigned to the king Ratnadēva (II) half of the religious merit which accrued to him on account of the aforementioned benefactions Verse 24 records that he made a request to Ratnadēva (II) for some donation for the worship of Śiva, which

[1] *Viz.*, No 84, above and Nos 87 and 95, below

seems to have been readily granted, for the final word in the next verse which occurs in the beginning of line 22 refers to a royal order. Verse 26 describes a beloved son, probably of Ratnadēva (II)[1], but his name has not been preserved. The next verse mentions his younger brother **Jayasiṁha**[2] The name of the poet **Devapāṇi,** who composed the *praśasti,* is preserved in line 25, while that of the writer which must have occurred in the same line is lost The last line contains the name of the sculptor **Pālhūka** who incised the present record

The foregoing account will show that the **object** of the inscription was to record the construction, by Vallabharāja, of a temple of Śiva evidently at Kōtgaḍh and certain donations made by royal order for the worship of the deity The present inscription is not dated, but as it mentions both the excavation of the tank Vallabhasāgara and the erection of the afore-mentioned temple of Śiva, it is evidently later than the Akaltarā stone inscription which mentions only the former It is again earlier than the Ratanpur inscription which names many more benefactions of Vallabharāja and his wife and was incised, as expressly stated at the end of it, during the reign of Ratnadēva II's son and successor Prithvīdēva II.

The extant portion mentions no place-name[3] Hattakēśvarapurī in l 16, which Rai Bahadur Hiralal took to be the name of an important place, means Alakā, the city of the lord of wealth (Kubēra)[4]

TEXT[5]

1 ओं नम शिवाय ।। श्रिये तद्भूवतामस्तु शंभो पादरज ⏑ ⏓ । ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓ , ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓[6]
[।। १ ।। *] [समरविजयलक्ष्मीविभ्रमभ्रूविलासप्रकटकटुकटाक्षारब्धसर्वाङ्गलील *] [।*] [कलचुरि*]-[7]

2 कुलचूडापीडमाणिक्यमासीत्तुलिततरणिते[जा]– ⏑ – – ⏑ – –[8][।।२।।*] ⏓ – ⏑ – – ⏑ ⏑ – ⏑ – –,
⏓ – ⏑ – – ⏑ ⏑ – ⏑ – – [।*] ⏓ – ⏑ – – ⏑ ⏑ – ⏑ – –, ⏓ – ⏑ – – ⏑ ⏑ – ⏑ – –[9]

3 ।।३।। जात सगरसीमसचरदरिक्षोणीन्द्रवृन्दारक – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – [विक्रम ।*]
[मित्रस्थानसमुद्रशीतकिरण सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद श्रीर*]-[10]

4 त्नदेवस्तत[11] ।।४।। तस्य पूर्वजराजानामभून्नीतिविदा ⏑ ⏓[12][।*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓ , ⏓ ⏓ ⏓ ⏓

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[1] The position of this verse which occurs after the description of Vallabharāja and his ancestors may suggest that the person described in it was a son of Vallabharāja, but the same verse occurs immediately after the description of Ratnadēva II and before the eulogy of Vallabharāja's ancestors in the Ratanpur inscription of Prithvīdēva II (No 95, below), which shows that he is identical with Prithvīdēva **II.** He seems to have ascended the throne just about the time the inscription was put up So two verses were added here in praise of him and his brother

[2] Beglar found the name of Jayasimha in an inscription on the gateway of the fort at Kōtgadh and he has recorded the tradition which ascribes the building of the fort to Jayasimha, a petty chieftain subject to the Rājās of Ratanpur (*C A S I* R, Vol VII, p 212) But, as shown above, Jayasimha was probably a younger brother of Prithvīdēva II

[3] The names of the villages which Ratnadēva II granted for the worship of Śiva are lost at the end of l 21

[4] See below, p 440, n 4

[5] From the original stone and inked estampages

[6] Metre *Anushtubh*

[7] The *aksharas* lost here are supplied from l 1 of the Kugdā stone inscription (No 87, below)

[8] The last five *aksharas* may have been जाजल्लदेव Metre *Mālinī*

[9] The space is just sufficient for a verse of the *Indravajrā* or *Upēndravajrā* metre It may have described लाच्छल्लदेवी Cf l 2 of the Kugdā inscription (No 87)

[10] See l. 3 of the Kugdā inscription This verse may be identical with v 4 of the Kugdā inscription

[11] Metre *Śārdūlavikrīḍita*

[12] The *aksharas* were probably कुले

–⏑⏑[1][॥५॥*] –––⏑⏑–⏑–⏑ ⏑⏑–––⏑––⏑–, –––⏑⏑–⏑–⏑⏑⏑––– ⏑––

5 कर । जानक्या सदन मुदो मदहर स्वस्वामिविद्वेषिणा [मो]––⏑⏑–⏑–⏑⏑⏑–––⏑– –⏑–[2] [॥६॥*] ⏑⏑⏑⏑⏑⏑–––⏑––⏑––, ⏑⏑⏑⏑⏑⏑–––⏑––⏑–– [।*] [हरिहरपदसे[3]*]–

6 वापद्मिनीराजहन्सो[4] हरिगण इति नाम्ना तस्य सूनुर्बभूव[5] [॥७॥*]––⏑–⏑⏑⏑–⏑⏑–⏑––, ––⏑–⏑⏑⏑–⏑⏑–⏑–– [।*] [सर्व्वार्थसपदि सतीव गृहेषु भर्तुर्ल्लक्ष्मीरिवास्य वनिता*][6]

7 विनता बभूव[7] ॥८॥ तस्यामरातिकुलकैरवकाननश्रीलुण्टाक–⏑⏑⏑–⏑⏑–⏑––[।*]––⏑– ⏑⏑⏑–⏑––⏑––,––⏑–⏑⏑⏑ [वल्लभराजनामा*][8] [॥९॥*] [तुरङ्गाणा वाहे बहु–विविधशि*][9]–

8 क्षाप[रि]चये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अ[दृ][ष्ट्वा दृष्टान्त सुसदृशमनाकर्ण्य च कलौ कविव्रातो यस्य स्तुतिविषयतामौनमभजत्[10] ॥१०॥ य· कृत्वा करिबन्धकौतुकरसश्रद्धालु*]–

9 रुर्वीतले निम्मर्तिगमखण्डविन्ध्यविपिन पत्या पति दन्तिना(नाम्) । [गौडेन्द्र मघवत्सदृक्षमपृथू-कुर्व्वन्नपि प्रत्यह वीरो वैरिपुर व्यधत्त करिणा व(ब)न्धाय विन्ध्यस्थलीम्[11] ॥११॥*] [पत्यौ पश्यति पृष्ठतोपि पु*]–

10 रत प्रत्यर्थिपृथ्वीपतौ सद्य कृत्तमदेभकुम्भविगलन्मुक्ताफलै –⏑–[।*] –––⏑⏑–⏑–⏑ ⏑⏑–––⏑––⏑–,––भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधी*][12] [॥१२॥*] [ख्यात. काव्यमुखे*][13]–

11 न दुर्द्दमव(ब)लिध्वन्सा(ध्वसा)य दूर गतो लोकेशेन सुनन्दित सुमनसा––⏑––⏑–।–––⏑ ⏑–⏑–⏑⏑⏑–––⏑––⏑–, [लक्ष्म्यो यस्य लसन्ति विक्रमपद प्राप्येव दोर्व्विक्रम[14] ॥१३॥*]

12 स्नातेव क्षीरसिन्धौ स्फटिकगिरिसि(शि)लानिर्म्मितेव प्रकाम शुद्धश्री–⏑––⏑⏑⏑⏑⏑⏑––⏑– –⏑––।––––⏑––⏑⏑⏑⏑⏑ [पुन प्रेक्षणीयेव शश्वत् स्वच्छन्देन भ्रमन्त्या दिशि*][15]

13 दिशि जगती राजते यस्य कीर्त्तौ[16] ॥१४॥ जलादीन्याहर्तुं कलयति ⏑––⏑⏑⏑–, –––– ––⏑⏑⏑⏑⏑––⏑⏑⏑–[।*] ⏑–––––⏑⏑⏑⏑⏑–[कल्पविटपी जगत्यस्मिन्यस्मि*][17]–

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1 Metre *Anushtubh*

2 Metre *Sārdūlavikrīdita*

3 See l. 5 of the Kugdā inscription.

4 Read राजहसो

5 Metre *Mālinī*

6 See l. 6 of the Kugdā inscription

7 Metre of this and the next verse· *Vasantatilakā*

8 See l. 7 of the Kugdā inscription

9 The starred *aksharas* in brackets in verse 10-11 are supplied from verses 16 and 17 of the preceding Akaltarā inscription of Prithvīdēva II

10 Metre *Śikharinī*

11 Metre of this and the next two verses *Sārdūlavikrīdita.*

12 See l. 10 of the Kugdā inscription

13 The *aksharas* in the bracket are supplied from l. 13 the Ratanpur inscription of Prithvīdēva II (No 95)

14 These *aksharas* are supplied from l. 11 of the Kugdā inscription and l. 14 of the Ratanpur inscription

15 The *aksharas* are supplied from l. 12 of the Kugdā and lines 15 and 16 of the Ratanpur inscription

16 Metre *Sragdharā*

17 The *aksharas* in this bracket are supplied from ll. 16 and 17 of the Ratanpur inscription

14 न्वितरति वसून्यर्थितवते[1] ॥१५॥ कृष्ण यशोदेव गुह शिवेव लाच्छल्लदेवी ⏑ ⏑ – ⏑ – – [।*] – –
⏑ – – ⏑ ⏑ – ⏑ – –, – – ⏑ – – ⏑ ⏑ – ⏑ – –[2] [॥१६॥*]– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑

15 न प्राक्पौलस्त्यभुजाटवीविघटितग्रावाणमाकर्ण्य च । दायाद [कु?] ⏑ – ⏑ – ⏑ ⏑ ⏑ – –
– ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[3][॥१७॥*]– –[4][सा दिवि हृ*]-

16 ट्टकेश्वरपुरी ख्याता हि लोके पुनर्म्मर्त्ये वल्लभराजनिर्म्मितमिद प्रालो[क्य*] – – ⏑ – । – – – ⏑ ⏑
– ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –

17 ॥१८॥ कृत्वा मानससलिलक्रीडामुत्थाय तीरविश्रान्त [।*] ऐरावत इव . . . .
. . . . .[5] [॥१९॥*] [इहोपवा(बा)ह्यालि विलासवेश्मनो विचित्रकर्म्मोन्नतमुत्तम जनैः।
अचीखन*]–[6]

18 न्चारुसरोजराजित स च त्रिलोकीमुकुर श(स)रोवरम्[7] ॥२०॥ दधदखिलक्ष[णभङ्ग निस्सामान्य
प्रमाणरमणीयम्। सौगतमतमिव लोके वल्लभसागरसरो भाति*[8]] [॥२१॥*]– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑

19 धीरुद्यानमक्षण प्रिय वातोद्धूतपरागपूगमहिकाविध्वस्त[सू]रप्रभम्। जन्मस्था ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – –
– ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[9][॥२२॥*] – – ⏑ – ⏑ ⏑ ⏑

20 न यदवाप पुण्य भक्त्या तदर्द्धमवदातविवेकधीर । श्रीरत्नदेवधरणीपतये कृत[ज्ञ *] – – ⏑ –
⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –[10][॥२३॥*]– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ [र*]-

21 त्नदेवनृपति खडेन्दुचूडामणे । आचन्द्रार्क्कमपारपुण्ययशसे पूजार्थमभ्यर्थितो – – – ⏑ ⏑ – ⏑ –
⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[11][॥२४॥*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ । ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓

22 न राजशासनात्[12]॥२५॥ इदानीमस्याय प्रथितपृथुकीर्त्ति प्रियसुत कृतार्थं नानार्थैं. सप[दि*] ⏑ ⏑
– – ⏑ ⏑ ⏑ – । ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ –, ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – –[उदयते*][13]
[॥२६ ॥*] – –[14]

23 नुजो विजयधाम कृती कृतज्ञ कौमारविक्रम[परो] जयसिंहदेवः। अप्येष पालनप – ⏑ ⏑ – ⏑ – –,
– – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –[15][॥२७॥*]– – – – ⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – –, – –

24 मालाभिराम त्रिनयनशिरसि त्र्यध्वगा यावदास्ते। त्रैलोक्ये त्र्यम्व(म्ब)कस्य त्रिपुरजययशो गी ⏑ – –
⏑ – –[16], – – – – ⏑ – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – –[17] [॥२८॥*]– – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ –
⏑ – –, – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑

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1 Metre *Śikharinī*

2 Metre *Indravajrā* (or *Upajāti*)

3 Metre of this and the next verse *Śārdūlavikrīḍita*

4 These *aksharas* may be conjecturally restored as रम्या The following four *aksharas* are supplied from l 18 of the Ratanpur inscription Read हाटकेश्वरपुरी

5 Metre *Āryā*

6 For the *aksharas* in brackets of this and the next line, see vv 23-24 of the preceding Akaltarā inscription

7 Metre *Upēndravajrā*

8 Metre *Āryā*

9 Metre *Śārdūlavikrīḍita*

10 Metre *Vasantatilakā*

11 Metre· *Śārdūlavikrīḍita*

12 Metre *Anushṭubh*

13 See l 6 of the Ratanpur inscription. Metre : *Śikharinī*

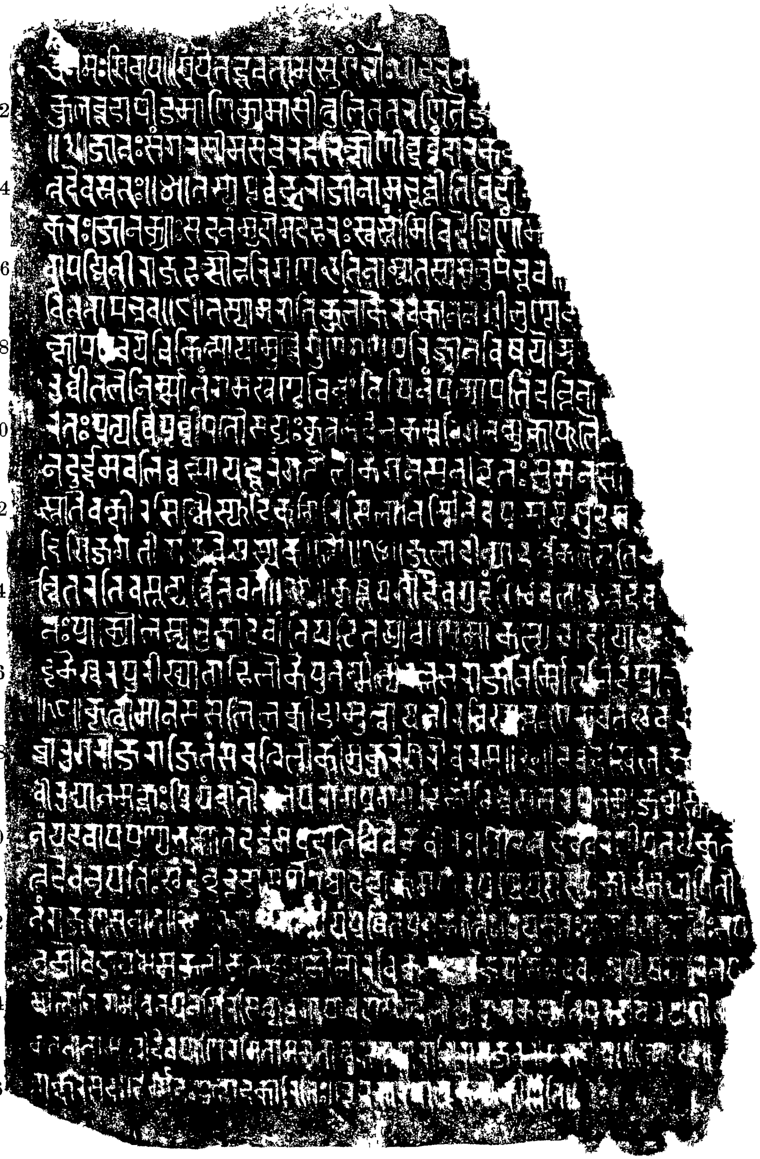
14 Restore तस्या–

15 Metre *Vasantatilakā*

16 Restore –यते यावदेव

17 Metre. *Sragdharā*

Raipur Museum Stone Inscription [of Prithvideva II]



25 केतनानाम् । श्रीदेवपाणिरमितामममृताम्वु (म्बु) धारा[सा]राभिरामजननीमकरोत्प्रशसि (स्ति) म्[1] ॥
२९॥ ⏑⏑⏑⏑⏑ – – ⏑, ⏑⏑⏑⏑⏑ – ⏑⏑ [।*] ⏑⏑[2]

26 न्नाक्षरसदोहैर्मन प्रहलादकारिभि [3]॥[३०॥*] रूपकारपाल्हूकेनोत्कीर्णेति ॥ ❋ ॥

TRANSLATION

Ōm! Adoration to Śiva!

(Verse 1) May that dust of Śambhu's feet lead to your prosperity!

(V 2) [There was (*the king*) **Jājalladēva (I)**] who equalled the sun's lustre, who was a ruby in the chaplet on the head of the **Kalachuri** [lineage (*and*) the charm of whose whole body was caused by the envious side-glances, (*clearly*) manifested by the graceful play of the eye-brows of the goddess of victory during fighting]

(V 3) (*This verse is completely lost*)

(V 4) There was born from him the illustrious **Ratnadēva (II)** . the multitude of hostile kings moving on the border of the battle-field . [who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes]

(V 5) In the family of the kings, his ancestors, who were versed in politics[4]. .

(V. 6) . . the home of the joy of Jānakī, the humbler of the pride of those who hated his lord,

(V 7) He[5] had a son, **Hariganа** by name, a swan to the lotus plant which was the service of the feet of Hari and Hara .

(V 8) He had a modest wife who was like the goddess of fortune and like Satī in her husband's home in the midst of prosperity in all matters .

(V. 9) On her [was begotten (*by him*) a son, **Vallabharāja** by name], who robbed off lustre from the clusters of lotuses which were the families of his foes . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding,] acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence while eulogising him[6]

(V. 11) [Being vehemently fond of the sport of capturing elephants] on earth, [he has made] the whole Vindhya forest devoid of elephants [and having humbled] through (*his*) lord [the king of Gauda who, like Indra, was] the lord of elephants, [the valiant **(Vallabharāja)** day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants]

(V. 12) [While his lord was looking on, **Vallabharāja** dealt blows(?)] on the hostile king [from behind and] before and adorned his lord (?)] with pearls scattered from the temples of rutting elephants just then cut off in the large arena of the battle-field

. . . .

(V 13) [He who was praised through poetry], who advanced a long distance for the destruction of the redoubtable and mighty (*enemy*), who was congratulated by the

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1 Metre *Vasantatilakā*

2 Restore प्रस–

3 Metre *Anushtubh*

4 Verses 5 and 6 probably contained a description of Dēvarāja and Rāghava, the great-grandfather and grandfather, respectively, of Vallabharāja

5 *I e* Rāghava See verse 12 of the Akaltarā stone inscription (No 84, above)

6 *I e*, Vallabharāja

gracious lord . . . . . [the valiant one whose fortune shines as if because it has obtained a footing of valour] . . . .

(V 14) While his fame is roaming at will in every direction, the world shines [appearing lovely as it were at all times], as though because it has bathed in the milky ocean, (*or*) has been carved out of the stones of the crystal mountain (Kailāsa) . . .

(V. 15) When he confers wealth on suppliants in this world, [the Kalpa tree . . . engages itself in fetching water and other (*things*)]

(V 16) **Lāchchhalladēvī**[1] [treated **Vallabharāja** as her own son] as Yaśōdā treated Krishna, and Pārvatī, Guha (Kārttikēya)

(V 17) Having heard that [the Kailāsa mountain] had formerly its rocks rent asunder by the forest of arms of Paulastya (*i e* , Rāvana), . .

(V 18) [Beautiful] is that well-known city of the lord of gold (*i e* , of Kubēra) in heaven Having, however, seen this city established by **Vallabharāja** in (*this*) mortal world . . . .

(V. 19) Like Airāvata which is resting on the bank, having sported in the water of the **Mānasa** (*lake*) . . .

(V 20) [With (*his*) wealth] he caused men to excavate [here near the outskirts (*of the town*) an excellent] tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses [and magnificent with the wonderful work of a pleasure-house (*in the middle of it*)]

(V. 21) [Liket he Buddhist doctrine, shines this tank (*called*) **Vallabhasāgara**], which causes [a loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*), and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*)].

(V 22) . . . . . a garden pleasing to the eye, which has dispersed the light of the sun with the mist of the mass of pollen scattered by wind . . . .

(V. 23) A half of the religious merit which he acquired (*by erecting the temple*) the grateful [Vallabharāja], wise on account of (*his*) excellent discrimination, loyally [assigned] to the illustrious king **Ratnadēva (II)** . . . . .

(V 24) The king **Ratnadēva (II)** being requested (*to make a donation*) for the worship of (Śiva) who has the crescent moon as his crest-jewel, for (*the acquisition of*) infinite religious merit and fame as long as the sun and the moon will endure . . .

(V 25) . . by the royal order .

(V 26) Now there rises this beloved son[2] of him, whose extensive fame is well-known immediately . him who is happy with various things .

(V. 27) His younger brother is **Jayasiṁhadēva,** wise and grateful, who is an abode of victory, being fond of youthful valour . . .

(V. 28) [May this work endure] as long as the Gangā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva on account of his victory over Tripura is sung in the three worlds . .

(V. 29) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar . .

(V. 30) . . . . [has written it] in clusters of *aksharas* delightful to the mind.

Engraved by the sculptor **Pālhūka.**

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[1] She was the mother of Ratnadēva II See verse 8 of the Akaltarā stone inscription (No. 84 above)

[2] He was probably Prithvīdēva II See above, p 438, n 1

No 86; Plate LXX

DAIKONI PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 890

These plates were discovered in 1944 at Daikōni, 7 miles almost due north of Jānjgir, in the Jānjgir *tahsil* of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. They were procured from the owner by the Deputy Commissioner, Bilaspur, who sent them to the Government Epigraphist for India for decipherment. The inscription is edited here for the first time from an excellent ink impression which I owe to the kindness of the Government Epigraphist

They are **two copper-plates** inscribed on one side only. They measure 11.7″ broad and 6 8″ high, and have their rims slightly raised for the protection of the writing. They are strung together by a circular **ring** which passes through a hole, 6″ in diameter, at the top of each plate The ring is soldered to the bottom of a circular **seal** about 2 5″ in diameter The surface of the seal is divided into two parts. In the upper part appears as usual the figure of Lakshmī with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-śrīmat-Prithvīdēvah* in relief, engraved in two lines. The seal has for its border a circle of knobs The two plates weigh 224 *tolas* and the ring with the seal 37 *tolas*

The **characters** are Nāgarī The letters are beautifully formed and are deeply incised. They closely resemble those of the Sarkhō plates of Ratnadēva and were probably written by the same scribe Kīrtidhara who is mentioned in the latter plates [1] The **language** is Sanskrit. Except for *ōm namō Vrahmanē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are, in all, 18 verses, all of which are numbered Of these, the first eleven are repeated from earlier records of the dynasty such as the Sarkhō plates of Ratnadēva II The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new Finally, the record ends with two benedictive and imprecatory verses of the usual type In respect of **orthography,** we may notice that *ś* and *s* are occasionally confused and *v* is usually written for *b* except in the forms *babhūva* and *babhūvuh*, see *sasvat*, l 6 and *Vrahmanē*, l 1.

The inscription refers itself to the reign of **Pṛithvīdēva II** of the **Kalachuri Dynasty of Ratanpur.** The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty Verse 12 describing Prithvīdēva II is new, but the description it gives of that king is quite conventional.

The **object** of the inscription is to register the grant, by Prithvīdēva II, of the village **Budukunī** situated in Madhyadēśa or the central part of his dominion. The donee was the Brāhmana Vishnu, the son of Śivadēva and grandson of Śiōttama, who belonged to the Vatsa *gōtra* with five *pravaras* The grant was made on the occasion of a **lunar eclipse,** on the fifteenth *tithi* of the bright fortnight of Kārttika The plates were issued on **Sunday, the 11th tithi of the dark fortnight of Mārgaśīrsha in the year** 890 (expressed in decimal figures only) of an unspecified era

The **date** must plainly be referred to the **Kalachuri era.** It regularly corresponds, for the *expired* Kalachuri year 890, to Sunday, the 30th October 1138 A C On that day the 11th *tithi* of the dark fortnight of the *pūrnimānta* Mārgaśīrsha *commenced* 9 h 10 m. after mean sunrise.[2] This *tithi* was not current at sunrise that day, but it is cited here pro-

[1] Kīrtidhara seems to have died some time before K 896, the date of the Bilaigarh plates (No 89, below), which were written by his son.

[2] If the year is applied as current, the *tithi* in the *pūrnimānta* Mārgaśīrsha falls on Thursday (the 11th

bably because it was current at the time of the issue of the plates There was a lunar eclipse on the preceding Kārttika *pūrnimā* (the 19th October 1138 A.C.), as stated in the present grant.

There is only one **place-name** mentioned in this record, *viz.*, the village **Budukunī** which was granted to the Brāhmana It is evidently identical with Daikōni where the plates were found The old place-name has lost its first syllable in course of time. Budukunī was situated in the **Madhyadēśa** which was probably identical with the Madhyamandala mentioned in both the sets of the Amōdā plates issued by this very Prithvīdēva some years later.

TEXT[1]

First Plate

1 सिद्धि [2] [।*] ओं नमो व्र(ब्र)ह्मणे ।। निर्गुण व्यापक नित्य शिव परमकारणम् । भावग्राह्य पर ज्योतिस्तस्मै सद्व्र(द्ब्र)ह्मणे नम [3] ।।१।।

2 यदेतदग्रेसरमंव(ब)रस्य ज्योति स पू[षा] पुरुषः पुराण । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्-भुवि का-

3 र्त्तवीर्य [4] ।।२।। देव श्रीकार्त्तवीर्य क्षितिपतिरभवद्भूषण भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(बि)भ्यत्तु-हिन-

4 गिरिसुताश्लेषसन्तोषितेशम् । दोर्द्दण्डाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्य-

5 क्षपूजागुरुजनितरुष[5] रावण यो ववध[6] ।।३।। तद्वशप्रभवा नरेन्द्रपतय ख्याता क्षितौ हैह-

6 यास्तेषामन्वयभूषण रिपुमनोविन्यस्ततापानल । धर्म्मध्यानधनानुसचितयशा सस्वत्सता[7] सौख्य-

7 कृत्प्रेयान्सर्व्वगुणान्वित समभवच्छ्रीमानसौ कोक्कल [8] ।।४।। अष्टादशारिकरिकुम्भविभगसि-

8 हा पुत्रा बभूवुरतिसौर्य[9]पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्श्वे(र्श्वे) च मडल-यतीन्स

9 चकार व(बं)धून्[10] ।।५।। तेषामनूजस्य कलिगराज प्रतापवह्निक्षपितारिराज । जातोन्वये द्विष्टरि-

10 पुप्रवीरप्रियाननाम्भोरुहपार्व्वणेन्दु [11] ।।६।। तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात सुत कमलरा-

11 ज इति प्रसिद्ध । यस्य प्रतापतरणावुदिते रजन्या जातानि पकजव[ना]नि विकासभाञ्जि[12] ।।७।। तेना-

12 थ चद्रवदनोऽजनि रत्नराजो विस्वो(श्वो)पकारकरुणार्ज्जितपुण्यभार । येन स्ववा(बा)हु-युगनि-

13 र्म्मितविक्रमेण नीत यशस्त्रिभुवने विनिहत्य स(श)त्रून् ।।८।। नोनल्लाख्या प्रिया तस्य शूरस्ये-

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November 1137 A C) Besides, there was no lunar eclipse in the Kārttika of that year The date would, therefore, be irregular

1 From an inked estampage

2 Expressed by a symbol

3 Metre *Anushtubh*

4 Metre *Upajāti*.

5 It would be better to read जनितगुरुरुष

6 Read बबन्ध Metre *Sragdharā*.

7 Read शश्वत्सता.

8 Metre *Śārdūlavikrīdita*

9 Read -शौर्य-

10 Metre *Vasantatilakā*

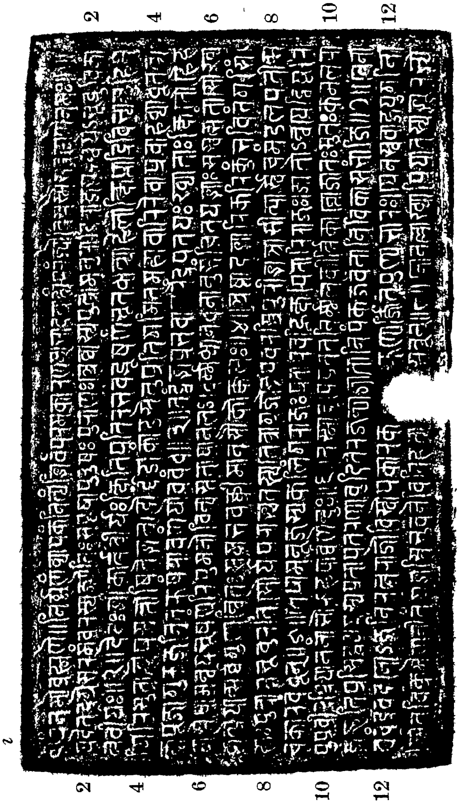
11 Metre *Upajāti*

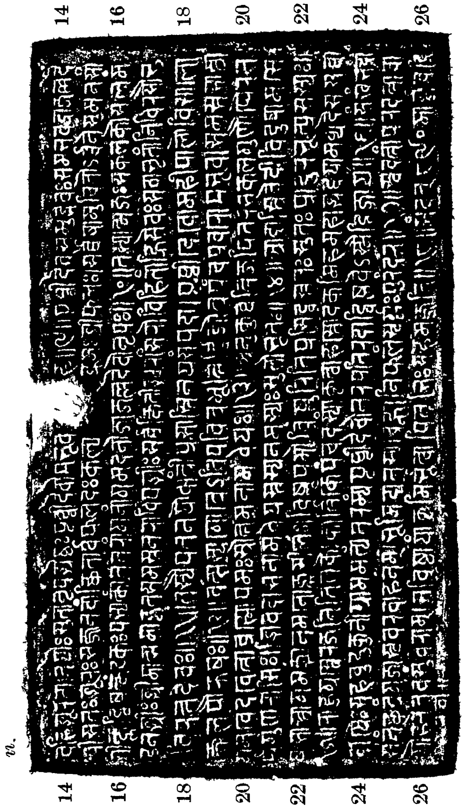
12 Metre of this and the next verse· *Vasantatilakā*.

DAIKONI PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 890

Seal

(From a photograph)





Second Plate

14 व हि शूरता । तयो सुतो नृपश्रे[ष्ठ] पृथ्वीदेवो बभूव ह[1] ।।९।। पृथ्वीदेवसमुद्भव समभवद्राजल्लदे-
15 वीसुत शूर सज्जनवाछितार्थफलद कल्पद्रुम श्रीफल ।सर्व्वेषामुचितोऽर्च्चने सुमनसा
16 तीक्ष्णद्विषत्कटक पस्य(श्य)कातरांगनागमदनो जाजल्लदेवो नृप[2] ।।१०।। तस्यात्मज सकल-कोसलम-
17 डनश्री श्रीमान्समाहृतसमस्तनराधिपश्री [।*] सर्व्वक्षितीश्वरसि(शि)रोविहिताह्निसेव स(से)-वाभृता निधिरसौ भु-
18 वि रत्नदेव[3] ।।११।। तस्यैष तनयो धात्री प्रसा(शा)स्ति नयसपदा । पृथ्वीदेवो महीपालो विसा-(शा)लो-
19 ज्ज्वलपौरुष[4] ।।१२।। वत्सस्य गोत्रेऽतिपवित्रमूर्त्तिर्द्विजोत्र पचप्रवरो बभूव । समस्तसा(शा)स्त्रा-
20 गमवेदवेत्ता व्र(ब्र)ह्मोपम स्रोत्तमनामधेय[5] ।।१३।। अनुकुर्वंत्ति(न्नि)जपितर सकलगुणौघैरत(न)-
21 र्घगुणरासि (शि) । शिवदासनामधेयस्तस्य नमस्य सुतो भूत[6] ।।१४।। आद्यस्त्रिवेदी विदुषामसे(शे)-
22 षसा(शा)स्त्रागमज्ञानमनोज्ञसी(शी)ल । विष्णूपमो विष्णुरिति प्रसिद्धस्तत सुत प्रादुरभूत्प्रस-(श)स्य[7] ।।
23 १५।। राहुग्रस्ते रजनितिलके कार्त्तिके पचदस्या(श्या) कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेस(शे) [।*] सर्व्वा-
24 दायै सह वु(बु)दुकुनीग्राममत्यतरम्य पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै द्विजाय[8] ।।१६।। स(श)ख-(खो) भद्रा-
25 सन छत्र गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फल स्वर्ग्ग पुरंदर[9] ।।१७।। स्वदत्तां परदत्ता(त्तां) वा
26 यो हरेत वसुधराम् । स विष्ठाया कृमिर्भूत्वा पितृभि सह मज्जति ।।१८।। सवत् ८९० मार्ग्गवदि
27 ११ रवौ ।।

Seal

1 राजश्रीमत्पृथ्वीदे-
2 व ।

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(*For a translation of vv* 1—11, *see above, pp* 428 *ff*)

(Verse 12) This son of his, the king **Pṛithvīdēva (II)** of great and resplendent valour, rules the earth with excellent political wisdom.

(V 13) In the *gōtra* of Vatsa there was here a Brāhmana named Srōttama who had five *pravaras*, and who, like Brahmā, was conversant with all Sāstras, Āgamas and Vēdas.

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[1] Metre *Anushtubh*
[2] Metre *Śārdūlavikrīdita*
[3] Metre *Vasantatilakā*
[4] Metre *Anushtubh*
[5] Metre *Upajāti*
[6] Metre *Āryā*
[7] Metre *Upajāti*
[8] Metre *Mandākrāntā*
[9] Metre of this and the next verse *Anushtubh*

(V 14) He had a venerable son named Śivadāsa who, having a priceless store of excellences, imitated his father in the multitude of all his merits

(V 15) From him was born an eminent son, well-known by the name of **Vishṇu,** who resembled (*the god*) Vishnu, was the foremost among the learned, was well-versed in the three Vēdas, and had a charming disposition on account of his knowledge of all Śāstras and Āgamas.

(V 16) To this Brāhmana Vishnu, the king **Pṛithvīdēva (II)** donated the extremely beautiful village **Budukunī** (*situated*) in the **Madhyadēśa,** with all rights, having poured water on his hand with great reverence on the **fifteenth tithi of Kārttika** when **(the moon)** the ornament of the night, **was devoured by Rāhu.**

(*Here follow two benedictive and imprecatory verses*)

(*In*) **the year** 890, (the month) **Mārga[śīrsha]** (*and*) the **dark** (*fortnight*), on the (*lunar*) **day** 11, on **Sunday.**

Seal

The illustrious king Prithvīdēva

No 87, (No Plate)

KUGDA STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 893

This inscription was first brought to notice by Sir A Cunningham's Assistant, Mr Beglar, in the *Archæological Survey of India Reports,* Vol VII, p 211 It was subsequently noticed by Dr. Kielhorn who drew attention to a few historical names mentioned in it and especially to its date in the *Indian Antiquary,* Vol XX, p 84 It is edited here from inked estampages[1] kindly furnished by Mr M A. Suboor of the Central Museum, Nagpur

The inscription is incised on a **stone** lying detached at **Kugdā** near Bachhaudgadh in Jānjgir *tahsil* of the Bilaspur District It is fragmentary The extant portion covers a space about 2′ broad by 1′ 11″ high and contains twenty-five lines Nothing is lost at the top and the bottom. Again, on the proper left side, the stone is complete down to line 20 Below this, a large piece has been broken away, which has resulted in the loss of several *aksharas* in lines 21-25 Again, on the proper right side, a large fragment measuring about 1′2″ broad has been broken away, causing a loss of from 27 to 37 *aksharas* at the beginning of each line The extant writing also has become for the most part illegible owing to the wearing away of the surface of the stone

The **characters** are Nāgarī and the **language** Sanskrit Except perhaps the opening obeisance to some deity and the date at the end, the whole record was metrically composed. There were about twenty-nine verses, all of which were numbered [2] The **orthography** shows the same peculiarities as the Akaltarā stone inscription of Pṛithvīdēva II

The inscription, being fragmentary, does not admit of a connected and complete account of its contents It seems to have several verses in common, with two other inscriptions[3] found at Kōtgadh and another discovered at Ratanpur [4] These inscriptions also are unfortunately very much damaged The present record was apparently put up by **Vallabharāja,** a feudatory chieftain of the Kalachuri king Prithvīdēva II It mentions the **Kalachuri** dynasty in line 1 and **Lāchchhalladēvī** in line 2 The latter we

[1] The estampages are not suitable for plating

[2] The impressions show the number 28 towards the end of line 24

[3] Nos 84 and 85 above

[4] No 95, below.

know from other records to be the queen of Jājalladēva I The name of **Ratnadēva (II),** the son and successor of Jājalladēva I, is partially preserved at the end of line 3 **Vallabharāja** is mentioned in line 7 His exploits and charity, the town he settled and the lake he excavated appear to have been described in lines 8-19 The next four lines are completely effaced. It is not, therefore, possible to say what the present inscription was intended to record.

The inscription is **dated** in the **year 893** (expressed in decimal figures only) without further specification of the month, fortnight or *tithi* The date does not, therefore, admit of verification But the chief interest of it lies in this that **it expressly refers itself to the Kalachuri era** and to the reign of the illustrious king Prithvīdēva. The year 893, if expired, would correspond to 1141-42 A C Prithvīdēva, during whose reign the inscription was put up, was evidently **Pṛithvīdēva II** of the **Kalachuri Dynasty of Ratanpur.**

TEXT[1]

1 · · [।*] ⏓⏓⏓⏓⏑——⏓, ⏓⏓⏓⏓⏑—⏑⏓ [।*] ⏓⏓⏓⏓⏑——⏓, ⏓⏓⏓⏓⏑—⏑⏓[2]
[॥१॥*] [समर]विजयलक्ष्मीविभ्रम[भ्रू]विलासप्र[कट]कटुकटाक्षार[ब्ध]सर्व्वाङ्गलील । कलचुरि-

2 [कुलचूडापीडमाणिक्यमासीत्तुलिततरणितेजा[3]] —⏑——⏑——[4] [॥२॥*] ⏓—⏑——⏑⏑ वल्लभस्य
नितान्तकीर्त्तिप्रणयप्रियस्य । सधर्म्मिणी तस्य तथाप्यनन्या ला[च्छ]ल्लदेवी महिषी बभूव[5] ॥

3 [३॥*]। [जात सगरसीमसचरदरिक्षोणीन्द्रवृन्दारक*][6] ———⏑⏑—⏑—⏑⏑⏑———⏑—
[वि]क्रम । [मित्रस्थान]समुद्रसी(शी)तकिरण सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद श्रीर-

4 [त्नदेवस्तत[7] ॥४॥*]———⏑⏑—⏑—⏑⏑⏑———⏑——⏑—, ———⏑⏑—⏑—⏑⏑⏑——
—⏑——⏑—। [नाना?]रत्नवरप्रदानजनितप्रौढप्रतापो [न यो] जाना[त्येक]हरिप्र[णाम?]-
महिमासव(ब)द्धर[क्षा?]-

5 ⏑—[॥५॥*] ⏓⏓⏓⏓⏑——⏓, ⏓⏓⏓⏓⏑—⏑⏓ [।*] ⏓⏓⏓⏓⏑——⏓, ⏓⏓⏓⏓⏑—⏑⏓[8]
[॥६॥]* ⏑⏑⏑ ⏑⏑⏑— ——⏑——⏑——, ⏑⏑⏑⏑⏑⏑———⏑——⏑——[।*], हरि-
हरपदसे-

6 [वापद्मिनीराजहसो हरिगण इति नाम्ना तस्य सूनुर्ब्भूव*][9] [॥७॥*] ——⏑—⏑⏑—⏑⏑⏑—⏑—
—। सर्व्वार्थिसपदि [सतीव] गृहेषु भर्त्तुर्ल्लक्ष्मीरिवास्य वनिता

7 [विनता बभूव*][10] [॥८॥*] [तस्यामरातिकुलकैरवकाननश्रीलुण्टाक*][11] —⏑⏑⏑—⏑⏑—⏑——
[।*]——⏑—⏑⏑⏑—⏑⏑—⏑——, ——⏑—⏑⏑⏑ वल्लभराजनामा ॥९॥ तुरगाणा वाहे व(ब)-
हुविविधसि(शि)-

8 [क्षापरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्त सुसदृशमनाकर्ण्य च कलौ*][12]

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[1] From ink impressions

[2] One verse of the *Anushtubh* metre is lost in the beginning

[3] See l 2 of the Raipur Museum inscription (No. 85, above)

[4] The last four *aksharas* may have been जाजल्लदेव । Metre *Mālinī*

[5] Metre *Upajāti*

[6] The *aksharas* in the brackets are taken from the Raipur Museum inscription.

[7] Metre of this and the following verse *Śārdūlavikrīḍita*

[8] Metre *Anushtubh* The lost verse may have been identical with तस्य पूर्व्वजराजाना *etc*, in l 4 of the Raipur Museum inscription

[9] See l 6 of the Raipur Museum inscription Metre: *Mālinī*

[10] See l. 7 of the Raipur Museum inscription Metre of this and the next verse *Vasantatilakā*

[11] See l 7 of the Raipur Museum inscription

[12] The *aksharas* in brackets are supplied from the Akaltarā inscription (No 84, above).

[कविव्रातो यस्य स्तुतिविषयता*]मौनमभजत्[1] ॥[१०]॥ [य कृत्वा करि]व(ब)न्धकौतुक-रसश्रद्धालु-

9 [रुर्व्वीतले निर्म्मातङ्गमखण्डविन्ध्यविपिन पत्या पति दन्तिनाम् । गौडेन्द्र मृघवत्सदृक्षमपृथू*][2]- [कुर्व्वन्नपि प्रत्यह वीरो] वैरिपुर व्यधत्त करिणा व(ब)न्धाय विन्ध्यस्थलीम्[3] ॥११॥ पत्यौ पस्य(श्य)ति पृष्ठतोपि पु-

10 [रत प्रत्यर्थिपृथ्वीपतौ सद्य कृत्तमदेभकुम्भविगलन्मुक्ताफलै *][4] – ᴗ – [।*] – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ यति[5] स्म सङ्गर[महा]रङ्गस्य मध्ये सुधी ॥१२॥ ख्यात काव्यमुखे-

11 [न दुर्द्दमव(ब)लिध्वसाय दूर गतो लोकेशेन सुनन्दित सुमनसा*][6] – – ᴗ – – ᴗ – [।*]– – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, [लक्ष्म्यो] यस्य लसन्ति विक्रमपद प्राप्ये[व] दोर्व्विक्रम ॥१३॥

12 [स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकाम शुद्धश्री*][7]– ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ – – ᴗ – – । – – – – ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ [पुन] प्रेक्षणीयेव सस्वस्त्व[8][च्छन्देन भ्रमन्त्या] दिशि

13 [दिशि जगती राजते यस्य कीर्त्तौ[9] ॥१४॥ जलादीन्याहर्तुं कलयति*] ᴗ – – ᴗ ᴗ ᴗ –, ᴗ – – – – – – ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ ᴗ ᴗ – [।*] ᴗ – – – – – – ᴗ ᴗ ᴗ ᴗ ᴗ – [कल्पविटपी जगत्यस्मिन्यस्मिन्वि*]-

14 [तरति वसून्यर्थितवते ॥१५॥*[10]] – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ – [।*] – – – ᴗ ᴗ [जीर्ण्ण]सी(शी)र्ण्णमवगत्यैकान्तबुद्ध्या पु[11]–

(*Lines* 15—23 *are almost completely obliterated*[12])

24 · · [यावद्] वितरति सुचिरा तावदेवास्तु कीर्त्ति[13] ॥२८॥

25 कलचुरिसवत्सरे ८९३[14] [राजश्री]मत्पृथ्वीदेव

TRANSLATION

(Verse 1) (*This verse is completely lost*)

(V. 2) [There was (*the king*) **Jājalladēva (I)** who equalled the sun's lustre, who was a ruby in the chaplet on the head of the **Kalachuri** lineage] (*and*) the charm of whose body was caused by the envious side-glances (*clearly*) manifested by the graceful play of the eyebrows of the goddess of victory during fighting

(V 3) His crowned queen was **Lāchchhalladēvī**, who was his lawful and only

[1] Metre *Śikharinī*

[2] See l 9 of the Raipur Museum inscription

[3] Metre of this and the next two verses *Sārdūlavikrīdita*

[4] See l 10 of the Raipur Museum inscription

[5] Perhaps भूषयति is intended

[6] These *aksharas* are supplied from l 11 of the Raipur Museum inscription

[7] *Loc cit*, l 12

[8] Read शश्वत्स्व–

[9] See l 13 of the Raipur Museum inscription Metre *Sragdharā*

[10] See l 14 of the Raipur Museum inscription Metre *Śikharinī*

[11] This verse occurs also in ll 17–18 of the Ratanpur inscription of Prithvīdēva II (below, No 95) Metre *Śārdūlavikrīdita*

[12] At the end of l 17 the *aksharas* अचीख– can be read clearly, which shows that like the Akaltarā inscription, the present inscription also contained a description of the tank excavated by Vallabharāja

[13] Metre *Sragdharā*

[14] The first figure of the date is somewhat indistinct, but that it cannot be anything but 8 is clear from the dates of Nos 86—96 which belong to the reign of Prithvīdēva II

wife, even though he was a dear lover of fame and was a favourite of .

(V 4) [There was born] from him the illustrious **Ratnadēva (II)** . . [a multitude of hostile kings moving on the border of the battlefield], who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes

(V 5) He whose great valour is caused by the gifts of the best jewels of various kinds, knows[1] not . being protected by his obeisance to the sole god Hari.

(V 6) (*This verse is completely lost*)

(V 7) . . . [His son was **Harigana** by name, a swan to the lotus plant which was] the service of the feet of Hari and Hara

(V 8) . . . He had a modest wife who was like the goddess of fortune (*and*) like Satī in her husband's home in the midst of prosperity in all matters.

(V 9) On her [was begotten by him a son] **Vallabharāja** by name, who robbed lustre from the clusters of lotuses which were the families of his foes . .

(V 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and] various (*branches of*) knowledge, [healing and appreciation of a multitude of noble qualities], [the crowd of poets] observed silence in eulogising him.

(V 11) Being vehemently fond of the sport of capturing [elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who, like Indra, was the lord of elephants, the valiant (*Vallabharāja*) day by day] turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants

(V 12) While his lord was looking on, [the wise (*Vallabharāja*) dealt blows (?) on the hostile kings] from behind and before and adorned [his lord] in the centre of the great arena of the battlefield with [pearls scattered from the frontal globes of rutting elephants, just then cut off]

(V 13) He who was praised through poetry, [who advanced a long distance for the destruction of the redoubtable and mighty enemy, who was congratulated by the gracious lord . . .] the valiant one, whose fortune shines as if because it has obtained a footing of valour

(V 14) [While his fame is] roaming at will in every direction, [the world shines] appearing lovely as it were at all times, [as though it has bathed in the milky ocean or has been carved out of the stones of the crystal mountain (*Kailāsa*).]

(V 15) [When he confers wealth on suppliants] in this world, the *kalpa* tree . . . [engages itself in fetching water and other things]

(V 16) Having realized on reflection that the world is decayed and rotten (*he*) . . . .

(*Verses* 17-27 *are completely effaced*)

(V. 28) May (*this*) meritorious work endure so long as . . confers . . . .

(*Verse* 29 *is entirely lost*)

In the **Kalachuri year 893**, [during the reign of] the king, the illustrious **Pṛithvīdēva (II)**.

[1] Verses 5 and 6 probably contained a glorification of Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigana

No. 88 ; Plate LXXI

RAJIM STONE INSCRIPTION OF PRITHVIDEVA II : KALACHURI YEAR 896.

This inscription is incised on a **stone slab** let into the left wall of the *mandapa* of the temple of Rājīvalōchana[1] at **Rājim,** a village 29 miles south-east of Raipur in the Mahāsamund *tahsil* of the Raipur District Rājim stands on the right bank of the Mahānadī at the confluence of the Pairī with that river and is a well-known place of pilgrimage in Chhattisgarh. The present record was first brought to notice in 1825 when Sir Richard Jenkins presented to the Asiatic Society of Bengal a copy of it, together with a translation prepared with the assistance of the Pandits, from which Prof H H. Wilson published a Dēvanāgarī transcript and a kind of translation, in the *Asiatic Researches,* Vol. XV, page 512 ff.[2] It was subsequently referred to by Sir A Cunningham in his *Archæological Survey of India Reports,* Vol VII, p 152 and Vol XVII, p. 18 It was finally edited, without any translation or lithograph, by Dr. Kielhorn in the *Indian Antiquary,* Vol XVII, pp 135 ff I edit it here from the original stone which I examined *in situ* and from the estampages of it taken under my direction

The record consists of 19 lines It is inscribed on a countersunk surface measuring 2′ 3½″ broad by 1′ 1″ high It is in a state of good preservation, but many of its letters are so choked up with oily dust that they do not show clearly in the lithograph The record can, however, be read clearly on the original stone The letters are not well-formed. Their size varies from 4″ to 5″ The **characters** are Nāgarī Attention may be drawn to the form of *n* which appears without a dot (*e g*, in *prān-mukhā-*, l 8), that of *th,* the upper loop of which is open (see *yathā*, l 8) and of *dh* the left limb of which is still undeveloped, (see *-dharmma-*, l 6). The *prishthamātrās* have been used to denote the medial diphthongs. The **language** is Sanskrit. Except for the opening obeisance to Nārāyaṇa, the description of Sāhilla, an ancestor of the donor, in ll. 1-2, that of a person named Muktātman, the owner of the temple, in l 15 and the particulars about the composer, the scribe and the date in ll 17-19, the record is metrically composed There are, in all, twenty-six verses, all of which are numbered The *praśasti*, as the inscription is called in l 18, was composed by the *Ṭhakkura* **Jasānanda,** the son of the *Ṭhakkura* Jasōdhara in the Ayōdhyāpurīya family and was written as well as engraved by the artisan **Ratnapāla**

The composer of this *praśasti* had a very poor knowledge of Sanskrit, for the record abounds in mistakes of orthography, genders, *sandhis*, declensional and conjugational forms, compounds, syntax, nominal and verbal derivatives *etc* As regards **orthography,** we may notice that the dental *n* is used for the guttural *n* in *-ālankrita-*, l 1, for the palatal *ñ* in *satyan=cha,* l. 10, and for *anusvāra* in *-hansa-*, l 2, *ēkavinsa-*, ll 4-5 and *-vansē*, l 13, *v* is used for *b* throughout except in *-mahāsabd-*, l 1, the dental *s* has wrongly taken the place of the palatal *ś* in *-dēsa-*, *-mahāsabda*, *-kalasa-*, *-samkāsa*, all in l. 1, *sāntā*, l 6, *sara-samghātaih*, l. 7; *jya* is employed for *dya* in *bhayāj=yasya*, l. 7, *prān-mukhāj=yasya* l 8, *kshya* for *khya* in *vikshyātā* l. 5 and *gh* for *h* in *simghēn=ēva*, l. 8 As instances of wrong *sandhis* we may notice the elision of the *visarga* in *trāsitā sūrāh-*, l 2, *pattanai saha*, l 4 *etc*, the change of *ah* to *o* in *Vāsudēvō tath=āpi*, l 3, *anujō*

[1] Dr Kielhorn's statement that it is on a wall of the temple of Rāmachandra is somewhat misleading, for this temple is now different from that of Rājīvalōchana It must, however, be added that the present inscription speaks in l 14 of a temple of Rāma Rāma was, therefore, the name of the deity in the time of Jagapāla An older record in the same temple speaks of it as dedicated to Vishnu See below, p 451, n 1.

[2] *Ind Ant*, Vol XVII, p 135

putrō, l. 5, *etc.* and that of *n* to *ṇ* in *punar-nnavē*, l. 12. On the other hand, we have the superfluous addition of *visarga* in *Sāhilla-nāmāḥ*, l 2., *sarvvadāḥ* l 14, *satya-dharmma-ratāḥ* (qualifying *bhāryā*), l 14, *etc* The composer's ignorance of the genders of Sanskrit words is betrayed by the use of *-putram* for *-putraḥ*, l 3, *nava-sataḥ* for *nava-śataṁ*, l.4, *-dēsam* for *-deśaḥ*, l 4, *prāsādam* for *prāsādaḥ*, l 14, *etc.* Mistakes of declension are seen in such forms as *Jagasimha-nāmam*, l.10 and *dhanvinō=pi* for *dhavinām=api*, l 7, and those of conjugation in *bhavēj=* for *abhvad=* in l. 2, *nihanyēt* for *nyahan* in l 7 The writer has not dropped the *anusvāra* and *visarga* of the first members of compounds in *sindūram-āngu=*, l 9, *śrī-Ratnadēvaḥ-nṛipa-rājya-*, l 9, *ripavaḥ-kshaya-kāraṇam* l 3 We have finally to notice the blunders of syntax *śrōtā vai Bharat-ādihbiḥ*, l 13, *Rāmāyana-mukhāḥ sarvē vaktā* l 13, *ēbhiḥ putrō*, l.6, *simghēn=ēva* (for *simhasy=ēva*), l 8, *etc*

This plethora of mistakes makes it very difficult to interpret the record in several places and as Dr. Kielhorn has remarked, 'the difficulty is increased by the loose way in which the several sentences or portions of sentences are connected with each other and by the omission of important statements'[1] Dr Kielhorn has already drawn attention to the ambiguity about the relation of the *Thakkirānī* Udayā, the mother of Jagapāla, to the brothers Jayadēva and Dēvasiṁha mentioned before We may also mention that the holy person Muktātman is abruptly introduced and as abruptly passed over in l 15 without any definite statement as to how he was concerned in the present grant

The **object** of the inscription is to record the construction of a temple of Rāma[2] and the grant of the village Śālmalīya for the purpose of the *naivēdya* or offerings of food to the deity by **Jagapāla** (called **Jagatsiṁha** in line 10) It is specifically **dated** in the **Kalachuri year 896** (expressed in decimal figures only) on **Budha-dina** or Wednesday, **the eighth tithi**, called **rath-āshṭamī, in the bright fortnight of the month Māgha.** This date regularly corresponds, for the *expired*[3] Kalachuri year 896, to **Wednesday, the 3rd January 1145 A.C.** On that day the eighth *tithi* of the bright fortnight of Māgha ended 10 h 45 m after mean sunrise[4] It is, however, not clear why the *tithi* should have been called *rath-āshtamī*; for, it is the preceding *tithi* (*viz*, the seventh *tithi* of the bright fortnight of Māgha), that is now called *ratha-saptamī*[5] while the eighth *tithi* of the same fortnight is called *Bhīshm-āshtamī*

After the customary obeisance to Nārāyana (Vishnu), the inscription traces the genealogy of the donor Jagapāla from the *Ṭhakkura* **Sāhilla.** The latter was the spotless ornament of the family of **Rājamāla** and gave delight to the **Pañchahaṁsa** family He had acquired the *pañchamahāśabda* He had emigrated from the country of **Vaḍahara** and was furnished with a banner, the flag of which was adorned

[1] *Ind Ant*, Vol XVII, p 136

[2] There is another much-defaced record on the same wall of the *mandapa*, incised in the proto-Nāgarī characters of about the beginning of the 8th cen A C, from which we learn that a king of the Nala dynasty originally built the temple of Vishnu See *Ep Ind*, Vol XXVI, pp 49 ff Jagapāla seems, therefore, to have only repaired or rebuilt the temple

[3] At first Kielhorn took the year as current as he held the view that the Kalachuri era commenced in 249 A C (see *Ind Ant*, Vol XVII, p 215), but later on he corrected himself in his article on the era in the *Festgruss an Roth*, p 54, when he came to the conclusion that the era was started in 248 A C

[4] According to Dr Kielhorn's calculations, the *tithi* ended 10 h 59 m after mean sunrise on that day (*Ind Ant*, Vol. XVII, pp 136 and 216)

[5] The *tithi* is so called in the Prince of Wales Museum plates of Dadda III, dated K. 427 (No 121, below)

with a silken cloth representing an umbrella (red) like an *indragōpa* insect over a golden jar [1] He made brave kings tremble in a great war and brought the **Vivarabhūmi** under his sway This Sāhilla is not known from other records Rājamāla, in whose family he was born, may be identical with the king **Rājamalla** who is described in a grant of the queen **Tribhuvana-mahādēvī** of the **Kara** dynasty as an ornament of the southern regions He was the father of the queen and had given his valuable support to re-establish the power of the Karas in a great crisis in their history after the death of their ruling prince who was perhaps his own son-in-law [2] If the proposed identification is correct, Sāhilla seems to have emigrated from the eastern coast to seek his fortune in Chhattisgarh **Vadahara**, from which he emigrated, may be identical with the district of **Vōḍā** mentioned in the Antirigām plates of Yaśabhañjadēva [3] The **Vivarabhūmi** which Sāhilla conquered appears to be another name of Pātāla or the nether world We know from the *Navasāhasāṅkacharita* of Padmagupta[4] that Chhattisgarh was so designated by Sanskrit poets of the 11th cen A C

The inscription next states that Sāhilla had a younger brother named **Vāsudēva** and three sons **Bhāyila, Dēsala** and **Svāmin** They conquered the **Bhaṭṭavila** and **Vihārā** countries **Jayadēva,** the elder son of Svāmin, acquired (the country of) **Dāṇḍōra** containing 2100 villages, while the younger son **Dēvasiṁha** took the **Kōmō** *mandala* We are next told that the *Thakkurājñī* **Udayā,** who, as already observed, must have been the wife of one of the two last-named brothers, was the mother of **Jagapāla**

The next six lines (7-12) describe the **achievements of Jagapāla** The **Māyūrikas** and **Sāvantas,** dreadful enemies as they were, submitted to him Of these the Māyūrikas may refer to the contemporary rulers of the Bhañja dynasty while the Sāvantas have been identified by Rai Bahadur Hiralal with the aboriginal tribe of the Sāontas in the Bilaspur District [5] For his lord **Jājalladēva,** who is evidently the first prince of that name in the Ratanpur branch of the Kalachuri dynasty, Jagapāla conquered the **Tamanāla** country, together with **Rāṭha** and **Tēra.**[6] During the reign of **Ratnadēva (II)** he acquired the name of **Jagatsiṁha** (the Lion of the world) by his heroic deeds in the **Talahāri** country [7] But his exploits were still greater during the reign of **Pṛithvīdēva (II).** He took the strong forts of **Saraharāgaḍha** and **Machakā-Sihavā** and conquered the countries of **Bhramaravadra, Kāntāra, Kusumabhōga, Kāndā-dōṅgara** and **Kākayara.** He established the town of **Jagapālapura** in the newly acquired territory He had three younger brothers, **Gājala, Jayatsiṁha** and **Dēvarāja,**[8] of whom the last one occupied a prominent position during the reigns of the three princes mentioned above With the help of these three brothers, Jagapāla is said to have won the earth

As has been already observed by Cunningham and Kielhorn, Sāhilla seems to have come as a military adventurer to Chhattisgarh where we find his descendants settled down

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[1] This is what the words means as they stand As the record is composed in a slipshod manner, it is not unlikely that the author intended to convey the sense of a golden *kalaśa* on a red umbrella Such a *kalaśa* on the top of an umbrella is seen in South Indian temples

[2] *J B O. R S*, Vol II, p 422

[3] *Ep Ind*, Vol XVIII, pp 298-299 Hiralal, who identified Vadahara with Badahara in the Mirzapur District, thought that Sāhilla came from the north He has not, however, been able to suggest any identification of Rājamāla

[4] *Ind Ant*, Vol LXII, p 104 ff

[5] *I C P B*, (second ed), p 107

[6] I am not certain about the names of these countries They are not met with elsewhere, though R B Hiralal has conjectrually placed them to the north of the former Raigarh State

[7] This was perhaps during the invasion of the country by Anantavarman Chōdaganga

[8] Dēvarāja also (*api*) was probably a brother of Jagapāla, though there is no explicit statement to that effect

as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territories

Of the **localities** mentioned in the present record, **Vaḍahara** as shown above, was probably situated in the country under the rule of the Bhañjas R B Hiralal, however, thought that Vadahara was identical with Badahara, south of Mirzapur, and Bhattavila with Baghelkhanda But the ancestors of Jagapāla seem to have come from the east, rather than from the north **Dānḍōra** may be identified with the former State of Sargujā which was once called Bāis Dāndōr as it included twenty-two zamindaris **Kōmō** has been already shown to correspond to the Pēndrā Zamindarī **Talahāri** was the name of the southern portion of the Bilaspur *tahsil*, including Mallār and the surrounding territory.[1] **Saraharāgadha** was shown by Dr Kielhorn to be the ancient name of Sārangarh, formerly a feudatory state in Chhattisgarh **Machakā-Sihavā** is probably Mēchakā-Sihavā south of Dhamtarī, as suggested by R B Hiralal **Bhramaravadra** may be identical with the Bhramarakōtya *mandala* in the former Bastar State [2] **Kākayara** still retains its old name in the form *Kānkēr*, formerly a feudatory state in Chhattisgarh. **Kāntāra** may be some forest tract not far from it **Kusumabhōga** is perhaps identical with Kusmurra in the Dhamtari *tahsil*, 18 m south by west of Rājim **Kāndā-ḍōṅgara** may be the southern portion of the former Bindra-Navagadh Zamindarī, where a range of hills still goes by the name of Kāndā Finally, **Śālmalīya**, granted for the *naivēdya* of the deity, is said to be now deserted and in lieu of it the village Rōhana situated not far from the ancient site of Śālmalī was subsequently granted It lies 10 miles south-east of Rājim in the Mahāsamund *tahsil* and is still appropriated to the worship of Rājīvalōchana.

TEXT [3]

1 ओ नमो नारायणाय ।। स्वस्ति । वडहरदेसा (शा) द्विनिर्गतसमधिगतपचमहास (श) ब्दाभिनन्दित-
सुवर्णकलसोपरिन्द्रगोपक[4]सकास (श) च्छत्र[5]नेत्रचीवरालन्कृत[6]पताकाचिह्नसयुक्त [7]

2 पच[ह[8]]न्सकुलानुरन्जकःश्रीराजमालकुलामलतिलकठक्कुरश्रीसाहिल्लनामा [9] ।। येन वै त्रासिता[*]
सू(शू)रा भूमिपाला महारणे । आधिपत्य भवेज्यस्य[10] विवरभूमि[रु]पा-

3 र्जिते[11] ।।१।। तस्यानुजो भवेद्भ्राता[12] वासुदेवो तथापि[13] वा । भायिल च भवेत्पुत्र देसल चारिमर्द्दन[14]
।।२।। तृतीय स्वामिनामा च रिपव क्षयकारिण[15] । तेषा भ[ट्ट]विल दे-

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[1] See l. 6 of No 96, below

[2] *Ep Ind*, Vol IX, pp 179 ff There is again a hill called Bhamrāgarh in the former Ahiri Zamindarī of the Chanda District, where there are some ancient remains

[3] From the original stone and ink impressions

[4] Read -कलशोपरीन्द्रगोपक-

[5] Kielhorn doubtfully read this word as च्छत्र, but the second *akshara* of it resembles त्र in नेत्र.

[6] Read -चीवरालङ्कृत-

[7] The *visarga* is clear on the original

[8] This *akshara* may also be read as तृ, for the form of which see तृतीय in l 3 Read पञ्चहसकुलानुरञ्जक-

[9] This *visarga* is superfluous

[10] This should be आधिपत्यमभवद्यस्य

[11] The correct reading would be विवरभूमावुपार्जितायाम्, though this would offend against the metre Metre of verses 1—12 *Anushtubh*

[12] Read तस्यानुजोभव-

[13] Read वासुदेवस्तथापि वा

[14] Read भायिलश्चाभवत्पुत्रो देसलश्चारिमर्द्दन

[15] Read रिपूणा क्षयकारणम्.

4 स(श) नीत वै पत्तनै[.*] सह्[1] ॥३॥ पुनर्न्नवस(श)त. ग्रामा [2] षट्पचास(श)षु(च्छ)तानि च। [उ]पार्ज्जित विहरादेस[3] पौरु षैर्भुजविक्रमै ॥४॥ स्वामिपुत्रो महावीरो जयदेवोपि नामत [।*] ए-

5 कविन्ससतै ग्रामै [4] दाण्डोर समुपार्ज्जित(तम्) ॥५॥ तथा च अनुजो पुत्रो[5] देवसिहमनूपम[6]। सार्ध-सप्तसता[7] येन कोमो नीत च मडल ॥६॥ विक्ष्याता[8] उदया देवी ठक्कुराज्ञी म-

6 होदया। सत्यधर्म्मरता[9] सा(शा)[न्ता] स्वकुलानन्दवर्द्धनी॥७॥ एभि पुत्रो महावा(बा)हो[10] जगपालोपि नामत [।*] सग्रामाभिमुखा येन विमुखा क्षत्रिया[*] कृता ॥८॥ मायुतिका[11] महा[सू]-

7 रा [12] सावन्ता [13] मण्डलेस्व(श्व)रा[*]। भयाज्य(ग्र)स्य प्रचण्डारि[*][14] षर्व्वथा[15]श्रयण गता ॥९॥ धन्विनोपि[16] यथा रामो[17] क्षत्रिय· कुलमर्द्दन[18]। तथायं स(श)रसंघातै निहण्ये[19]द्रिपुवाहिनी-(नीम्)॥१०॥ अस्वारुहो-

8 पि[20] सग्रामे वारणा नरवाजिना[21]। गतास्ते प्राङमुखाज्यस्य सिघेनेव[22] यथा गजा[*] ॥११॥ नेङ्गिल्लैर्व्वाथ चर्म्मभ्या[23] खड्गपाणौर्म्महाहवे[24] निहण्ये[25]त्स(च्छ)त्रुसघात वीरनेत्री यथा रणे ॥१२॥

9 श्री[26]जाजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती। उपार्ज्जिता[27] ये[न] सुवीरवृ(क्र)त्यै सराठ सतेरम तमनालदेस[28] ॥१३॥ श्रीरत्नदेव [29]नृपराज्यकाले [सि]न्दूरमाडगु[30]स्तलहारिभू-

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[1] The *visarga* after ह् appears to have been cancelled Read तैश्च भट्टविलो देशो जितो वै पत्तनै सह ।

[2] Read पुनर्नवशतग्रामा .

[3] Read उपार्ज्जितो विहरादेश·

[4] The correct reading would be एकविंशतिशतैर्ग्रामैः, though this would offend against the metre Kielhorn read प[ञ्च]विन्स-

[5] Read तथा चास्यानुजः पुत्रो

[6] This should be देवसिंहोनुपम, though it would violate the metre.

[7] Read सार्धसप्तशत

[8] Read विख्याता

[9] This *visarga* is superfluous

[10] The correct reading would be अनयो पुत्रो महाबाहुर्जगपालो-

[11] Read मायूरिका

[12] Read महाशूरा

[13] Perhaps सामन्ता is intended

[14] This should be प्रचण्डारय

[15] Kielhorn read [प]र्व्व[ता], but the first *akshara* is certainly ष and the last appears to be था Read सर्व्वथाश्रयण

[16] Perhaps धन्विनामपि is meant

[17] Read राम

[18] Read कुलमर्द्दन .

[19] निहण्येद् is incorrect for न्यहन्

[20] Read अश्वारोहा अपि The metre would, however, require a reading like अश्वारोहाश्च

[21] Read नरवाजिन

[22] The sense here requires a reading like समुखाद्यस्य सिंहस्येव

[23] The intended reading may be धन्वचर्म्मभ्या.

[24] Read खड्गपाणिर्महाहवे

[25] This should be न्यहन्

[26] This syllable is superfluous

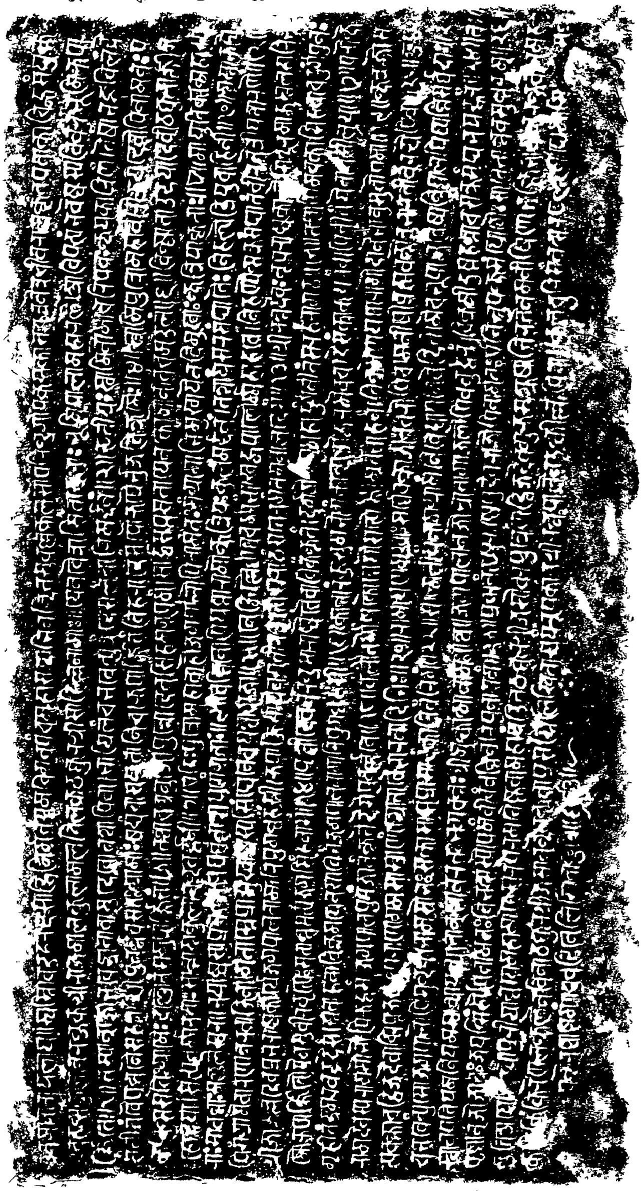
[27] Read उपार्ज्जितो येन सुवीरकृत्यै

[28] The last quarter of this verse should read राठ सतेर तमनालदेस(श)म् to suit the metre, but like Kielhorn, I am not certain of the meaning of it Metre of this and the next verse *Upajāti*

[29] The intended reading seems to be श्रीरत्नदेवनृपराज्य-, but it would offend against the metre

[30] This should be सिन्दूराङ्ग- Kielhorn doubtfully read सिन्दूरमा[ङ्गु]-, but this gives no good sense

RAJIM STONE INSCRIPTION OF PRITHVIDEVA II KALACHURI YEAR 896



SCALE ONE THIRD

SURVEY OF INDIA, CALCUTTA

10 मौ[।*] [उ]पार्ज्जितौ[1] येन सुवीरवृ(कृ)त्यैः सत्यन्च(ञ्च) सत्य जगसिहनाम[2] ॥१४॥ पृथ्वी-देवनरेन्द्रस्य राज्ये चैवाधिक कृत(तम्) । दुर्गमे[षु] महादुर्गं नीत सरहरागढं(ढम्) ॥१५॥ तथापि मचका[सि]हवा च दुर्ग पुन

11 गृहीत[3] भ्रमरवद्रदेस(श)। स्ववा(बा)हुना विक्रम येन साधितं[4] जगपालनामा रिपुगन्धहस्ती[5]॥१६॥ कान्तार कुसुमभोग कान्दा[डो]ङ्गरमेव च । देस काकयर वापि नीत येनाथ लीलया[6] ॥१७॥ परोक्षे

12 रामदेवस्य रामसोभोपि रुद्दस[7] [।*] जगपालपुर जातं कृते देसे(शे) पुनर्ण्णवे[8] ॥१८॥ कलौ धर्मेषु कौन्तेयो(य) सत्यैर्जीमूतवाहन(न)। विक्रमेण यथा रामो दाने भानुसुतोपमा(म) ॥१९॥ क्षत्रज्ञो[9] स-

13 त्यवक्ता च द्विजदेवाग्निपूजक [।*] पुराणागमसा(शा)स्त्राणां श्रोता वैं भारतादिभि[10] ॥२०॥ रामायणमुखा सर्व्वें[11] वक्ता जीवधरोपि च । मनीषी व्र(ब्र)ह्मवन्से[12] तु भारतीवरदोपि वा ॥२१॥ ईदृ[श]

14 च भवेत्पुसो जगपालोपि सुन्द[र](र) । रामसोभ स(प्र)कासा[य] प्रासाद कारित रिम[13] ॥२२॥ साल्मलीय नाम ग्राम नैवेद्याय निवेदित[14] ।[ये] च भूपा भविष्यन्ति पालयिष्यन्ति सर्व्वदा[15] ॥२३॥

15 [स्था]नपतिय(र्य)मनियमस्वाध्यायध्यानानुष्ठानरत भगवन्त[16] श्रीमुक्तात्मा नाम[17] ॥ थ ॥ जगपाला-नुजो भ्राता गाजलोपि धनुर्द्धर(र)। विक्रमी दुष्टहन्ता च स(श)त्रु[18]सघभयङ्करं(र)॥२४॥ त[स्य]

16 पृष्ठानुजो जा[त.] जयत्सिहोपि नामत [।*] विभत्सस्योपम वी[र] धन्विन रिपुनास(श)न[19] ॥२५॥ प्रधान तृषु[20] राज्येषु देवराजोपि नामत [।*] एभिस्तु पक्षसयोगै साधितान्च वसुन्धराम्[21] ॥२६॥

17 इति अयोध्यापुरीयान्वये महामाहेस्व(श्व)रपरमवैष्णव्य[22]महापडितठक्कुरश्रीजसोधरपुत्रेण द्विज-देवगुरुसुश्रुषा[23]भिरतेन मनीषिणा भक्तिभावानुरन्ज(ञ्ज)केन[24] मह-

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[1] Read उपार्ज्जिते.

[2] Read नाम.

[3] Read पुनर्गृहीतो

[4] Read विक्रमो येन साधितो

[5] Metre *Upēndravajrā*

[6] Read कुसुमभोग कान्दाडोङ्गर एव च । देश काकयरो वापि जितो येनाथ लीलया ॥ Kielhorn read कान्दासे[ह्व]-रमेव च The third *akshara* does not appear like से, as there is no clear horizontal stroke in the middle joining the two limbs Besides, the left limb ends in a curve like डो in दाण्डोर-, l 5 I, therefore, follow Hiralal in reading कान्दाडोङ्गर. Metre of vv 17-26 *Anushṭubh.*

[7] I cannot interpret this hemistich satisfactorily Perhaps रुद्दस is a mistake for उद्वहन्.

[8] Read पुनर्न्नवे

[9] Read क्षात्रज्ञ

[10] The sense requires a reading like भारतादीनाम्

[11] Perhaps रामायणप्रमुखाना सर्व्वेषा is meant

[12] Read ब्रह्मवशे

[13] The correct reading would be रामशोभाप्रकाशाय प्रासाद कारितवानिमम्, though this would not suit the metre

[14] Read शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदित ।

[15] Read सर्व्वदा

[16] Read भगवान्

[17] Read नाम

[18] Kielhorn read स(श)क्र-, but it makes no sense The second *akshara* is clearly त्रु; for the medial *u* of it, see श्रु in सुश्रुषा in l 17, below

[19] Read स बीभत्सोपमो वीरो धन्वी च रिपुनाशन ।

[20] Read त्रिषु.

[21] Read साधिता च वसुन्धरा.

[22] Read परमवैष्णव-

[23] Read -शुश्रूषा-

[24] Kielhorn read भक्तिभ[र्त्री]नुरञ्जकेन, but the *aksharas* भावा are quite clear.

18 त्कविकिकिरेण[1] लक्षणेन विना ठक्कुरश्रीजसानन्देन कृता प्रस(श)स्ति[ ] [।*] लिखिता चेय रूपकारश्रीरत्नपालेन उत्कीर्णापि वा[2]॥ क[3]लचुरि सवत्सर(रे) ८९६ माघे मासि सु(शु)क्ल-
19 पक्षे रथाष्टम्या [वु](बु)धदिने लिखिता इति[4] ॥ ❁ ॥

TRANSLATION

Ōm! Adoration to Nārāyana! Hail! (*There was*) the *Thakkura*, the illustrious **Sāhilla**, the spotless forehead-mark of the family of the illustrious **Rājamāla**, who gave delight to the **Pañchahamsa** family, who had emigrated from the country of **Vaḍahara**; who was delighted by the attainment of the *pañchamahāśabda*, who was possessed of the distinguishing mark of a banner adorned with a silken cloth representing an *indragōpa*-like[5] royal umbrella over a golden jar [6]

(V 1) Who terrified valiant kings and became the lord of the **Vivarabhūmi** which he acquired in a great battle

(V 2) He had a younger brother (*named*) **Vāsudēva** and had a son (*named*) **Bhāyila** and also **Dēsala** who destroyed (*his*) enemies

(V. 3) The third (*son*) was named **Svāmin** who exterminated (*his*) enemies They conquered the **Bhaṭṭavila** country, inclusive of towns

(V 4) Again, (*they*) conquered, with their prowess and might of arms, the country called **Vihārā**, containing nine hundred and fifty-six hundred villages

(V 5) The son of **Svāmin**, **Jayadēva** by name, a great warrior, acquired **Dāṇḍōra** including twenty-one hundred villages.

(V 6) Such was also his younger son, the matchless **Dēvasimha** who won the **Kōmō** *mandala* (*containing*) seven hundred and fifty (*villages*)

(V. 7) (*There was*) the well-known and noble queen, the *Thakkurājñī* **Udayā**, who was devoted to truth and piety, was of a quiet nature and increased the joy of her family.

(V 8) Their son was the strong-armed **Jagapāla** who made the Kshatriyas, who were (*previously*) ready for fighting, turn their faces away

(V 9) Through fear of him, the formidable foes,—the **Māyūrikas** and the valiant **Sāvantas**,—the lords of *mandalas*, completely submitted to him.

(V 10) Just as the Kshatriya Rāma, (*the best*) of the warriors destroyed the families (*of the demons*), even so did this (*Jagapāla*) kill the forces of his enemies with multitudes of arrows

(V 11) Horsemen, elephants, men and horses[7] fled away from his presence even as elephants do before a lion

(V 12) With his *nēngillas* (?), bow and shield, he (*i e*, Jagapāla) taking a sword in hand, like (*the goddess*) who leads warriors, killed in battle a multitude of enemies

(V 13) In the interest of the kingdom of his lord, the illustrious **Jājalladēva (I)**, (*fought*) Jagapāla who was to his foes what the scent-elephant is (*to ordinary elephants*), and who by his heroic deeds acquired the **Tamanāla** country together with **Rāṭha** and **Tēra(?)**[8]

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[1] Read महाकविकिकरेण

[2] It would be better to read उत्कीर्णापि च

[3] Kielhorn read [कु]लचुरि, but the name is clearly as given here.

[4] Read लिखितेति

[5] This is a red insect seen in the beginning of the monsoon

[6] See above, p 452, n 1

[7] Perhaps *nara-rājinoh* in the text is intended to signify 'the best of men'

[8] See above p 454, n 28.

(V 14) During the reign of the king, the illustrious **Ratnadēva (II),** he had his body red like vermilion in the land of **Talahāri.** By his very valiant deeds he fulfilled his vow and indeed acquired the true name of **Jagatsiṁha** (the Lion of the world)

(V 15) He made greater (*exploits*) during the reign of the king **Pṛithvīdēva (II).** He captured **Saraharāgaḍha,** the great fort (*pre-eminent among all*) inaccessible fortresses.

(V 16) **Jagapāla** is to his enemies as the scent-elephant is (*to ordinary elephants*),—(*he*) who again took the fort of **Machakā-Sihavā** and the country of **Bhramaravadra** and achieved prowess by his arm,

(V 17) Who conquered with ease **Kāntāra** (the forest-country), **Kusumabhōga, Kāndā-ḍōngara** and the country of **Kākayara.**

(V 18) Bearing the splendour of Rāma in the absence of Rāmadēva(?)[1] (*he*) established **Jagapālapura** in the new country

(V 19) Resembling the son of Kuntī (*i e.,* Yudhishthira) in religious merit in the Kali age, Jīmūtavāhana in (*adherence to*) truth, Rāma in valour, and the son of the Sun (*i e ,* Karna) in liberality,

(V 20) Conversant with the duty of a Kshatriya, truthful, reverent to Brāhmanas, god and fire, listening to (*the recitations of*) the Purānas, Āgamas and Śāstras such as the *Bhārata* and others ,

(V 21) Reading all (*works*) such as the *Rāmāyana,* (*being*) the support of living beings, self-respecting, conferring gifts on Brāhmana families for their learning ;

(V 22) Such is **Jagapāla.** He has caused this beautiful temple to be constructed for manifesting the splendour of Rāma

(V 23) He has granted a village named **Śālmalīya** to provide for offerings of food (*to the enshrined deity*) Those who will become kings (*in the future*) will always preserve (*this gift*)

(Line 15) The owner of this temple is the holy and illustrious **Muktātman,** who is engaged in practising self-control, vows, the study of the sacred texts and meditation

(V 24) The younger brother of **Jagapāla** (*is*) **Gājala,** a valiant archer and destroyer of the wicked, (*who is*) dreadful to the hosts of (*his*) foes

(V 25) His younger brother, born after him, is **Jayatsiṁha** by name, a warrior and archer of the type of Arjuna, who has destroyed (*his*) foes

(V 26) There is also another (*brother*)[2] **Dēvarāja** by name, who has been prominent during the three reigns. With the help of these (*three*) adherents, **Jagapāla** has subdued the earth

(Line 17) Here ends the *praśasti* (eulogy) composed by the *Thakkura,* the illustrious **Jasānanda,** a devout worshipper of Mahēśvara and Vishnu, who belongs to the family hailing from the city of **Ayōdhyā,** who has devoted himself to the service of Brāhmanas, gods, and (*religious*) teachers, who is a wise man possessed of devotion and who, (*though*) possessed of no (*poetic*) talent, is a servant of great poets

And this (*eulogy*) has been written and also incised by the artisan, the illustrious **Ratnapāla.**

(L 18) Written on **Wednesday** on the (*tithi called*) **rathāshṭamī in the bright fortnight of the month Māgha in the Kalachuri year 896**

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[1] I am not certain about the meaning of the first half of this verse

[2] See above, p 452, n 8

No 89; Plate LXXII

BILAIGARH PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 896

These plates were discovered in 1945 at **Bilaigarh,** the chief town of the former Bilaigarh Zamindarī, in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Commissioner of the Chhattisgarh Division to the Government Epigraphist for India They are edited here for the first time from an excellent impression kindly supplied by the Government Epigraphist

They are **two copper-plates** measuring 11 8″ broad and 6 5″ high. They weigh 137 *tolas*. They have their rims raised for the protection of the writing and contain marginal decorative designs on three sides. They were strung together by means of a ring, about 1.8″ in diameter. The central portion of the ring was flattened into a round disk to serve as a seal of the plates. The upper half of this **seal** contains the figure of *Gaja-Lakshmī* in relief while the lower half has the legend *Rāja-śrīmat-Prithvīdēvaḥ* engraved in two lines. The record consists of 36 lines, 18 being inscribed on the inner side of each plate. The average size of the letters is .25″.

The **characters** are Nāgarī Worthy of note are the forms of the following letters:— Initial *i* consists of two curves with a looped end, turned in opposite directions and placed one below the other; see *iti*, l 9, *dh* is in a transitional form, its top does not yet show a horn, but the vertical stroke is slightly bent to the left, see *-narādhipa-*, l 16, the left limb of *ś* has become separated from the vertical on the right; see *śūra-*, l 12. The *avagraha* is used to indicate the elision of *a* in lines 3, 10, 17, 20 and 29.

The **language** is Sanskrit Except for *ōṁ namō Vrahmanē* in the first line and the date in the last, the whole record is metrically composed. The verses, of which there are twenty-four, are all numbered The **orthography** shows the usual peculiarities, *viz*, the use of *v* for *b* except in the form *babhūvuḥ*; see *vrahamanē*, l.1; of *s* for *ś* as in *sasvat-*, l.4, and *vice versa* in *-sahaśrēna*, l. 28, and the reduplication of the consonant following *r*; see *nirggunam*, l.1.

The inscription refers itself to the reign of **Pṛithvīdēvā II of the Kalachuri Dynasty of Ratanpur**. The **object** of it is to record the royal grant of the village **Paṇḍaratalāī** situated in the **Ēvaḍi-maṇḍala** to a Brāhmana named **Dēlhūka** on the occasion of **a solar eclipse** The plates were granted in the **year** 896 of an unspecified era.[1] The record was composed by **Malhaṇa,**[2] the son of Śubhankara. The copper-plates were prepared by **Vāmana** and the charter was written on them by a son of Kīrti The writer's personal name is not mentioned in the present inscription due to the exigencies of the metre, but he may be identical with Sūpata, the son of Kīrtidhara, who wrote a grant of this very king Prithvīdēva II in the following year K 897[3] The record was incised by an unnamed son of Lakshmīdhara. Lakshmīdhara incised the Sarkhō plates[4] of Ratnadēva II, dated K 880 and the Amōdā plates[5] of Prithvīdēva II, dated K. 900. His son, who incised the present plates, may have been Dharanīdhara, mentioned in the grant of K. 897.

[1] In the last line the figures of the date are followed by the word *amine* which is itself followed by a vertical stroke and a sign somewhat resembling the figure 5 Perhaps the intended reading was *Asvi-(Āśvi)nē* 15

[2] He may have been related to Alhana who composed the texts of the Raipur and Amōdā plates of Prithvīdēva I, Nos 76 and 77.

[3] See the Pāragaon plates of Prithvīdēva II, (No 123, below) The later grants of this king were written by Vatsarāja, another son of Kīrtidhara See Nos 91, 92 and 94, below

[4] No. 83, above

[5] No 91, below

The **date** of the present inscription must evidently be referred to the Kalachuri era. No details of the solar eclipse mentioned in it are given, but supposing that it occurred in the same year in which the plates were issued, as seems probable, we get some data for verification. According to the epoch of 247-48 A.C, there were two solar eclipses **in the expired Kalachuri year** 896, one of which occurred in the *pūrṇimānta* Māgha (on the 26th December 1144 A.C) and the other in the *pūrṇimānta* Āshādha (on the 22nd June 1145 A C), while there was none in the current Kalachuri year 896. The plates were therefore granted some time in the year 1144-45 A.C

The genealogy of Prithvīdēva II down to his father Ratnadēva II is given here in verses 3-10 which are repeated *verbatim* from the earlier grants of the dynasty[1] as the *praśasti* had then become stereotyped Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It gives the interesting information that **Pṛithvīdēva II** filled the contemporary **Gaṅga king** with anxiety when he **devastated Chakrakōṭa,** as the Ganga king realised that the only way to save his life was to cross the ocean Chakrakōta has been identified with the central portion of the former Bastar State [2] The Ganga adversary of Prithvīdēva II is not named, but as the devastation of Chakrakōta had taken place some time before 1144-45 A C when the present grant was made, it must have occurred during the reign of Anantavarman-Chōdaganga [3] This mighty Ganga Emperor had invaded the Kalachuri kingdom towards the close of the reign of Ratnadēva II, but he suffered an ignominious defeat Soon after his accession Prithvīdēva II seems to have attacked and devastated Chakrakōta. The Rājim stone inscription, dated in the same year as the present grant, *viz*, K 896, states that Jagapāla conquered Kākayara, modern Kānker, which borders the former Bastar State on the north, during the reign of Prithvīdēva II.[4] The Kalachuri kings were often at war with the Nāga rulers of Chakrakōta Pṛithvīdēva II's grandfather Jājalladēva I had taken the Nāga king Sōmēśvara prisoner and released him only at the intercession of his mother.[5] The history of the Nāga kingdom of Chakrakōta is still enveloped in obscurity. Sōmēśvara was succeeded by Kanharadēva who was reigning in 1111 A C [6] His successor, whose name is still unknown, must have been the adversary of Prithvīdēva II.

Prithvīdēva II's devastation of Chakrakōta is said to have struck terror in the heart of Anantavarman-Chōdaganga, who ruled over the neighbouring kingdom of Kalinga The Kalachuri king does not seem to have attacked the Ganga kingdom on this occasion. Jagapāla's inscription also does not mention any victory over the Ganga king though it mentions the conquest of Bhramaravadradēśa which was probably identical with the Bhramarakōtyamaṇḍala in the Nāga kingdom. Prithvīdēva invaded the Ganga territory later on during the reign of Jatēśvara *alias* Madhukāmārnava, the son and successor of Anantavarman.[7]

The pedigree of the donee begins in verse 12 His grandfather was Hāpūka who belonged to the Vatsa *gōtra* He was famous for his knowledge of the Vēdas His son was Jīmūtavāhana and the latter's son was **Dēlhūka** to whom the present grant was made He is eulogised as proficient in the Vēdānta philosophy and the **Śākambharī**

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[1] See, *e g*, the Sarkhō plates of Ratnadēva II, No 83, above

[2] *Ep Ind*, Vol IX, pp 178 f The name probably survives in the present Chitrakūta, about 30 miles north by west of Jagdalpur, the capital of the former Bastar State

[3] The last known date of Anantavarman-Chōdagana is Ś 1069 (1147-48 A C) See *I N I*, No 1983.

[4] No 88, l 11

[5] No 77, l 21

[6] *Ep Ind*, Vol IX, p 314

[7] No 96, v 17 and No 100, v 8.

vidyā.[1] Verse 15 tells us that **Brahmadēva,** the well-known feudatory who obtained an easy victory by means of the **Śākambharī vidyā** which he had learnt from Dēlhūka, considered him as an equal of Bṛihaspati, the preceptor of gods From the Ratanpur stone inscripton of K 915 we know that Brahmadēva was the chief feudatory (*māṇḍalik-āgraṇī*) of Pṛithvīdēva II [2] The latter had called him specially from Talahāri *maṇḍala* and entrusted the government of the kingdom to him He seems to have fought in the battle of Chakrakōṭa and obtained an easy victory which he ascribed to his knowledge of the Śākambharī *vidyā*

Of the **geographical names** which occur in the present grant, **Kōsala** has already been shown to be the ancient name of Chhattisgarh and the adjoining territory to the east. **Paṇḍaratalāī,** the village granted may be identical with that mentioned in the Shēorinārāyan inscription of K 919, where Āmanadēva, a scion of a collateral branch of the Kalachuri family, made some benefactions There are several villages of the name Peṇḍri or Pendriā in Chhattisgarh, but the one nearest to Bilaigarh and Shēorinārāyan is Pendriā, about 7 miles north-west of the latter place **Ēvaḍi,** the head-quarters of the *maṇḍala* of the same name, cannot be identified

TEXT[3]

First Plate

1 सिद्धि [4] [।*] ओं नमो व्र(ब्र)ह्मणे ॥ निर्ग्गुण व्यापकं नित्यं शिव परमकारण(णम्) । भावग्राह्य पर ज्योतिस्तस्मै सद्व्र(द्ब्र)ह्म–

2 णे नम [5] ॥१॥ यदेतदग्रेसरमव(ब)सरस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मनुरा–

3 दिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्य [6] ॥२॥ तद्वंशप्रभवा नरेन्द्रपतय ख्याता क्षितौ हैहया–

4 स्तेषामन्वयभूषण रिपुमनोविन्यस्ततापानल । धर्म्मध्यानधनानुसचितयशा सस्व[7]त्सता सौख्य–

5 कृत्प्रेयान्सर्वगुणान्वित समभवच्छ्रीमानसौ कोक्कल [8] ॥३॥ अष्टादशारिकरिकुभविभगसिहा–

6 . पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्स्वे(र्श्वे) च मंडल–
पतीन्स

7 चकार व(ब)धून् [9] ॥४॥ तेषामनूजस्य [10] कलिगराज प्रताप[व]ह्निक्षपितारिराज । जातोऽन्वये द्वि–

8 ष्टरिपुप्रवीरप्रियाननाभोरुहपार्व्वणेन्दु [11] ॥५॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जा–

9 त सुत कमलराज इति प्रसिद्ध । यस्य प्रतापतरणावुदिते रजन्या जातानि पकज–

10 वनानि विकासभाजि [12] ॥६॥ तेनाथ चद्रवदनोऽजनि रत्नराजो विश्वोपकारकरुणार्ज्जि–

11 तपुण्यभार । येन स्ववा(बा)हुयुगनिर्म्मितविक्रमेण नीत यशस्त्रिभुवने विनिहत्य श–

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1 *Śākambharī* is a name of Durgā *Śākambharī vidyā* seems to refer to some superhuman power which Brahmadēva attained by propitiating the goddess For another instance of such belief, see the Pujārīpālī stone inscription of Gōpāladēva, No 114

2 No. 96, ll 10-11

3 From an ink impression kindly supplied by the Government Epigraphist

4 Expressed by a symbol

5 Metre *Anuṣṭubh*

6 Metre *Upajāti*

7 Read शश्व–

8 Metre *Śārdūlavikrīḍita*

9 Metre *Vasantatilakā*

10 The vowel of नू is lengthened for the sake of the metre

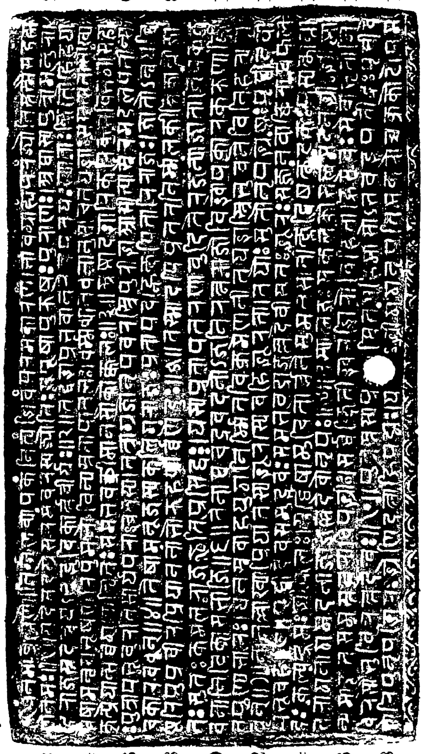
11 Metre *Upajāti*

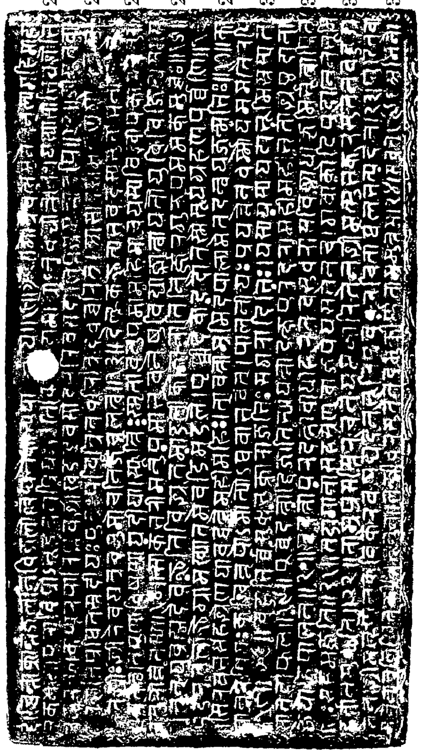
12 Metre of this and the following verse *Vasantatilakā*

BILAIGARH PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 896

Seal

(From a photograph)





B CH CHHABRA

SCALE ONE-HALF

SURVEY OF INDIA, CALCUTTA

REG No 3977 E'36—778 51

12 त्रून् ।।७।। नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयो सुतो नृपश्रेष्ठ पृथ्वीदेवो
13 बभूव ह[1] ।।७।। पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर सज्जनवाच्छि(छि)तार्थफल-
14 द कल्पद्रुम श्रीफल । सर्व्वेषामुचितोर्च्चने सुमनसा तीक्ष्णद्विषत्कटक पस्य(श्य)त्कान्त-
15 तरागनागमदनो जाजल्लदेवो नृप[2] ।।९।। तस्यात्मज सकलकोसलमडनश्री श्रीमा-
16 न्समाहृतसमस्तनराधिपश्री । सर्व्वक्षितीश्वरशिरोविहिताङ्घ्रिसेव सेवाभृता नि-
17 धिरसौ भुवि रत्नदेव[3] ।।१०।। पुत्रस्तस्य प्रथितमहिमा सोऽभवद्भूपतीद्र पृथ्वीदे-
18 वो रिपुनृपशिरश्रेणिदत्ताङ्घ्रिपद्म । य श्रीगग नृपतिमकरोच्चक्रकोटोपम-

Second Plate

19 द्दीच्चिन्ताक्रान्त जलनिधिजलोल्लघनैकाभ्युपाये[4] ।।११।। ❁ ।। गोत्रे वत्समुनेरनल्पमहिमा हा-
20 पूकनामा पुरा विप्रोऽभूद्भुवनप्रिय श्रुतिविदामाद्योऽनवद्योन्नति । यस्यासो(शो)भि यशोभि-
21 रम्व(म्ब)रतल कर्प्पूरपारिप्लवश्रीखडद्रवसोदरैरिव सदा लिप्त समन्तादपि[5] ।।१२।। जीमूतवा-
22 हन इति प्रथितस्तदीय पुत्र पवित्रितधरित्रि दधच्चरित्र(त्रम्) । आसीदसीमगुणगौरवगु-
23 फितश्री. श्रीरेव यत्र च मुमोच निज चलत्व(त्वम्)[6] ।।१३।। देल्हूक इत्यभवदस्य सुतो मनीषी वे-
24 दान्ततत्व(त्त्व)निपुणा धिषणा यदीया । स्फूर्त्ति स्मृतावनुपमा महिमा च यस्य विश्वोपकार[करणे]
25 चतुरोन्नतस्य ।।१४।। सा(शा)कभरीमनुपमा भुवनेषु विद्या ज्ञात्वाग्रतो युधि विजित्य समस्त-
26 शत्रून् [।*] य व्र(ब्र)ह्मदेव इति विश्रुतमाडलीको जानाति निर्ज्जरगुरुपममेकमुच्चै ।।१५।।
27 पडरतलाईग्राम ख्यातमेवडिमडले । पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि[7] ।।१६
28 ।। सि(शि)रस्तंभसहश्रे(स्रे)ण यावद्धत्ते महीमहि । तावत्ताम्रमिद पाल्यमेतदन्वयजन्मभि ।।१७।। का-
29 लान्तरेपि य कश्चिन्नृपोऽमात्योऽथवा भवेत् । पालनीय' प्रयत्नेन धर्म्मोय मम तैरपि
30 ।।१८।। ❁ व(ब)हुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि । यस्य यस्य यदा भूमिस्तस्य त-
31 स्य तदा फल(लम्) ।।१९।। पूर्व्वदत्ता द्विजातिभ्यो यत्नाद्रक्ष पुरदर । महीं महीभृता श्रेष्ठ दाना-
32 च्छ्रेयो हि पालन(नम्) ।।२०।। स्वदत्ता परदत्ता वा यो हरेत वसुधरा(राम्) [।*] स विष्ठाया कृमिर्भूत्वा पितृ-
33 भि सह मज्जति ।।२१।। तडागानां सहस्रेण वाजपेयस(श)तेन च । गवा कोटिप्रदानेन भूमि-
34 हर्त्ता न सु(शु)ध्यति ।।२२।। ताम्रप्रस(श)स्तिरचनेयम[का]रि तेन श्रीमत्सु(च्छु)भकरसुतेन व(ब)हु[श्रु]-
35 तेन । श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्रव(ब)धरचितार्थलभ(स)त्पदेन[8] ।।२३।। घटितं वा-
36 मनेनात्र लिखित कीर्त्तिसूनुना । लक्ष्मीधरसुतेनेदमुत्कीर्ण्ण ताम्रमुत्तम(मम्)[9] ।।२४।। सवत् ८९६ अमिने । [५][10] [।*]

Seal

1 राजश्रीम-
2 त्पृथ्वीदेव ।

[1] Metre *Anushtubh*
[2] Metre *Śārdūlavikrīḍita*
[3] Metre *Vasantatilakā*
[4] Metre *Mandākrāntā*
[5] Metre *Śārdūlavikrīḍita*
[6] Metre of verses 13—15 *Vasantatilakā*
[7] Metre of verses 16—22 *Anushtubh*
[8] Metre *Vasantatilakā*
[9] Metre *Anushtubh*
[10] Perhaps the intended reading is अस्विने (आश्विने) १५

TRANSLATION

Success! Ōm! Adoration to Brahman!

[For a translation of verses 1—10, see above, pp 428 ff]

(Verse 11) His son **Pṛithvīdēva (II)** of well-known fame, who has planted his lotus-like foot on the rows of hostile princes' heads, has become the lord of kings—(*he*) who, by devastating **Chakrakōṭa,** overwhelmed the illustrious **Gaṅga** king with anxiety in regard to the crossing of the ocean which was the sole means (*of saving his life*)

(V. 12) In the family of the sage Vatsa there was born formerly a Brāhmaṇa named Hāpūka of great renown who, being foremost among those learned in the Vēdas, became dear to the world and possessed blameless prosperity, being smeared by whose glory, which in colour was as it were akin to powdered camphor and liquid sandal paste, the surface of the firmament shone all round.

(V. 13) He had a well-known son named Jīmūtavāhana, who by his life sanctified the earth, and attracted prosperity by his merits, and in whose case the goddess of fortune herself gave up her natural fickleness

(V. 14) To him was born a wise son named **Dēlhūka** who has an intellect proficient in Vedāntic principles and matchlessly radiant in regard to Smṛitis Clever and noble as he is, his greatness is for obliging the (*whole*) world

(V. 15) Having learnt (*from him*) the *Śākambharī vidyā*[1] which is incomparable in all the worlds and having defeated his enemies with ease in the forefront of the battle, **Brahmadēva,** the well-known feudatory (*of Pṛithvīdēva II*) regards him highly as the sole match for (Bṛihaspati) the preceptor of gods

(V. 16) **Pṛithvīdēva (II)** granted him the village **Paṇḍaratalāī** in the **Ēvaḍi** *maṇḍala* on the occasion of a **solar eclipse.**

(V. 17) Those, who will be born in this family, should confirm this copper (*charter*) so long as the serpent (Śēsha) supports the earth with a thousand pillar-like hoods.

(V. 18) Whoever may hereafter be a king or a minister also should protect with care this religious gift of mine.

(*Here follow four benedictive and imprecatory verses*)

(V. 23) This *praśasti* incised on copper (*plates*) was composed by the illustrious **Malhaṇa,** the son of the illustrious **Śubhaṅkara,** who, being well-read, is a bee on the lotuses in the form of poets and has used words with splendid significance in a large number of *prabandhas* (works)

(V. 24) These excellent copper (*plates*) were prepared by **Vāmana,** written by a son of **Kīrti** and incised by a son of **Lakshmīdhara.**

The year 896[2] . . .

Seal

The King, the illustrious **Pṛithvīdēva.**

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[1] See above, p 460, n 1

[2] The *aksharas* and figures that follow may have been intended to convey *Āśvina* 15, but even in this reading, the fortnight would remain unspecified

No. 90 ; PLATE LXXIII

KONI STONE INSCRIPTION OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS inscription was discovered by Dr. B. Ch. Chhabra, Government Epigraphist for India, in January 1946 at Kōni, a small village on the left bank of the Ārpā, about 10 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. The site is described in the following note kindly supplied by Dr. Chhabra.—

'The site of the inscription, with a black granite Śiva-*linga* prominently standing in the centre, lies about ½ mile west of Kōni. At that point the river Ārpā takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood here in the 12th century was a Śiva temple, as indicated by the surviving *linga* The temple is referred to in the inscription by the special designation of the type *Śivapañchāyatana* The site consists of a small mound strewn over with brickbats The protruding bricks had attracted the attention of some villagers who started digging there and lay bare the *linga*, the inscribed slab and a number of sculptures. Among the latter, I saw two images, one of Vishnu and the other of Sūrya, and a couple of lintels each with a figurine of Ganēśa in the centre and some carving on either side ' The record is edited here from an excellent ink impression which I owe to the kindness of the Government Epigraphist [1]

The inscription is incised on a **stone** measuring 3′ 5″ broad and 1′ 10″ high It consists of 28 lines, each of which is 3′ 3 2″ long, except the last one which measures only 1.2″ long The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind

The **characters** are Nāgarī The record is well written and engraved, but both in writing and engraving a few mistakes have remained unnoticed [2] The average size of the letters is .4″. As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K 880, but its characters in some cases show considerable development over those of the latter record [3] As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected, the upper one is as in the Sarkhō plates, but the lower one is shaped differently; see *iha*, l. 12 and *idam*=, l. 24; initial *ē* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base; see *ētat*=, l 23; medial *u* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards; see *sahasra-dyuti-*, l. 26; medial *ē* and *ō* are generally indicated by *prishthamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top, in such *aksharas* as *ku*, *kri* and *krī*, *k* has an unlooped form; see =*ā-kuṇṭha-*, l 2; -*a-sakrit-*, l. 2, and -*krīdā-*, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*; see -*ggāmbhīrya*, l 16; *n* is still without its dot, see -*ōttunga-rangat-*, l. 2; the conjunct *nn* is indistinguishable from *ll*; see *vinirnnaya-*, l 17, subscript *th* is placed horizontally exactly like subscript *chh*; see -*kar-ōdarastham*, l. 3, *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two horizontal strokes of *dhā* are still joined by a bar in the middle, see *dharmma-mūrttih*, l. 6 and *sudhā-srishtih*, l. 10; *v* and *b* are written alike in all cases not even excepting

[1] This inscription has been edited by me in the *Ep Ind*, Vol XXVII, pp 276 ff

[2] Some mistakes were corrected subsequently, see, *e g*, that the *anusvāra* on *nā* in *durjanānām*=, l.6 has been cancelled and the *aksharas danda*, which were at first omitted, were incised subsequently in ll 19-20.

[3] Above, No 83 See especially the forms of *i*, *dh* and *ś*.

the form *babhūva*, the left limb of the palatal *ś* has now assumed the modern Nāgarī form, see *Śivāya*, l. 1. The *avagraha* is used to denote the elision of *a* in *kartta'tha*, l. 19 and *manyē' mushmin*, l. 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The **language** is Sanskrit. Except *ōṁ namaḥ Śivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolical expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity, see, *e.g.*, *adhirōpyata* in l. 21 for *adhyarōpyata-*. *Lakhamā* in l. 15 should be *Lakhmā* to suit the *Mālinī* metre of the verse. As regards **orthography**, the consonant following *r* is reduplicated in many cases, see, *e.g.*, *-karnna-*, l. 2, the dental *s* is occasionally used for the palatal *ś* as in *sukhara*, l. 2, *y* is used for *j* in *-paurusha-yushām* l. 15, *n* is used for *ñ* in *panchāyatanam-*, and for *anusvāra* in *-vidhvansa-*, both in l. 23. As stated before, *v* is used for *b* throughout. Finally, in *nihkantakam* ll. 18 and 19, the *visarga* takes the place of *sh*.

The inscription refers itself to the reign of **Prithvīdēva II** who belonged to the **Ratanpur** branch of the **Kalachuri Dynasty**. The **object** of it is to record the construction of a five-shrined temple of Śiva by **Purushōttama**, a minister plenipotentiary (*Sarvādhikārin*) of Prithvīdēva's father and predecessor Ratnadēva II, and the grant of some land in honour of the gods installed in the temple.

The record is **dated** in the **year** 900 (expressed in decimal figures only) of an unspecified era, without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of **Prithvīdēva II** whose dates range from K. 890[1] to K. 915.[2] Verse 35 mentions a **solar eclipse** on the occasion of which Prithvīdēva II granted a village to the minister **Purushōttama**. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. According to the epoch of 247-48 A.C., the **year** 900 mentioned in the present inscription will have to be taken as *current*, for there was a solar eclipse in the current Kalachuri year 900 (corresponding to 1147-48 A.C.), which occurred on the *pūrnimānta* Vaiśākha *amāvāsyā*[3] (20th April 1148 A.C.), while in the expired Kalachuri year 900 (1148-49 A.C.) there was no solar eclipse at all. The date may therefore be said to be regular.[4] This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *mangala-ślokas* in praise of Śiva, his Nandi, the goddess of speech and Ganapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Prithvīdēva II

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[1] This date is furnished by the Daikōni plates, No. 86 above.

[2] This date occurs in the Ratanpur stone inscription of Prithvīdēva II, see No. 96, below.

[3] Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsya* of the *pūrnimānta* Kārttika (26th October 1147 A.C.).

[4] The original epoch of the Kalachuri era was 248-49 A.C. which suits early dates of the era found in Gujarat and Northern Maharashtra as shown before. See dates of Nos. 21-23, above. That epoch does not suit later dates of the era and would not at all suit the date of the present inscription, for according to that epoch the solar eclipse should have occurred in 1148-49 A.C. if the year 900 was current, and in 1149-50 A.C. if it was expired. But in neither of these years was there any solar eclipse.

from his great-grandfather Prithvīdēva I who is called the lord of Tummāna.[1] The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kalinga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Ganga king Anantavarman-Chōdaganga and which is mentioned in several records of his descendants.[2]

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription. His ancestor **Sōḍhadēva** belonged to a Brāhmana family which served the Kalachuri princes for several generations. Sōdhadēva was appointed Minister by Prithvīdēva I (v. 15). His son was **Nimbadēva**. He and his wife Lakhamā (Lakshmī) are glorified in three verses (vv. 16-18). Their son was **Purushōttama** who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

Verse 26 mentions the exploits of Purushōttama. He conquered the **Khimmiṇḍi** *mandala*, made the **Talahāri** *mandala* attractive, punished **Daṇḍapura**, subjugated **Khijjiṅga**, killed **Haravōhu** and threatened the ruler of **Daṇḍabhukti**. It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription, dated K. 866.[3] Jājalladēva is said to have received annual tributes from the rulers of Dakshina Kōsala, Andhra, Khimidi, Vairāgara, Lañjikā, Bhānāra, Talahāri, Dandakapura, Nandāvalī and Kukkuta. It will be noticed that Khimidi, Talahāri and Dandapura are common to the two lists of countries. It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. The present inscription no doubt states that Purushōttama was made *Sarvādhikārin* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that kings' reign. He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars. Of these three countries, Talahāri *mandala* was probably the name of the southern portion of the Bilaspur *tahsil* and the adjoining portion of the Jānjgir *tahsil*. Jājalladēva's conquest of Talahāri is mentioned in some other records of the period.[4] Khimmiṇḍi or Khimidi may be the former Kimēdi Zamindarī in the Ganjam District. Jājalladēva I's expedition against this country, which probably owned the suzerainty of the Eastern Gangas, may have provoked Anantavarman-Chōdaganga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II. Nothing is known about the expedition against Dandapura. This town may have been the capital of Dandabhukti.

The remaining three events mentioned in v. 26 may have occurred during the reign of Ratnadēva II. The first two of these, *viz.*, the subjugation of Khijjinga and the slaying of Haravōhu are not known from any other source, but the third one, *viz.*, the intimidation

[1] Tummāna was the earlier capital of the Kalachuris in Dakshina Kōsala. That Prithvīdēva I was ruling at Tummāna is known from line 28 of his Amōdā plates, above, No. 76, l. 28.

[2] See, *e.g.*, the Ratanpur stone inscription of Prithvīdēva II, dated V. 1207, below, No. 93, the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97 and the Pendiabandh plates of Pratāpamalla, below, No. 101.

[3] Above, No. 77, l. 22.

[4] See, *e.g.*, the Rājim stone inscription of Jagapāladēva (No. 88, above).

of the lord of Dandabhukti may have happened during the expedition against the Gauda king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman-Chōdaganga This expedition is mentioned in several records[1] of Vallabharāja who was a feudatory of both Ratnadēva II and Prithvīdēva II Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city This invasion of the Gauda kingdom is also probably referred to in the *Rāmacharita* of Sandhyākaranandin From v 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kālindī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side[2] The invader, who is not named in Sandhyākaranandin's *kāvya*, was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition, in the course of which he intimidated the ruler of Dandabhukti.

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons Madhusūdana, Lakshmīdhara, Yaśōdhara and Gangādhara, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārin* by Prithvīdēva II[3] Nothing is known about the other three sons of Purushōttama

Verse 29 states that being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *mathas* and *mandapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and planted a pleasure garden near it. From v 35 we learn that Prithvīdēva (II) donated the village Salōnī to Purushōttama on the occasion of a solar eclipse

Verse 37 eulogises **Kāśala**, the poet who composed the present *praśasti* He is said to have been proficient in various arts and sciences including those of medicine and elephants He had also mastered the *āgamas* of the Buddha and others The description is interesting as it clearly indicates that though Buddhism, which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakshina Kōsala down to the 12th century A.C. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva I, dated K. 866, also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Dinnāga and others[4]

The last verse (38) records two gifts, one of four plough-measures of land made to the gods installed in the temple and the other of two plough-measures made to the Brāhmana Vāsudēva, who was evidently a priest of the temple.

As for the **localities** mentioned in the present *praśasti*, **Tummāṇa** has already been identified[5] **Khimmiṇḍi** may be identical with the former Kimedi Zamindarī in the Ganjām District. **Talahāri** seems to have comprised the country round Mallār

[1] See, *e g*, the Akaltarā stone inscription (No 84)

[2] See *History of Bengal*, pub by Dacca University, Vol I, p 170

[3] Prithvīdēva II's *Sarvādhikārin* seems to have been his *Māndalika* Brahmadēva whom he specially called from the Talahāri *mandala* and made his Chief Minister as stated in the Ratanpur inscription, dated K. 915 (No 96), l 20

[4] No 77, l 27

[5] Above, p 404

in the Bilāspur and Jānjgir *tahsils.* Its ancient name seems to have been *Taradamśaka-bhukti* mentioned in an old copper-plate grant[1] of Mahāśivagupta-Bālārjuna, found near Mallār **Khijjiṅga** and **Daṇḍapura** cannot be identified **Daṇḍabhukti** is mentioned in several old records and probably comprised parts of Midnapur and Balasore Districts [2] Finally, Salōnī, the village granted to Purushōttama, may be identical with Saraoni which lies only about a mile and a half south by west of Kōni where the present record was discovered

TEXT [3]

1 सिद्धि [4][।*]ओ नम शिवाय ॥ पादन्यासनमत्क्षितिप्रविलसद्दो काण्डचण्डभ्रमिभ्रान्तप्रान्तनगाभि-
घातविदधद्दिक्पालपर्याकुल(लम्) । खट्वाङ्गोत्कटकोटिघृष्टिविचटद्व्र(द्ब्र)ह्माण्डमुद्डा(ड्डा)मर
पायात्ताण्डवडम्व(म्ब)र पुरभिदो देवस्य व सर्व्वदा[5] ॥१॥ व(ब्र)ह्मा-
2 ण्ड चण्डरोमप्रततिभिरसकृत्क्लेशयं(यन्) निष्ठुराभिर्न्निर्घाताकुण्ठकण्ठस्वनजनितककुप्कुम्भिकर्ण्णज्व-
रार्त्ति । अत्यन्तोतु(त्तु)ङ्गरङ्गत्खुरसि(शि)खरपरिक्षुन्न(ण्ण)भोगीन्द्रभोग स्थेयाद्ध्वस्तारिपुश्री-[6]
स्त्रिभुवननमितो गृष्टिरिष्टाप्तये व [7] ॥२॥ यस्या
3 प्रसादमधिगम्य करोदरस्थ भूत च भावि च भवच्च मनन्ति सन्त । तां वाचमच्युतपदोदयहेतुभूता
वन्दामहे त्रिभुवनव्यवहारहेतुम्[8] ॥३॥ नृत्यावताररभसोच्छलदच्छदानपानप्रमत्तमधुपव्रजगुञ्जितेन ।
यो विघ्नवृन्दमुरु तर्ज्जय-
4 तीव देवो द्वैमातुर स भवता हितमातनोतु ॥४॥ कुर्वन्तु कीर्त्तनशतानि,रणाङ्गणेषु मथ्नन्तु वैरिनिकर
धनमुत्सृजन्तु । कालान्तरे तदखिलं प्रव(ब)लान्धकारनृत्योपम कविजनैरनिव(ब)द्ध्यमानम् ॥५॥
तुमाने(णे)श कलचुरिकुले निर्म्म-
5 लप्रौढकीर्त्तिर्व्विश्वं शश्वत्सुकृतशरण(ण) स्थापय(यन्) दण्डनीत्या । पूर्व्वं गर्व्वोत्तरनरपतिध्वा-
न्तविध्वन्स[9]भास्वान् पृथ्वीदेवो नृपतिरभवद्भूषण भूतधात्र्या [10] ॥६॥ पुत्र पवित्रमहस समभूदमुष्य
श्रीमानमानुषगुण प्रगुणस्वभावः । जा-
6 जल्लदेव इति विश्वविसारितेजा राजा प्रजाहितमति खलु धर्म्ममूर्त्ति [11] ॥७॥ गर्व्वं. सर्व्वमहीभुजा
प्रणयिना दारिद्रचिन्ताज्वरस्त्रासार्त्ति स(श)रणागतस्य वसति सा दुर्ज्जनाना[12]मपि । यस्मिन्सर्व्व-
जनोपकारिणि यश सम्भारविस्तारि-
7 णि प्रोद्यद्वैरिकरी[न्द्र]दारिणि मही पाति क्वचिन्नाभवत्[13] ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुरुरतिप्रौढ-
कीर्त्तिप्रतान षट्त्रिशच्छस्त्रविद्यास्वधिकपरिचय प्रौढदोर्द्दण्डदर्प । प्रोद्यद्भूपालरक्ष क्षयकरण-
महासिद्धमन्त्रो धरित्र्या राजा श्री-
8 रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्व्व(र्ब्ब)भूव[14] ॥९॥ स्तोतव्य समरोत्सवैकरसिक श्रीरत्नदेव[*]

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1 *Ep Ind* Vol XXIII, p 120

2 *Ibid*, Vol XXII, pp 154 ff

3 From an inked estampage supplied by the Government Epigraphist for India

4 Expressed by a symbol

5 Metre *Śārdūlavikrīḍita*

6 Perhaps the intended reading was –ध्वस्तारिपु श्री–, but the compound should correctly be ध्वस्तारिपुर-श्री- according to Pāṇini, V, 4, 74 This would not, however, suit the metre

7 Metre *Sragdharā.*

8 Metre of verses 3—5· *Vasantatilakā.*

9 Read –विध्वस-

10 Metre *Mandākrāntā.*

11 Metre *Vasantatilakā.*

12 The redundant *anusvāra* on this *akshara* has been cancelled.

13 Metre *Śārdūlavikrīḍita.*

14 Metre *Sragdharā.*

स किं सर्व्वत्रैव सदैव सैन्यनिवहै. साकन्तथैकाकिना । सारभं परिभर्त्संयन्निव मुहुर्युद्धाय व(ब)द्धादरो
भूपानामुपरि स्फुरत्यविरत[1]
9 यस्योग्रयोगारव [2] ॥१०॥ यस्मिन्नि सीमभीमाद्भुतमहसि दिशां चक्रमाक्रतुकामे ढक्कानिर्घोषघोर–
प्रतिरवरसितै· सर्व्वत पर्व्वतेन्द्रा । उद्वल्गद्भूरिसेनानिवहगुरुधराधारणव्यग्रतार्त्तित्रासान्मुक्तप्रचण्ड–
ध्वनिभिरिव दिशामीश्वरा–
10 नाह्वयन्ति[3] ॥११॥ भानु सानुमतस्तटादिव सुधासृष्टि समुद्रादिव प्रद्युन्म(म्न) पुरुषोत्तमादिव हरि.
श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वरशि–
रोनेपत्य(थ्य)रत्नाङकुर [4] ॥१२॥ सग्रामे क–
11 ति नो जिता भुजभृत प्रीता न के सज्जना केषां द्वारि न वन्दिना मदमुखा व(ब)द्धा महादन्तिन ।
सम्प्राप्ता शरण रणे कति न वा संरक्षिता[.*] क्ष्माभुज पृथ्वीदेवमहीभुजो विजयिन के के न
रम्या गुणा ॥ १३॥ एषामशेषगुणगौरवभारभाजा भूमीभु–
12 जां क्रमसमागतपात्र[5]भाव । आसीद्द्विजातिकुलभूषणरत्नकल्प कल्पद्रुम प्रणयिना किल सोढदेव [6]
॥१४॥ य इह महिमागार पार जगाम गुणाबु(बु)धेर्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च
। स इह नृपति पृथ्वीदेव प्रकाशित–
13 विक्रम. क्रमजमकरोत्पात्र चित्रप्रभूतगुण च यम्[7] ॥१५॥ निजतनुजितकाम सर्व्वविद्याधिराम सु–
जनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललाम सज्जनानामवाम समभवदथ पुत्रो निव(ब)–
देव [8]स्तदीय [9] ॥१६॥ यो वास प्रियभा–
14 षितस्य सदनं धर्म्मस्य विस्रा(श्रा)मभू कारुण्यस्य निवेशन सुमनसा प्रज्ञगुण[10]स्याश्रम । आधारो
विनयस्य मन्दिरमुरु स्थैर्यस्य वेश्म श्रिय कान्तेरायतन धृतेरपि सद कीर्त्तेरनन्यालय [11] ॥१७॥
रतिरिव शुभमूर्त्यारुन्धती सच्चरित्रैर्न्निजभवनवि–
15 भूतेर्द्दोहद धर्म्मवु(बु)द्धि । अभवदथ समस्तस्रे(श्रे)यसामेकपात्र(त्र) निजतनुरिव लखमा[21] नाम
पत्नी तदीया[13] ॥१८॥ तस्यासीमदमक्षमादिकगुणग्रामैकविश्रामभूर्भूदेवान्वयमण्डनो नयविदामाद्यो–
नवद्यक्रम । प्रत्युद्यद्गुरुचारुपौरुषयु(जु)षा प्रज्ञावतामुत्तम
16 पुत्रोभूत्पुरुषोत्तमो भुवि दधन्नाम स्वक सार्थकम्[14] ॥१९॥ यो जग्राह समुन्नति सुरगिरेर्गाम्भीर्य–
मम्भोधितस्त्यागित्व रवि[न*]न्दनाद्दिनपतेस्तीव्रप्रवाह मह । पचास्यादुरुविक्रम शुचि यशोरासि(शि)
दशास्यान्तकात्पाण्डित्य च गिरापते रतिपते· सौन्द–
17 र्यमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्व हे रोहण व्रणभय विगत तवापि । सा का–
मधेनुरपि गच्छतु वत्समद्य दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ[15] ॥२१॥ यो मन्त्रसशयविनिर्णयसाधु–
वु(बु)द्धि शक्तित्रयप्रणयत(न)प्रगुणस्वभाव । षाड्गुण्यपुण्यम–

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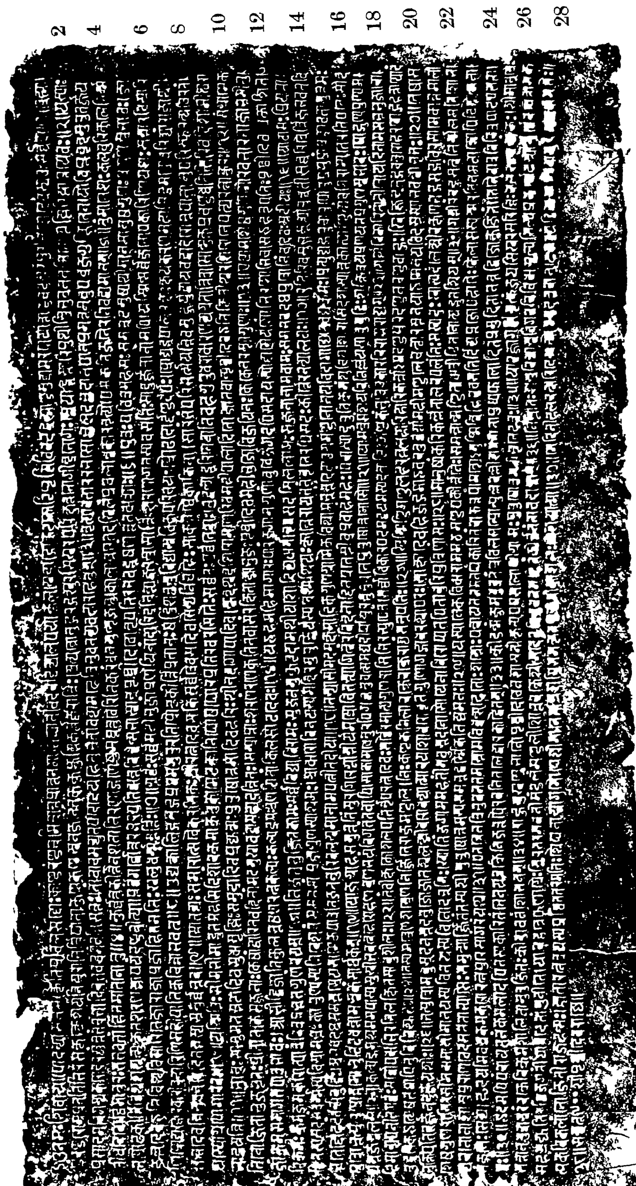
[1] The vertical dash here in the original is superfluous
[2] Metre *Śārdūlavikrīḍita*
[3] Metre *Sragdharā*
[4] Metre of this and the following verse *Śārdūlavikrīḍita*
[5] What appears like an *anusvāra* on *tra* is a defect in the impression
[6] Metre *Vasantatilakā*
[7] Metre *Hariṇī*
[8] This *visarga* is superfluous
[9] Metre *Mālinī*
[10] Read प्रज्ञागुण–
[11] Metre *Śārdūlavikrīḍita*
[12] The metre requires this name to be लखमा or its Sanskrit form लक्ष्मी.
[13] Metre *Mālinī*
[14] Metre of this and the next verse· *Śārdūlavikrīḍita*
[15] Metre of verses 21–23 *Vasantatilakā*

KONI STONE INSCRIPTION OF PRITHVIDEVA II (KALACHURI) YEAR 900



B CH CHHABRA

SCALE SIX-TWENTYFIFTHS

SURVEY OF INDIA, CALCUTTA

REG No 3977 E 36—778'51

18 हिमाव्यपनीतगर्व्व. सर्व्वोपधाभिरभिलक्षितसाधुशील: ॥२२॥ तं वीक्ष(क्ष्य) कोशलपतिर्नृपरत्नदेव:
सर्व्वैरमात्यगुणरासि(शि)भिरभ्युपेत(तम्) । सर्व्वाधिकारपदमद्वयमस्य दत्वा(त्त्वा) नि कण्टक[1]
भुवि चिराय चकार राज्यम् ॥२३॥ सर्व्वाधिकारिता नीतो यदि नाम स भूभुजा । चा–
19 [तु]द्धु[रि]क[2] इत्येष तथापि भुवि विश्रुत[3] ॥२४॥ तस्य मन्त्रेण शस्त्रेण निर्ज्जिते राजमण्डले
नि कण्टक[4]मिलाचक्रे चक्रे राज्य स भूपति: ॥२५॥ खिम्मिण्डिमण्डलहरत्तलहारि[5] हारि
कर्त्ताऽथ दण्डपुरदण्डनचण्डवा(बा)हु. । खिज्जिङ्गभङ्गचतुरो हरवोहुहन्ता यो दं–[6]
20 डभुक्तिपतितर्ज्जनदुर्ज्जयश्री[7] ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो धन्यात्मा च
यशोधरो धृतगुणो गङ्गाधरश्चापर । साक्षादेव हि जङ्गमा इव चतुर्व्वंर्ग्गा महीमण्डले चत्वारस्त–
नया इमे नयविदस्तस्याभवन्धीभृत[8] ॥२७॥ तेषास(म)–
21 शेषगुणरासि(शि)रसीमधामा सीमा न यस्य विनयस्य विनोदभूमि· । ख्याति जगाम महती मधु–
सूदनोसौ येनाधि(ध्य)रोप्यत पिता धुरि पुत्रिणा स.[9] ॥२८॥ मानुष्य करिकर्ण्णतालचपल नि.–
सख्य[10]दु खास्पदं ।[11] लक्ष्मी च क्षणभङ्गसङ्गविरसामेकान्तमालो–
22 [क्य] च । नानाशास्त्रपुराणवेदसतताभ्यासै समुन्मार्ज्जित तस्य श्रीपुरुषोत्तमस्य सम–
भूद्धर्म्मैकनिष्ठ मन[12] ॥२९॥ यस्यानेकविधाराममठमण्डपकीर्त्तनै । समन्तान्मण्डिता धात्री धि–
(वि)तनोत्यद्भुतश्रियम्[13] ॥३०॥ गम्भीर व(ब)हुसत्व(त्त्व) निर्म्मलमतिशोभ–
23 न जनै सेव्य(व्यम्) । हृदयमिव स्वकमकरो[द्*] रत्नपुरे सागर[14] यश्च[15] ॥३१॥ एतत्तेन त्रिभुवन–
तम[16]स्तोमविध्वन्स[17]हेतो शम्भो पन्चा(ञ्चा)यतनमनघ कारित चारुरूप(पम्) । मन्येऽमुष्मिन्वि–
हितवसतिर्दिव्यपूजोपहारै कैलासस्य स्मरति न मनाक्सोपि विश्वै[क]ना–
24 थ[18] ॥३२॥ इदमपि पचायतन कमलादपि तस्य कारित तेन [।*] यच्चक्रे निजरूपैरवनितले द्वारका–
द्वैतम्[19] ॥३३॥ क्रीडन्मंजुमधुव्रतं प्रविलसत्प्रोत्पु(त्फु)ल्लवल्लीशत नानापुष्पफलोदित प्रमुदितानन्त–
द्विजोत्कूजित(तम्) । तेनैवात्र विचित्रपादपलता–
25 सन्तानरुद्धाम्व(म्ब)र चक्रे विक्रमशालिना मुरुजित क्रीडावन शोभनम्[20] ॥३४॥ राहुमुखस्थे भानौ
पृथ्वीदेवेन शासनीकृत्य [।*]एष सलो[नी][21] ग्राम पुरुषोत्तमधीभृते दत्त[22] ॥ ३५॥ यावज्जाग[र्त्ति]
मृत्युजयसि(शि)खरसरिन्नि कलक[23] [मृगा]क । श्रीमानूस्त्रै[24]

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[1] Read निष्कण्टक

[2] Read चातुर्द्धुरिक

[3] Metre of vv 24—25 *Anushtubh*

[4] Read निष्कण्टक–

[5] The correct reading may be –मण्डलहरस्तलहारि–.

[6] The word दड, which was omitted at first, was added subsequently, द being incised at the end of line 19 and ड in the beginning of line 20

[7] Mete *Vasantatilakā*

[8] Metre *Śārdūlavikrīḍita*

[9] Metre *Vasantatilakā*

[10] Read नि सख्य–

[11] This *danda* is superfluous

[12] Metre *Śārdūlavikrīdita*

[13] Metre *Anushtubh*

[14] The *anusvāra* on ग is superfluous

[15] Metre *Āryā*

[16] The *visarga* after तम is omitted according to the *vārttika* on Pānini, VIII, 3, 36.

[17] Read –विध्वस–.

[18] Metre. *Mandākrāntā*

[19] Metre *Āryā*

[20] Metre *Śārdūlavikrīdita*

[21] The third *akshara* of the village-name which is damaged is conjectually restored.

[22] Metre *Āryā*

[23] Read -न्निष्कलक

[24] Read श्रीमानुस्त्रै

26 सहस्रद्युतिर[पि] जगती यावदेता पुनीते । यावद्धत्ते फणाग्रै स्थिरतरमवनीमंडल मण्डलीशो
भूचक्रे श्रीमदे[तत्त्रिभुवन]म[हि]त कीर्त्तनं तावदा[स्ताम्][1] ॥३६॥ निस्ना(ष्णा)त
शस्त्रविद्यास्वधिगतविविधा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्व्वेदवेत्ता सक-
27 लकविकलाभोजिनीराजहन्स[2] । ज्ञाता रत्नत्रयस्य प्रथिततरमति श्रैघनाद्यागमौघे श्रीमानेता(ता)
प्रशस्ति(स्तिं) समकृत सुकृती काशल [पे]शलात्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो[थ प्र]द-
त्तवान् । हलद्वय द्वि[जायासौ] [वासु]देवाय धीमते [3]॥
28 ३८॥ सम्वत्[4] ९०० श्रीपृथ्वीदेवराज्ये ॥

TRANSLATION

Success! Ōm! Obeisance to Śiva!

(Verse 1) May the terrific and violent *tāndava* of the god Śiva always protect you!—(the *tāndava*) which bewildered the guardians of the quarters by the dashings of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps[5], and in which the *brahmāṇda* was pierced by the sharp points of his *khatvānga* which struck against it!

(V. 2) May the Bull[6] of Śiva grant you the attainment of your desired object!—(*he*) who frequently torments the *brahmānda* by the hard and dreadful rows of hair (*on his body*), who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (*stationed*) in the different quarters; who, by his very high-jumping hoofs, bruises the hoods of the lord of serpents, who destroys the splendour of enemies' cities; and who is adored by the three worlds!

(V 3) We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V 4) May that god of two mothers[7] (*i e*, Ganēśa) increase your welfare!—(*the god*) who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance!

(V. 5) (*People*) may perform hundreds of glorious deeds on battle-fields, exterminate a host of enemies and bestow (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness[8] in case it is not recorded by poets

(V. 6) Formerly there was, in the family of the **Kalachuris**, a king (*named*) **Pṛithvīdēva (I)**, the lord of **Tummāṇa**, of spotless and abundant fame, who, by his administration of justice, made the whole world always seek refuge in righteous deeds, who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7) From him of holy lustre was (*born*) an illustrious son namely the king **Jājalladēva (I)** who was possessed of superhuman virtues and an excellent nature; whose

[1] Metre of this and the next verse *Sragdharā*.

[2] Read -राजहस

[3] This *visarga* is superfluous Metre *Anushtubh*.

[4] Read सवत्

[5] For a similar idea, see the Bilhāri stone inscription, No 45, above, v 4

[6] Generally the word *grishti* is feminine and signifies 'a cow that has had only one calf'. When masculine, the word means 'a boar' Here it is used in the sense of 'Śiva's bull'

[7] Ganēśa is so called because he was brought up by the goddesses Durgā and Chāmundā

[8] *I e*, it would remain hidden from the people.

prowess spread in the (*whole*) world; (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness [1]

(V 8) While he, who conferred obligations on all people, spread the mass of his fame, and destroyed the advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of suppliants, the affliction, due to terror, of the person who sought protection, and also the habitation of wicked persons.

(V 9) To him was (*born*) a son (*named*) **Ratnadēva (II)**, the king well-known in the three worlds, who was the first to teach humiliation to the flourishing **lord of Kaliṅga;** who had an extremely developed and spreading fame, who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms, (*and*) who was the great magical incantation for the destruction of evil spirits, namely, the rising kings on (*this*) earth

(V. 10) Does that illustrious **Ratnadēva (II)** need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again?

(V 11) When he, possessed of boundless, dreadful and mysterious prowess, was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V 12) From that king was born (*a son*) named **Pṛthvīdēva (II),** the offshoot of gems in the head-dress of the lords of the earth,[2] even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda and Skanda from the moon-crested (Śiva).

(V 13) How many warriors did he not vanquish? What good people did he not please? At the doors of what panegyrists did he not keep lordly rutting elephants tied? How many princes did he not protect when they sought refuge on the battle-field? What excellences of the victorious Pṛithvīdēva (II) are not attractive?

(V 14) There was **Sōḍhadēva** like a jewel adorning a family of Brāhmanas, who received the hereditary ministership of these kings that bore the burden of all good qualities, (*and*) who was verily a wish-fulfilling tree to suppliants;

(V 15) Who, being an abode of greatness, crossed the ocean of excellences, whose great fame adorned the world; and whom, possessed of many and marvellous qualities, that (*famous*) king **Pṛthvīdēva (I)** of known valour made his hereditary minister.

(V 16) His son was **Nimbadēva,** who in his personal form surpassed the god of love, who looked attractive with all (*kinds of*) learning, (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17) Who was the dwelling-place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of

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[1] The meaning may also be that he was an incarnation of Yudhishthira, the eldest Pāndava prince, who was well-known for his righteous conduct

[2] This suggests that his feet were bowed to by the heads of these kings

wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V 18) He had a wife named Lakhamā who was, as it were, his own body, the sole receptacle of all virtues, who resembled Rati in lovely form and Arundhatī in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

(V 19) He had a son (*named*) **Purushōttama** who bore his name significantly;[1] who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, an ornament of the family of earthly gods (*i e*, Brāhmanas), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess,

(V 20) Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karna*) the son of the Sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of Rāvana, learning from Brihaspati and an excellent and beautiful form from the god of love

(V 21) O Wish-fulfilling Tree, be happy, getting rid of all exhaustion! O Mēru, you also are now free from the fear of being wounded[2]! That celestial Cow also may now repair to her calf! May that Purushōttama be long-lived in (*this*) world!

(Vv 22-23) Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests[3] and who was endowed with the multitude of ministerial qualities, **Ratnadēva (II),** the lord of **Kōsala,** gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time

(V. 24) Though he was elevated to the position of *Sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*)

(V. 25) The multitude of princes being vanquished by his policy as well as by his weapon, the king ruled on the orb of the (*whole*) earth without any trouble

(V 26) He (*i e*, Purushōttama) captured the **Khimmiṇḍi** *mandala* and made the **Talahāri** (*mandala*) attractive He had a fierce arm in subduing **Daṇḍapura** and was clever in overcoming **Khijjiṅga.** He killed **Haravōhu** (*and*) his valour was invincible in threatening the lord of **Daṇḍabhukti**

(V. 27) His son was **Madhusūdana;** (*then*) was born his younger brother **Lakshmīdhara** and the blessed **Yaśōdhara** and another meritorious one named **Gaṅgādhara.** That wise (*Purushōttama*) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life[4] incarnate, moving about on the orb of this earth.

(V 28) Among them this Madhusūdana, who had a multitude of all noble qualities, infinite prowess and modesty and who is an abode of sport, has attained great fame whereby his father has been placed in the forefront of all fathers.

(V. 29) Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is

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[1] *I e*, he was the best of men

[2] The wounds of Mēru are caused by the gifts of gold from the slopes of the mountain

[3] For the various *upadhās* or tests of honesty, see Kautilya's *Arthaśāstra* (second ed by Shama Sastri), p. 16

[4] These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōksha* (liberation)

extremely disagreeable, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Śāstras, Purānas and Vēdas, became solely intent on the acquisition of religious merit.

(V 30) Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him,[1] the earth has attained marvellous splendour

(V 31) He made a lake at **Ratnapura** which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people, (*and thus*) resembles his heart (*which is serene, very courageous, pure, very fine and fit to be resorted to by all people*)

(V 32) This faultless and beautiful five-shrined temple of Sambhu has been erected by him with a view to dispel the mass of darkness (*i e*, ignorance) of the three worlds Having made his abode here, even (*Śiva*), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent offerings of worship (*here*)

(V 33) This five-shrined temple[2] also of him (*i e*, Sambhu) has been raised by him from water—(*the temple*) which, by its forms, makes itself identical with Dvārakā on the earth [3]

(V 34) He himself, shining with valour, has raised this pleasure-garden of the conqueror of Muru (Śiva), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers

(V 35) While the sun was in the mouth of Rāhu,[4] Prithvīdēva (II) gave as a grant this village **Salōnī** to the wise Purushōttama

(V 36) As long as the moon with its stain washed away by the river flowing from the head of Śiva is wakeful, as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple, honoured in the three worlds, last on this circle of the earth!

(V 37) The illustrious, clever and compassionate **Kāśala,** who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (*sporting*) among lotus-plants which are the entire poetic arts, who knows the three *ratnas*[5] and whose intellect is well-known in (*expounding*) the multitude of the *āgamas* of Śrīghana (*the Buddha*) and others, has composed this *praśasti.*

(V 38) He (Purushōttama) gave four plough-measures of land to gods and two plough-measures (*of land*) to the learned Brāhmana Vāsudēva

The **year 900,** during the reign of **Pṛithvīdēva (II).**

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[1] This and the following verse are relative clauses

[2] The temple is called *pañchāyatana,* because the main structure was surrounded by four small shrines dedicated to Durgā, Ganapati, Sarasvatī, *etc* For another such temple of a slightly earlier period see the Rewa stone inscription of Karna (No 53, above)

[3] This verse is rather obscure Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvārakā.

[4] *I e*, at the time of a solar eclipse

[5] As the author speaks in this verse of his knowledge of the Buddhist *āgamas*, the three *ratnas* may be Buddha, Dharma and Sangha

No. 91; Plate LXXIV

AMODA PLATE (FIRST SET) OF PRITHVIDEVA II : (KALACHURI) YEAR 900

This set of **two copper-plates** was discovered together with three others[1] in May 1924, while digging for the foundation of a temple at **Amōdā**, a village situated 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh The inscription on them has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They measure from 11 9″ to 12 1″ broad, from 7 3″ to 7 7″ high and .15″ thick. Their ends are slightly raised for the protection of the writing. The second plate is in a state of good preservation, but the surface of the first is damaged in several places by verdigris As the initial portion of the record is repeated from earlier inscriptions of the family, the damaged *aksharas* can be easily supplied At the top of each plate there is a hole, 6″ in diameter, for the ring which held the plates together This ring bears a circular **seal,** 7 9″ in diameter, containing the figure of squatting Lakshmī with an elephant on either side, pouring water on her head with his uplifted trunk, and the **legend** *Rāja-śrīmat-Pṛithvīdēvaḥ* in two lines below. The weight of the two plates is 267½ *tolas* and that of the ring and the seal is 15 *tolas*.

The **characters** are Nāgarī The letters are deeply incised, but not neatly formed Their average size is .3″ The form of the initial *i* appears 'like an arrow-head with a parallel stroke below', see *iti* in ll 10 and 32, the left portion of *kh* shows a curve at the top like that of *s*, see, *e g*, *sākhā*, l .21, the upper loop of *th* is closed in some places and open in others, see *Prithvīdēva-*, l. 19 and *-kari-yūtha-*, l 20, *b* is denoted by its proper sign only in the forms *babhūvur=* and *babhūva*, ll 6 and 14, in other cases it is not distinguished from *v*, the sign of the *avagraha* occurs in ll 3,8, 11, 20 and 32 The **language** is Sanskrit Except for *ōm namō Vrahmanē* in the first line and the name of the engraver in the last, the whole inscription is in verse There are, in all, twenty-one verses, all of which are numbered [2] The record contains several mistakes owing to the carelessness of the writer or the engraver, see, *e g*, *aptādaś-* for *ashtādaś-*, l 6, *-ānan-ābhōruda-* for *ānan-āmbhōruha-*, l 9, *etc* The final consonant is not so marked in many places As regards **orthography,** the consonant following *r* is often reduplicated, see, *e g*, *Kārttavīryaḥ*, l 3, *-karmmānau*, l. 29, the dental *s* is used for the palatal *ś* in *-sasvat=*, l. 5, *=saurya-*, l 7, *etc*, and the dental *n* for the lingual *ṇ* in *pratigrinhāti*, l 28

The inscription is one of **Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur.** His **genealogy** down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, descriptive of Prithvīdēva II, appears here for the first time, but the description in it is quite conventional

The **object** of the inscription is to record the grant, by Prithvīdēva II, of the village **Avalā** situated in the **Madhya-maṇḍala** on the occasion of a **lunar eclipse**

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[1] *Viz* Nos 76 94 and 99 No 94 is another grant of Prithvīdēva II himself and is date about five years later than the present one

[2] The last verse is marked 20 by mistake

in the month of Chaitra. The genealogy of the donee is given in verses 12-14 There was a Brāhmana named Mihirasvāmin of the Vājasanēya *śākhā* and the Chandrātrēya *gōtra* with the three *pravaras* Chandra, Atri and Sāvana [1] His son Dēvaśarman, who emigrated from the village **Ṭakārī,** had three sons, Sīlana, Pīthana and Lashanū **Sīlaṇa,** the eldest of them, was the donee of the present grant.

The charter was written on the plates by the illustrious **Vatsarāja,** the son of the illustrious Kīrtidhara of the **Vāstavya** family It was engraved by **Lakshmīdhara.**

The inscription is **dated** in **the year 900** (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. It corresponds, for the *expired* Kalachuri year 900, to 1148-49 A. C. During this period there was a lunar eclipse on the full-moon day of Chaitra, the corresponding Christian date being **Friday, the 25th March 1149 A. C.**

As for the **geographical names** occurring in this inscription, the **Madhyamaṇḍala** was taken by R B Hiralal to correspond to 'the tract owning the capital of the king'. The Amōdā plates of Prithvīdēva I show, however, that the latter was included in the Apara (Western) *mandala* [2] The village should rather be looked for in the vicinity of Amōdā where the present plates were found In the reign of the Prithvīdēva II, the Kalachuri rule extended to Sārangadh in the east [3] The territory roughly corresponding to the Jānjgir *tahsil* must, therefore, have been included in the Madhya *mandala* As remarked by R B Hiralal, **Avalā** is a corruption of the Sanskrit *āmalaka*, which is the name of the tree *emblic myrobalan* There are several villages in the Jānjgir *tahsil* named after this tree such as Aorai Kala, Aori Khurd, Aoradi, *etc* Of these, the nearest to Amōdā is Aoradi which lies only 4 miles to the east. **Ṭakārī,** from which the donee's father had emigrated, is probably identical with Takkārikā, Takkarikā, Takkāri or Tarkāri, mentioned in several grants[4] as the original home of Brāhmana donees. In one of them it is said to be situated in the Madhyadēśa There is a village of that name, 16 m north-west of Gayā [5] **Jaḍēra** is obviously identical with Jandēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified[6] with Jōndrā on the Seonath river, just outside the south-west limit of the Jānjgir *tahsil*

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[1] This *gōtra* is not included in the *Gōtrapravaranibandhakadamba* *Sāvana* is probably a mistake for *Pāvana*, fire Atri was born from fire

[2] See above, p 404

[3] Jagapāla, a feudatory of Prithvīdēva II, conquered Saraharāgadha which is probably identical with Sārangadh See above, p 455

[4] See, *e g*, the Katak plates of Mahābhavagupta and Mahāśivagupta, *Ep Ind*, Vol III, p 348 and p 353 respectively, the Kalas-Budrukh plates of Bhillama III, *Ind Ant*, Vol XVII, p 121, the Banda District plate of Madanavarmadēva, *ibid*, Vol XVI, p 208 (where Dhakāri is a mislection for Takāri), the Nanyaura plates of Dēvavarmadēva (where also the reading should be Takārī), *ibid*, Vol XVI, p 205, the Māndhātā plates of Dēvapāla and Jayavarman, *Ep Ind*, Vol IX, pp 103 ff, the Kōlagallu inscription of Khōttiga, *ibid*, Vol XXI, p 265, the Salimpur stone inscription of Jayapāladēva, *ibid*, Vol XIII, p 290, *etc* In the third inscription referred to above, the place is called *bhatta-grāma* and is described as situated in the Madhyadēśa, while in the last it is said to have been included in Śrāvastī Perhaps there were more than one place of that name, as there was a Śrāvastī in Bengal also See *Kāmarūpaśāsanāvali*, p 155 See also *Ind Ant*, Vol XLVIII, pp 208 ff, Vol LX, pp 14 ff Takkārikā was the original home of the Vāstavya family of the Kāyasthas also See *Ep Ind*, Vol I, p 333.

[5] *Ep Ind*, Vol XXI, p. 263

[6] Above, p 425

TEXT[1]

First

1 सिद्धि[2] [।] ओ नमो व्र(ब्र)ह्मणे। निर्ग्नु(र्गु)ण व्यापक नित्य शिव पर[म]कारण(णम्) । भावग्राह्य पर ज्योतिस्त-

2 स्मै सद्व्र(द्ब्र)ह्मण(णे) नस (म)[3] ॥१॥ [यदे]त[दग्रे]सरमस्व(म्ब)रस्य [जोति][4] स पूषा पुरुष· पुराण ।

3 अथास्य पुत्रो मनुरादिराजस्त[दन्व]य(ये)ऽभूद्भुवि का[र्त्त]वीर्य[5] ॥२॥ तद्वशप्रभवा न-

4 [रे]द(द्र)पतय खा(ख्या)ता क्षितौ हैहया[त्त]पा[6]मन्वयभूप(ष)ण रिपुमनोविन्यस्ततापानल[*] ।

5 धर्म्मध्या[न]धनानुस(स)चितयशा सस्वत्सता[7] [सो](सौ)ख्यकृत्प्रेयान(न्) सर्व्वगुणान्वित: समभ-

6 वत्सी(च्छ्री)मानसौ कक्कल[8] ॥३॥ अप्टा(ष्टा)दशारिकरिकुभवि[भ]गसि(सि)हा पुत्रा बभू-वुरति-

7 सौ(शौ)र्यपराश्च तस्य। तत्राग्रजो नृपवरस्त्रिपुरीश [आसी]त्पार्स्वे(श्वे) च मडलप[ती]न(न्) [स] चका-

8 र व(ब)धून(न्)[9] ॥४॥ ते[षा]मनूजस्य कलिगराज प्रतापव[ह्नि]क्षपिना(ता)रिराज.। जातो-ऽन्व[ये]

9 द्विष्टरिपुप्रवीरप्रियाननाभो(म्भो)रुड(ह)पार्वणेदु[10] ॥५॥ तस्मादपि प्रत[त]निर्म्मलकीर्त्तिका-

10 तो जात सुत कमलराज [इ]ति [प्र]सि[द्ध]। यस्य प्रतापतरणावुदिते रज[न्या] ज(जा)-तानि

11 पकजवनानि विकासभाजि[11] ॥६॥ तेनाथ चद्रव[द]नोऽजनि रत्नराजो विस्वो(श्वो)पकार-

12 करुणार्ज्जितपुण्य[भा]र । येन स्ववा(बा)हुयु[ग]निर्म्मितवि[क्र]मेण नीत यशस्त्रिभुव-

13 ने विनिहत्य स[त्रू]न[12] ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयो सु-

14 तो नृपश्र(श्रे)ष्ठ पृथ्वीदेवो ब[भू]व ह[13] ॥८॥ पृथ्वीदेवसमुद्भव ।[14] सम[भ]वद्राजल्ल[दे]-

15 वीसुत । शू[र] सज्जनवाछितार्थप(फ)लद कल्पद्रुम श्रीफल । सर्व्वेषामु-

16 चितोऽर्च्चने सुमनसा [तीक्ष्ण]द्विषत्कटक पस्य(श्य)[त्का]ततरा[ग]नाग[15]मदनो

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[1] From the original plates.

[2] Expressed by a symbol

[3] Metre. *Anushtubh.*

[4] Read ज्योति

[5] Metre *Upajāti*

[6] Read –स्तेषा–.

[7] Read शश्वत्सता.

[8] Read कोक्कल Metre *Śārdūlavikrīḍita*

[9] Metre *Vasantatilakā*

[10] Metre *Upajāti*

[11] Read विकासभाञ्जि Metre of this and the next verse. *Vasantatilakā.*

[12] Read शत्रून्

[13] Metre *Anushtubh*

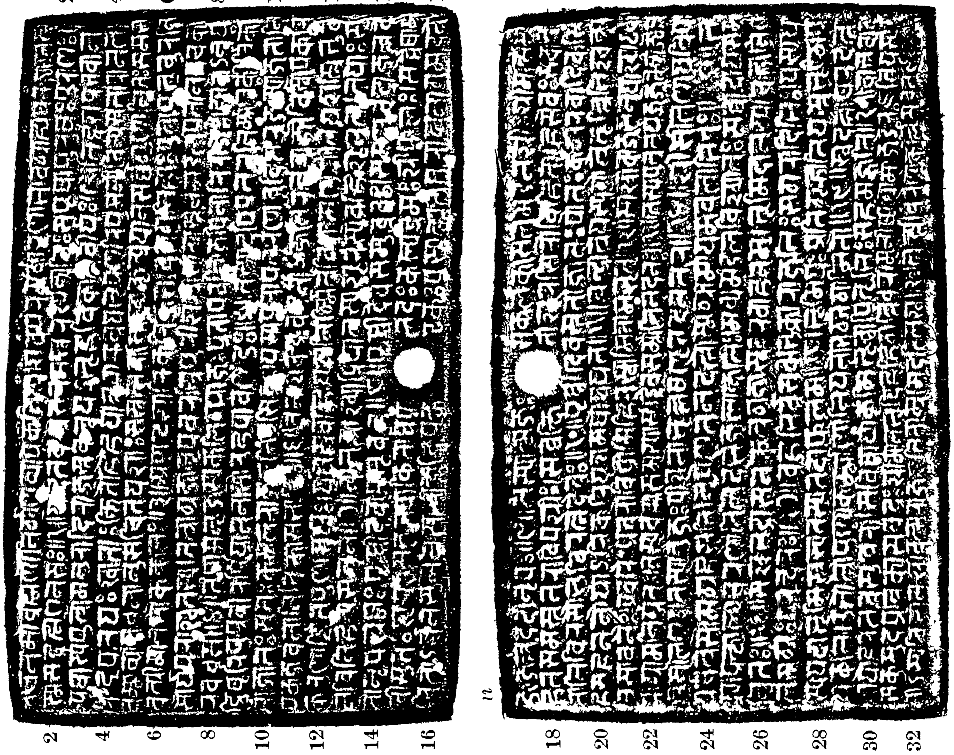
[14] This *danda* is superfluous.

[15] Hiralal read पस्यत्क्षाततरागनाग– which he corrected as पश्यत्क्षान्ततराङ्गनाङ्ग–. The *akshara* following स्य, though somewhat damaged by rust, is clearly त्का

AMODA PLATES (FIRST SET) OF PRITHVIDEVA II (KALACHURI) YEAR 900

Seal

(From a photograph)



B CH CHHABRA

SCALE ONE-HALF

SURVEY OF INDIA, CALCUTTA

REG No 3977 E 36—778'51

Second Plate

17 जाजल्ल[देवो] नृप[1] ॥९॥ तस्यात्मज सकलकोसलमडनश्री श्रीमान्समा-
18 हृतसमस्तनराधिपश्री । सर्व्वक्षितीश्वरसि(शि)रोविहिताह्रिसेव सेवा[भृ]-
19 ता(ता) निधिरसौ भुवि रत्नदेव[2] ॥१०॥ पृथ्वीदेवस्ततो जात. पोत कठीरवादिव सि-
20 हसहननो योऽरिकरियूथमपोथयत(त्)[3] ॥११॥ चन्द्रात्रेयस्य गोत्रेतू(भू)[त्रि]भिश्चन्द्रा-
21 त्रिसा(पा)वनै । प्रवरै प्रवरो विप्रो मिहिरस्वामिनामभृत् ॥१२॥ सा(शा)खा वाजसनेयाख्या टका-
22 रीग्रामनिर्ग्गत । तस्य व्र(ब्र)ह्मसमस्यासीद्देवस(श)र्म्मेति नदन ॥१३॥ तस्य पुत्रत्रयं जज्ञे तेषां ज्येष्ठ-
23 स्तु सीलण. । तस्यानुज पीथनोभूल्लषणू[4] तदनन्तर(रम्) ॥१४॥ श्रीसीलणाय विप्रा-
24 य चैत्रे सोमग्रहे सति । नृपेण तेन दत्तोस्मै ग्रामोयमवलाभि[ध] ॥१५॥ भ-
25 क्त्या प्रक्षाल्य चरणौ तिलदर्भजलाक्षतै । मध्यमडलविख्यात सर्व्वादायसम-
26 न्वित ॥१६॥ सख[5] भद्रासन च्छत्र[6] गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फ-
27 ल(ल) स्वर्ग्ग पुरन्दर(र) ॥१७॥ व(ब)हुभिर्व्वसुधा भुक्ता राजभे(भि) सगरादिभि । यस्य य-
28 स्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥१८॥ भूमि(मि) य. प्रतिगृन्हा(ह्णा)ति यस्तु भूमि(मि) प्र-
29 यछ(च्छ)ति । उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१९॥ स्वदत्ता परदत्ता
30 वा यो हरेत वसुन्धरा(राम्) । स विष्ठाया कृमिर्भूत्वा पितृभि सह मज्जति ॥२०॥ वास्तव्यव-
31 स(श)कुमुदप्रविकासचन्द्र श्रीमानभूदिह हि कीर्त्तिधरी(रो) मनीषी । ग्रामा(मो) जडेर इति यस्य सु-
32 तोऽस्य विद्वान(न्) श्रीवत्सराज इति ताम्रमिद [लि]ल(ले)ख[7] ॥२०॥ (॥२१॥)लक्ष्मीधरेणोत्कीर्ण्ण- (णम्)[।*] सवत् ९०० [।*]

Seal

1 राजश्रीम-

2 त्पृथ्वीदेव. [।*]

TRANSLATION

Success! Ōm! Adoration to Brahman!

[*For a translation of verses* 1—10, *see that of verses* 1, 2 *and* 4—11, *above, pp* 428-29]

(Verse 11) From him was born **Pṛithvīdēva (II)**, as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of Chandrātrēya with the three *pravaras* Chandra, Atri and Pāvana,[8] there was an excellent Brāhmana bearing the name Mihirasvāmin.

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[1] Metre· *Śārdūlavikrīḍita*

[2] Metre *Vasantatilakā*

[3] Metre of verses 11—20· *Anushṭubh*.

[4] This appears to be a Prakrit form of लक्ष्मण:.

[5] Read शखो.

[6] Read छत्र Hiralal reads the first *akshara* as छ, but it is clearly च्छ For the form छ, see वाछिता-, l. 15.

[7] Metre: *Vasantatilakā*.

[8] *Pāvana* means 'fire' The moon was a son of Atri who was himself born from fire.

(V. 13) (*He belonged to*) the *śākhā* called Vājasanēya and had emigrated from the village **Ṭakārī**. Of him, who was like Brahmā, there was a son named Dēvaśarman.

(V. 14) To him three sons were born Of them the eldest was Sīlana, his younger brother was Pīthana and thereafter was (*born*) Lashanū

(Vv 15-16) To this Brāhmana, the illustrious **Sīlaṇa**, this village **Avalā**, well-known in the **Madhya-maṇḍala** together with all taxes was granted by the king with (*an offering of*) sesamum, *kuśa*, water and rice-grains, after washing his feet with devotion on (*the occasion of*) **a lunar eclipse** in (*the month of*) **Chaitra.**

(*Here follow four benedictive and imprecatory verses*)

(V 21) Here lived the wise and illustrious **Kīrtidhara,** the moon who made the night-lotus of the **Vāstavya** family bloom (*and*) who owned the village **Jaḍēra.** His beloved son, (*known*) as the illustrious **Vatsarāja,** wrote (*on these plates of*) copper.

Engraved by **Lakshmīdhara. The year 900.**

Seal

The King, the illustrious **Pṛithvīdēva.**

No. 92, Plate LXXV

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

THESE copper-plates were found by a cultivator in his field at **Ghōṭiā,** a village 10 miles due south of Balōdā Bazār, the head-quarters of a *tahsil* of the same name in the Raipur District of Madhya Pradesh. They were brought to notice by Rai Bahadur Hiralal who discussed their contents in the *Indian Antiquary,* Vol. LIV, pp. 41 ff His article was accompanied by negative facsimiles of the plates and the seal. The plates are now deposited in the Central Museum, Nagpur.

The **copper-plates, two** in number, are in a state of excellent preservation, each measuring 13½″ broad and 8½″ high. They were held together by a ring passing through a hole, .6″ in diameter, at the top of each plate The central portion of the ring is flattened into a circular **seal,** which contains a representation of the goddess Lakshmī, sitting cross-legged, with an elephant on either side pouring water over her head. Below is the **legend** *Rāja-śrīmat-Pṛithvīdēva* in two lines. The weight of the plates together with the ring is 294 *tolas.*

The **characters** are Nāgarī. As shown below, the present record is probably a very incorrect copy of a genuine charter, made by an ignorant scribe who could not read the original properly. He has left lacunæ in several places, where he could not clearly see the letters on the original plates, which may have been either damaged by rust or choked up with dust. We find him writing *d* for *v*, *g* for *m*, *r* for *n*, *j* for *kṛi*, *v* for *r*, *h* for *bh* and so forth But even in this extremely incorrect copy we can notice some **palæographic** peculiarities of the original he copied from; *e g*, the original seems to have had *b* denoted by its proper sign in *babhūva*, l. 11.

The **language** is Sanskrit. Except for the opening obeisance to Brahman and the particulars about the engraver and the date at the end, the inscription is metrically composed throughout. It consists of 26 verses, all of which are numbered. The first eleven verses in the eulogistic portion occur in the Amōdā plates (first set) of Pṛithvīdēva II The twelfth verse, which is in praise of Pṛithvīdēva II, occurs also in the Daikōni plates of the same king Besides, four benedictive and imprecatory verses and a verse about the

scribe Vatsarāja[1] are common to the Amōdā plates (first set) of Pṛithvīdēva II, dated K. 900. The **orthography** does not call for any special notice.

The inscription refers itself to the reign of **Pṛithvīdēva II** of the **Kalachuri Dynasty of Ratanpur.** It purports to record the royal donation of the village **Gōṭhadā** in the **Sāgatta** (Sāmanta?) **-maṇḍala** on the occasion of an unspecified sankrānti. The donee was the Brāhmana **Gōpāla,** the son of Rihila and grandson of Hari, who belonged to the Ālavāyana *gōtra* with the three *pravaras*, Vasishtha, Maitrāvaruna and Kaundinya[2]

The **genealogy** of the donor Prithvīdēva II is given here as in the Amōdā plates of the same king There is nothing new in the description of him and his ancestors as all the verses are repeated from the earlier grants.

The record purports to have been written by **Vatsarāja,** the son of Kīrtidhara, of the **Vāstavya** family, who owned the village **Jaḍēra.** Both Kīrtidhara and Vatsarāja are known from other records. The former, who is mentioned as the lord of the Jandēra village, wrote the Sarkhō plates of Ratnadēva II, while the latter was the scribe of the two sets of Amōdā plates (dated K 900 and 905) of Prithvīdēva II The present charter is said to have been incised by **Chāndāka** who is plainly identical with Chāndārka, the engraver of the Amōdā plates (second set) of the same king Prithvīdēva II.

The present grant purports to be **dated in the year 1000 on Thursday in the bright fortnight of Bhādra[pa*]da.** There is sufficient space left for cutting the *tithi* in the beginning of the last line, but as in so many other cases, the lacuna has not been filled up The era, to which the year 1000 refers, is also not specified. It cannot evidently be the Kalachuri era, for the date would, in that case, be about a hundred years later than those of the aforementioned two sets of Amōdā plates of Pṛithvīdēva II himself Nor can the date be referred to the Vikrama or the Śaka era; for in either case it would make Prithvīdēva II flourish earlier than even Ratnadēva I, his great-great-grandfather It is clear, therefore, that there is some mistake here, as in so many other places in the present record, due to the carelessness and ignorance of the copyist and it may be conjectured that the original date was 900 which he wrongly copied as 1000 As the *tithi* has not been specified the date does not admit of verification, but if we suppose that the plates were issued on the same day on which the grant was made, *i.e*, on the occasion of a saṅkrānti, we get some basis for calculation Even then the date appears to be slightly irregular. With 247-48 A C. as the epoch of the Kalachuri era, the month Bhādrapada would fall in 1148 A C. if the year 900 was current, and in 1149 A.C. if it was expired. There was no doubt a saṅkrānti (*viz*., Kanyā) in the bright fortnight of Bhādrapada in 1148 A C., but it occurred 12 h. 45 m on Friday (Bhādrapada śu. di. 11, corresponding to the 27th August 1148 A.C) and not on Thursday as required In 1149 A C. there was no sankrānti in the bright fortnight of Bhādrapada at all. Similar slight discrepancies in respect of the week-day of a sankrānti are not unknown from absolutely genuine records[3] Overlooking the discrepancy of one day we may, therefore, take the date of the grant to be Friday [the 11th of] the bright fortnight of Bhādrapada of the *current* Kalachuri year 900, corresponding to the 27th August 1148 A C

[1] *Viz*, vv 17-19, 21 and 26 All the first eleven verses occur in the same order in the Amōdā plates (second set) of Prithvīdēva II also

[2] It may be noted here that though Ālavāyana is a branch of the Vasishtha *gōtra*, its *pravaras* are usually given as Vasishtha, Ābharadvasu and Indrapramada Hiralal took the correct reading to be Āśvalāyana, but even then the *pravaras* do not agree According to many authorities, Āśvalayana has only one *pravara*, *viz*, Vasishtha Āpastamba, of course, gives its *pravaras* as three, but accordng to him they are the same as for Ālavāyana, *viz*, Vasishtha, Indrapramada and Ābharadvasu. See *Gōtrapravaranibandhakadamba*, p. 126.

[3] See, *e g*, the date of the Khairhā plates of Yaśahkarna, No. 56, above.

Though the names of the writer and the engraver tally, it is quite clear that these are not the original plates issued by Prithvīdēva II, for the two grants of Prithvīdēva II, which were written by Vatsarāja, show that he was a fairly careful writer and left no lacunæ in his writing R B Hiralal took the present plates to be spurious He thought that it was the donee who made use of his great learning in committing the forgery about a hundred years after the death of Prithvīdēva II, *i e*, about the middle of the 13th cen A C To give the record the sanctity of great antiquity, he antedated the grant by 300 years and intended to refer the date to the Vikrama era which was prevalent at the time. This view of R B Hiralal does not, however, appear to be convincing, for whoever may have forged the grant, he would naturally have taken care to see that it contained no lacunæ or glaring mistakes, in order that it should pass as a genuine record That the present grant contains too many lacunæ and mistakes has been shown above. It may again be noted that some of these mistakes occur in the verses descriptive of the donee and the occasion of the grant, where they would be least expected in a forged record It seems, therefore, that the present inscription was copied from the original genuine plates long after the time of Prithvīdēva II when some letters on the original plates were damaged by rust or were rendered illegible by dust We have two more instances of such incorrect and absolutely unreliable copies of old inscriptions made by later writers who could not decipher the originals correctly [1] The date of the present plates, if interpreted as shown above, does not appear to be improbable

As for the **localities** mentioned in the present grant, **Sā[ma]nta- maṇḍala** appears to have comprised the outlying districts of the kingdom. **Gōṭhadā,** if this is the correct name of the donated village, may be identical with Ghōtiā where the present plates were found.

TEXT[2]

First Plate

1 सिद्धि [3] [।*] ओ नमो व्र(ब्र)ह्मण(णे) ॥ निर्ग्गुण व्यापक नित्य शिव परमकारणम(म्)। भ्य(भा)-
वग्राह्य(ह्य) पर(र) र्जोति-[4]

2 स्तस्मै सव्र(द्ब्र)ह्मणे नम [5] ॥१॥ यदेतदग्र(ग्रे)सरमस(म्ब)व(र)स्य षा(ज्यो)ति स पूपा(षा)
पुरुष प(पु)राण ॥ (।) अथास्य पत्रा[6] मन(नु)राद(दि)राजस्तदन्वये-

3 भू ति का वीर्य.[7] ॥२॥ तद्वसडसवा ररेंद्रपतय [8] गा(ख्या)ता न्कि(क्षि)ता(तौ) दे(है)हया
गेपासन्व पण[9] रिपुमरो(नो)विन्य[स्त]सा(ता)पा-

4 ाल [10] । धर्म्मत्यानदरनसचितयसा, दसस्वत्सता सौरयक्रत[11] प्रेयान्सव्व(र्व्व)गुणा[न्वि]त समतद
श्रीमानसो केक्कल.[12] ॥३॥ अष्टा-

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[1] See below, pp 501-2 and 519.
[2] From the original plates.
[3] Expressed by a symbol
[4] Read ज्योति-
[5] Metre *Anushtubh.*
[6] Read पुत्रो
[7] Read -भूद्भुवि कार्त्तवीर्य Metre· *Upajāti*
[8] Read तद्वशप्रभवा नरेन्द्रपतय
[9] Read हैहयास्तेषामन्वयभूषण.
[10] Read -नल
[11] Read धर्म्मध्यानधनानुसचितयशा शश्वत्सता सौख्यकृत्
[12] Read समभवच्छ्रीमान्सौ कोक्कल Metre *Śārdūlavikrīḍita.*

5 दसारिकरकु[ल]दिभगसिहा[1] पुत्रा बकवुरतिसौयपरा[2] तस्य । तत्राग्रजो नृपवर पुरीम सीत्पस्वे
व मड[ल]प[ती]त स

6 चकरव न[3] ॥४॥ त(ते)षामनृ(नू)प(ज)स्य कलिगराज प्रतापद(व)ह्नि[4] क्षपितारिराज ॥
जातोऽ[न्व]य(ये) द्वि रिपुप्रवीरप्रियानना रु–

7 गर्व्रणे[न्दु][5] ॥५॥ तम्मा(स्मा)दपि प्रततनिर्म्मलकीर्त्तिकान्तो जात सुत· कमलराज इति प(प्र)–
सि–

8 द्ध । यस्य प्रतापतरणावुदिते रजन्यां जातानि पकजवनावि(नि) विकासभाजि[6] ॥६॥ ने(ते)–

9 नाथ व(च)द्रवदनोऽजनि रत्नराजो विस्वो(श्वो)पकारकरुणार्ज्जितपुण्यला(भा)र । येन स्ववा(बा)–
हु–

10 युगनिर्म्मितविक्रमेण नीत यशस्त्रिभुवने विनिहत्य सत्रून[7] ॥७॥ नोनल्लाख्या प्रि–

11 या तस्य शूरस्येव हि रा(शू)रता । तयो सुतो नृपसे(श्रे)[ष्ठ]· पृथ्वीदेवो बभूव ह[8] ॥८॥ पृ ॥

12 दवश[9](स)मुह(द्भू)व सन(म)भवद्राजल्लदेयी(वी)सुत शूर सज्जनवाच्छिता[10]र्थवा(फ)लद कल्प–

13 दु(द्रु)म शीपाल[11] सर्व्वेपा(षा)गु(मु)वि(चि)तोऽर्च्चने सुमनसा तीक्ष्णद्विषत्कटक पस्य(श्य)–
त्कान्ततरा–

14 गना(ना)ग(म)दना(नो) जाजल्लदेवो नृप[12] ॥९॥ तस्यात्मज. सकलकोसलमकु(ड)[न]श्री श्री–
मास्त(न्स)–

15 माहृतसमस्तनराधिपश्री ॥ सर्व्वक्षितीश्वरसि(शि)रा(रो)विहिताह्रिसेव सेपलृता[13]

16 ने(नि)धिरसौ भुवि रह्न(त्न)देव[14] ॥१०॥ पृथ्वीदेवस्ततो जात पा(पो)त वा(क)ठीरवा–
दिव [।*] सिहस–

17 हनना(नो) या(यो)ऽरिकरियूथमपोथयत(त्)[15] ॥११॥ तस्यैष तनयो [य]त्री प्रसासि । पसप–[16]

18 पृथ्वीदेवो महीवाता[17] विसालोज्जलपौरुप[18] ॥१२॥ अभूत स्नुतिनदीसिधु[19] पु(पू)–

19 ता(तो) हरिरिति द्विज । रिहिलाख्यस्व(स्त)ता(तो) जात ज(क)ल्पवृक्ष इवार्थिनाम् ॥१[३]॥

Second Plate

20 स(त)तो गोपालनामाभूदुव्वी(र्व्वी)त(व)लयभूषण. ॥(।) स्नु(श्रु)वि(ति)स्मृतिपुराणादावधीती
द्रुहिणोपम ॥१४॥ वसिष्ठम(मै)–

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1 Read अष्टादशारिकरिकुम्भविभङ्गसिहा .
2 Read बभूवुरतिशौर्यपराश्च
3 Read नृपवरस्त्रिपुरीश आसीत्पार्श्वे च मण्डलपतीन् स चकार बन्धून् Metre *Vasantatilakā*
4 This *visarga* is superfluous Read वह्निक्षपिता–
5 Read द्विष्टरिपुप्रवीरप्रियाननाम्भोरुहप।र्व्वणेन्दु Metre *Upajāti*
6 Metre of this and the next verse *Vasantatilakā*
7 Read शत्रून्
8 Metre. *Anushtubh*
9 Read पृथ्वीदेव–.
10 Read वाछिता–
11 Read श्रीफल..
12 Metre *Śārdūlavikrīdita*.
13 Read सेवाभृता.
14 Metre *Vasantatilakā*.
15 Metre of verses 11-25: *Anushtubh*.
16 Read धात्री प्रशास्ति नयसम्पदा as in l 18 of No. 86, above.
17 Read महीपालो
18 Read विशालोज्ज्वलपौरुष
19 Read अभूच्छ्रुतिनदीसिन्धु .

21 त्रावरुणकौडिन्यप्रवरत्रये ।। (।) आलवायनगोत्राय[1] श्रीमद्गोपालस(श)र्म्मणे ।।१५।। प्रक्षाल्य चव(र)ण(णा)–

22 भोजद्वय सागत्तमडल[2] ।। ददौ सजा(क्रा)त्ति(न्ति)समये गोठदागा(ग्रा)मसज्ञक[म्][3] ।।१६।। संख[4] भद्रासन [च्छ][5]–

23 त्र गजास्व(श्व)वरवाहनम(म्) । भूमिदानस्य चिह्नानि फल स्वर्ग्ग पुरंदर ।।१७।। व(ब)–

24 हुभिव्व(र्व्व)सुधा भुक्ता राजसि(भि) सगरादिभि । यस्य यस्य यदा भूमिस्तस्य तस्य तदा

25 फलम् ।।१८।। भूमि य· प्रतिगृह्णा(ह्णा)ति यसु(स्तु)भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्मा–

26 णौ नियतौ स्वर्ग्गगामिनौ ।।१९।। पूर्व्वदत्ता द्विजातिभ्या(भ्यो) यत्नाद्रक्ष पुरदर । म–

27 ही महीभृता श्रेष्ट(ष्ठ) दानाच्छ्रेयो हि पालनम् ।।२०।। स्वदत्ता परदत्ता वा प (यो) हरेत

28 वसुधरा(राम्) । स विष्ठायां कृमिर्भूत्वा पितृभि सह मज्जति ।।२१।। तडागाना(नां) सहस्र(स्रे)–
ण वा–

29 य(ज)पेयस(श)तेन [च] । गवां का(को)टिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ।।२२।। प(ष)–
ष्टिर्व्वर्पसहशा–

30 णि[6] स्वग्ग(र्ग्गे)वसति भूमिद । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ।।२३।।

31 इष्ट दत्त हुतं चैव यत्किंचिद्धम्म(र्म्म)सचितम् । [अ]र्द्धा गुलेन [सी]माया ह णन[7] प्र–

32 णस्य(श्य)ति ।।२४।। यथा[प्सु] पतित(त) स(श)क्र तैलवि(बि)दुर्व्विसर्प्पति । एवं भूमिकृतं
दान

33 सस्ये सस्ये प्ररोहति ।।२५।। वा[स्त]व्यवंस(श)कुमुदप्रविकासचद्र· श्रीमानभू–

34 दिह हि कीर्त्तिधरो मनीषी [।*] ग्रामो जडेर इति [य*]स्य सुता(तो)ऽस्य विदा(द्वा)न(न्)
श्रीवत्स–

35 राज इति ताम्रमिद लिलेख[8] ।।२६।। चादोकेनोत्कीर्ण्ण[9] । सवत(त्) १००० भाद द[10] सुदि[11]

36 गुडौ(रौ) ।।

Seal

1 राजश्री[12]म–

2 त्पृथ्वीदेव[।*]

TRANSLATION

Success! Ōm, Adoration to Brahman!

(*For a translation of verses* 1-10, *see above, pp* 428-29)

(Verse 11) From him was born **Prithvīdēva (II)** as a cub is from a lion, who, having the strong body of a lion, destroyed his enemies like a troop of elephants

[1] Perhaps the intended reading is आलवायनगोत्राय See above, p 479

[2] The correct reading may be सामन्तमण्डले

[3] Hiralal suggested the reading गोठया–. The correct reading would be गोठदासज्ञक ग्रामम्, but it would not suit the metre

[4] Read शखो

[5] Read छत्र

[6] Read षष्टि वर्षसहस्राणि.

[7] Read हरणेन

[8] Metre *Vasantatilakā.*

[9] Read चाद्रार्कणोत्कीर्ण्णम्, on the authority of the reading in l. 35 of the Amōdā plates of Prithvīdēva II, dated K 905 (No 94, below).

[10] Read भाद्रपद–

[11] The figure denoting the *tithi* has been omitted

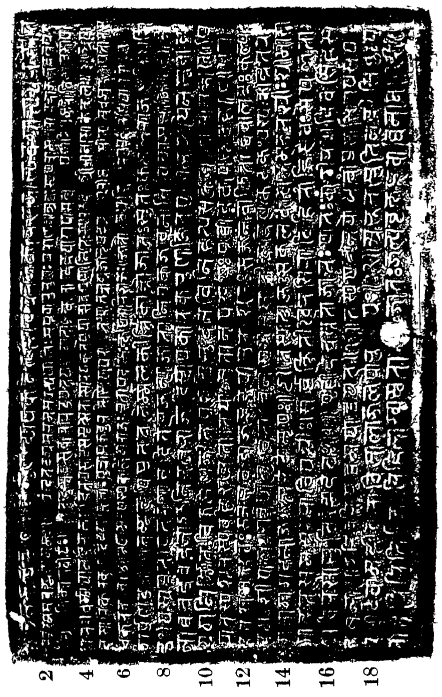
[12] This *akshara* is reverse in form

GHOTIA PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 1000 (?) (900)

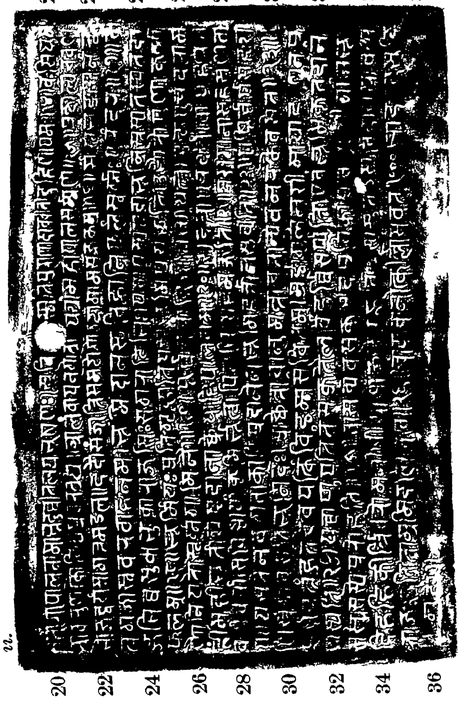
Seal

(From a photograph)

i.



ii.



B CH CHHABRA

SCALE TWO-FIFTHS

SURVEY OF INDIA, CALCUTTA
REG No 3977 E 36—778'51

(V 12) This son of him (*i e*, of **Ratnadēva II**), the king **Pṛithvīdēva (II)** of great and resplendent valour, rules the earth with great political wisdom.

(V. 13) There was a holy Brāhmana named Hari, the ocean of the rivers, namely, the Vēdas From him was born (*a son*) named Rihila who was like a wish-fulfilling tree to suppliants.

(V 14) From him was born (*a son*) named **Gōpāla,** an ornament of the orb of the earth, who, being occupied with the study of the Vēdas, Smṛitis (*and*) Purānas, was like Druhina (Brahmā)

(V. 15-16) On the occasion of a Sankrānti, (*the king*) donated a village named **Gōṭhadā** in the **Sāmanta-maṇḍala**[1] to the illustrious **Gōpālaśarman** of the Ālavāyana[2] *gōtra* with the three *pravaras* Vasishṭha, Maitrāvaruṇa and Kauṇḍinya, after having washed the pair of his lotus-like feet

(*Here follow nine benedictive and imprecatory verses*)

(V. 26) There lived here the wise and illustrious **Kīrtidhara** who was the moon which made the night-lotuses of the **Vāstavya** family bloom, and who owned the village named Jadēra His learned son **Vatsarāja** wrote (*on these plates of*) copper.

Engraved by **Chāndārka**[3] (*In*) **the year 1000** (?) **(900) on Thursday, the —**[4] (*lunar*) **day of the bright** (*fortnight*) **of Bhādrapada.**

Seal

The King, the illustrious **Pṛithvīdēva.**

No. 93; Plate LXXVI

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II (VIKRAMA) YEAR 1207.

This inscription is incised on a slab of polished black **stone** which is said to have been discovered within the fort of Ratanpur[5] and is now deposited in the Central Museum, Nagpur. The inscription was referred to by Sir Alexander Cunningham's Assistant, Mr. Beglar in the *Archaeological Survey of India Reports*, Vol VII (1873-74), p 215. It has been edited before, first by Dr. Rajendralal Mitra in the *Journal of the Asiatic Society of Bengal*, Vol XXXII, pp 277-87, and again by Dr. Kielhorn in the *Epigraphia Indica*, Vol I, pp 45 ff The record is edited here from the original stone

'The inscription consists of 24 lines. The writing originally covered a space of about 2′ 5½″ broad by 1′ 1″ high, at present, a portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety *aksharas* are missing '[6] The stone evidently was less injured when Dr Rajendralal's rubbing was taken The final *aksharas*, again, in ll. 10, 14, 17 and 19 of Dr Kielhorn's transcript have been broken away since estampages were supplied to him Except for one or two *aksharas*, here and there, which are slightly damaged, and a crack which cuts across ll 14-24, the extant portion of the record is well-preserved The size of the letters is about .4″. The **characters** are Nāgarī The medial *u* appears in some cases as a curve turned

[1] See above, page 482, note 2

[2] *Loc cit*, n 1

[3] *Loc cit*, n 9

[4] The figure of the *tithi* has not been engraved

[5] The record may have been put up originally at Sāmbā where the temple of Śiva, mentioned in it, was erected Later on, it seems to have been removed to the fort at Ratanpur where it was found by Cunningham's Assistant, Beglar See his *A S I R*, Vol VII, p 215

[6] *Ep Ind*, Vol I, p 45

downwards and added to the middle of the vertical stroke; see, e g, *-vidyud-*, l. 18, medial diphthongs are expressed by *prishthamātrās* in many cases, *k* shows two forms, one in combination with the vowel *ri* and consonants and the other in other cases, see *kritī* and *kāla-kramēn-*, l. 8, *n* has developed a dot, see *-śaśānka-*, l 6, the left limb of *dh* is seen developed in a few cases, but the earlier form is predominant; see *nidhi-*, l 5, *-vudha-*, l 11, *etc* The sign of the *avagraha* occurs in ll 5, 9, 11, 13, 16 and 21 and that of the *jihvāmūlīya* in l 17 The **language** is Sanskrit and except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30 They were composed by **Dēvagaṇa**, the son of Ratnasimha The record was written by **Kumārapāla**[1] and incised by **Sāṁpula.** As regards **orthography,** we may notice that *v* is written for *b* everywhere and the dental *s* for the palatal *ś* in some places, see, e g, *-pravōdhana-*, l 2, *sundā-*, l 2, *Sach=īva*, l 10, the dental *n* wrongly takes the place of *anusvāra* in *-karnn-āvatansaḥ*, l 4 and of the palatal *ñ* in *chanchar̄ikah*, l. 11, *kin=ch=*, l 13, *-chakran=cha-*, l 23, finally, *m* has not been changed to *anusvāra* in *dhavalam=vilōkya*, l 12 and *-idam=vidagdhō-*, l 20, in violation of Pāṇini's rule (VIII, 3, 23)

The inscription refers itself to the reign of **Pṛithvīdēva,** who, as we shall see below, was the second prince of that name in the **Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the erection of a temple of Śiva at the village **Sāmbā** by one **Dēvagana.**

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Ganapati It then states that in the race of the moon was born **Jājalladēva (I).** His son, whose name is lost,[2] is described as the submarine fire to the ocean of the invincible army of the **Chēdi king.** He is also said to have destroyed, like Rāhu devouring the full moon, the brave warriors of the proud **Chōḍagaṅga.**[3] This last-named prince is evidently the well-known Ganga king **Anantavarman** who was called Chōdaganga, because he was the son of a Ganga king by a Chōla princess The son of Jājalladēva whose victory over Chōdanganga is spoken of here is, therefore, **Ratnadēva II.** This victory of Ratnadēva II, though not referred to in his own records, is mentioned with pride in several records of his successors[4] His defeat of Chēdi forces, however, is not alluded to elsewhere The contemporary **Chēdi king** was probably **Gayākarṇa** who, we know, was ruling in K 902[5] The present inscription next mentions **Pṛithvīdēva (II)**, the son of Ratnadēva II, during whose reign it was set up.

After this introductory account of the Kalachuri dynasty, the record devotes as many as fifteen verses to the glorification of Dēvagana who erected the afore-mentioned temple of Śiva, his ancestors, wives and children His great-grandfather **Gōvinda** of the **Vāstavya** family had come down to **Tummāṇa** from the Chēdi country. He had two sons, **Māmē** and **Rāghava.** The former had, from his wife **Rambhā,** a son named **Ratnasiṁha** who was the father of **Dēvagaṇa** We are next told that Dēvagana had two wives **Prabhā** and **Jāmhō,** two sons **Jagatsiṁha** and **Rāyarasiṁha** and a daughter **Bhōpā** Next are mentioned **Vālhū** and **Dēvadāsa,** whose relation to

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[1] His name appears in v 27 as *Kumarapāla* due to the exigencies of the metre

[2] The name *śrī-Ratnadēva* was clear when Rajendralal's rubbing were taken. See below, text, p. 486, n 6.

[3] Kielhorn understood this personal name in the sense of Chōda and Ganga champions (*Ep. Ind*, Vol I, pp 46 and 49) Though he corrected himself later on, the mistake has been repeated by Hiralal in his *Inscriptions in C. P and Berar* (second ed, p 117)

[4] See Nos 97, 100 and 101.

[5] See the Tēwar stone inscription of Gayākarna, No. 58, above.

Dēvagana is, however, not clear. The temple of Śiva under the name of Bilvapāni, which Dēvagaṇa erected at **Sāmbā,** is described in verses 23-24. As stated before, it was Dēvagana himself who composed this *praśasti*

The **date** of the inscription, which is expressed in decimal figures only, was read as **Samvat 1207** by Mr. Beglar[1] and Dr Rajendralal Mitra[2] and as **Samvat 1247** by Dr. Kielhorn As remarked by Dr Kielhorn, the figures are scratched on the stone, rather than properly engraved The date must, of course, be referred to the **Vikrama Saṁvat.** As this is the only Kalachuri inscription of the time from Chhattisgarh which is dated in this era, it seems probable that the figures were substituted in later times in the place of the original date in the Kalachuri era[3] Reading the present date as 1247, Kielhorn at first referred the inscription to the reign of Prithvīdēva III whom he supposed to be the successor of Ratnadēva III, but later on he corrected himself[4] As we have seen, Prithvīdēva of the present inscription was the son of Ratnadēva II who won a victory over Anantavarman-Chōdaganga. This Ratnadēva is, therefore, identical with the homonymous prince mentioned in the Mallār inscription,[5] who also is credited with the same achievement The Mallār inscription gives the (Kalachuri) year 919 (1167-68 A C) as a date for Ratnadēva II's grandson and Prithvīdēva II's son and successor, Jājalladēva II The date of the present inscription, which was put up in the previous reign, cannot, therefore, in any case be carried beyond 1167-68 A C Consequently, Kielhorn's reading of the date, *vi* १, (Vikrama) Samvat 1247 (1189-90 A C) is impossible. The first, second and fourth figures of the date are clearly 1, 2 and 7 respectively As Prithvīdēva II's date cannot be carried beyond K 919 or V 1225, it is clear that the third figure of the date which is indistinct must be either 0 or 1 It is certainly not the latter We have, therefore, to take the date to be 1207 (1149-50 A C) as read by Beglar and Rajendralal It remains to add that the Pēndrābandh plates,[6] dated K 965, show that Ratnadēva III was followed not by Prithvīdēva III, but by Pratāpamalla

Sāmbā, where the temple of Śiva was erected, still remains unidentified.

TEXT[7]

1 सिद्धि[8] । ओ नम शिवाय ।। भोगीन्द्रो नयनश्रु[ति] कथमसौ द्रष्टु क्षमो नौ भवेदेषा चन्द्रकला- [पि शैशवदशामासाद्य नो[9]]– ⏑ ⏑[10] । – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ ⏑ [ए*]-

2 व शैलसुताप्रवो(बो)धनपरो रुद्रो रते पातु व[11] ।।१।। सत्सिन्दूरविशालपाशुपटलाभ्यक्तैककुम्भस्थल- सु(शु)ण्डाताण्डवमण्डिताखिलनभोदिङमण्डपा[डम्व(म्ब)] [र ।*] – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ –[12]

[1] See *C A S I R*, Vol VII, p 215

[2] *J A S B*, Vol XXXII, pp 277 ff

[3] As Kielhorn has observed, the first *akshara* of the word *samvat* which precedes the figures of the date appears to have been put in the place of the figure 9 The next two *aksharas* also seem to be scratched in the place of two ciphers If the original date was K 900 it would correspond to V 1207. The latter seems to have been substituted for it when the Kalachuri era ceased to be current in Chhattisgarh

[4] *Ep Ind*, Vol VIII, Appendix I, p 17, n 1

[5] No 97, below

[6] No 101, below

[7] From the original stone

[8] Expressed by a symbol

[9] The letters in this bracket are partially damaged, their lower portions only being still extant.

[10] The missing *aksharas* may be conjecturally restored as ज्ञास्यति.

[11] Metre of this and the next verse *Śārdūlavikrīdita*

[12] The last *akshara* of this line was probably भू.

3 मीरुहव्यूहोन्मूलनकेलिरस्तु भवता भूत्यै गणग्रामणी ॥२॥ देव पीयूषधाराद्रवकरनिकराक्रान्तदि-
क्चक्रवालस्त्रैलोक्याक्रान्तिनिर्यन्मदननृपचमूदर्प्पणाभोगल[क्ष्मी ।]– – – – – ⏑ – – ⏑[1]

4 यति सुरवधूरत्नकर्ण्णावतन्स[2] शुभ्राशु प्रौढरामाहृदयगिरिगुहामानसर्व्वंकषश्री[3] ॥३॥ तद्वंशे भु-
जदण्डमण्डलमदाक्रान्तत्रिलोकीतलो वि(बि)भ्राण सुरसार्थनाथपदवीमुद्दा ⏑ – – ⏑ ⏓ । – – –[4]

5 निधिमेखलावलयितक्षोणीवधूवल्लभो भूपालो भुवनैकभूषणमणिर्ज्जाजल्लदेवोऽभवत्[5] ॥४॥ तस्मा-
च्चेदिनरेन्द्रदुर्द्दमचमूचक्रैकवारानिधेस्तीव्रौर्व्वज्वलनोऽजनिष्ट तनय – – ⏑ – – ⏑ ⏓[6] । –[7]

6 र्व्वाखर्व्वितचोडगङ्गसुभटस्फारेन्दुवि(बि)म्व(म्ब)ग्रहग्रासे राहुरनन्तसौ(शौ)र्यमहिमाश्चर्यो मही-
मण्डले ॥५॥ सर्प्पत्पूर्ण्णशशाङ्कधामधवलस्फायद्यशोजन्मभूरुद्यत्तीव्रतरप्रतापतरणि सत्क्षा[त्र] – –
⏑ ⏓ । – –[8]

7 यातदिगन्तवन्दिनिवहाभीष्टार्थचिन्तामणि पृथ्वीदेवनरेश्वरोऽस्य तनय श्रीमानभूद्भूतले ॥६॥
राज्ये भूमिभुजोऽस्यैव नयमार्ग्गानुसारिणि । क्षीणोपसर्ग्गससर्ग्ग[9]प्रजानन्दविधायिनि[10] ॥७॥ वा
⏓ ⏓ ⏓ ⏑ – – ⏓[11]

8 र्ग्गोविन्दश्चेदिमण्डलात् । कृती कालक्रमेणासौ देशन्तुम्माणमागत ॥८॥ पुत्रस्तस्य जनानुराग-
जलधिर्भूभृत्सभाभूषणो ज्यायान्पण्डितपुण्डरीकतरणिर्म्मामेऽभिधानोऽभवत् । यो धात्रीतिलको [नि] –
⏑ ⏑ ⏑[12]

9 लालङ्कारहारोपमो विख्यातस्त्रिपुरान्तकैकचरणाम्भोजैकभृङ्गो भुवि[13] ॥९॥ भ्राता श्रीराघवोऽमुष्य
कनीयान्गुणसागर । नागरो भुवनाभोगभूषा पूषोपमो व(ब)भौ[14] ॥१०॥ श्रीमामेतनय समस्त-
जग[ती] – –[15]

10 र्ण्णकीर्ण्णस्फुरत्कुन्देन्दुद्युतिकीर्त्तिसन्ततिलताव्यासक्तदिङ्मण्डप । राजत्युन्मदवादिवृन्ददलनो लीला-
विहार श्रिय. शीलाचारवि[वे]कपुण्यनिलय श्रीरत्नसिह कवि[16] ॥११॥ स(श)चीव जिष्णोर्ग्गि-
रिजे ⏑ –[17]

11 म्भोर्दुग्धाब्धि(ब्धि)पुत्रीव च चक्रपाणे । साध्वी सदा व(ब)धुजनाभिपूज्या रम्भेतिनामाऽभवदस्य
पत्नी[18] ॥१२॥ ताभ्यामजायत जगत्त्र[य]घुष्टकीर्त्तिराखण्डितारिवु(बु)धमण्डलचण्डदर्प्प । चण्डी-
शचारुचरणाम्वु(म्बु)जचन्च(ञ्च)रीक प्रज्ञाप[यो] ⏑[19]

12 रिह देवगणस्तनूज[20] ॥१३॥ एतद्यस्य जगद्यशोभिरभितो डिण्डीरपिण्डप्रभैराक्रान्तन्धवलम्विलोक्य[21]

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[1] The last *akshara* of this line was evidently ज

[2] Read कर्ण्णावतस

[3] Metre *Sragdharā*

[4] Rajendralal read here –मधैर्य्याम्बुधि । स–, and Kielhorn supplied -प्ताम्भो–

[5] Metre of this and the next two verses *Śārdūlavikrīḍita*

[6] Rajendralal read here श्रीरत्नदेवो नृप(प).

[7] Kielhorn supplied the missing *akshara* as ग

[8] Rajendralal read the *aksharas* here as धर्म्माम्बुधि । ना [ना]–

[9] Kielhorn read –र्ग्गो, but the original has no *mātrā* on र्ग्ग

[10] Metre of this and the next verse *Anushtubh*

[11] Rajendralal read here वास्तव्यवशशुभ्रा[शु]–.

[12] Rajendralal read here निजामलङ्–

[13] Metre *Śārdūlavikrīḍita*

[14] Metre *Anushtubh*

[15] Rajendralal read here वि[स्ती]–

[16] Metre *Śārdūlavikrīḍita*

[17] Read व श– The first *akshara* which was partly extant in Kielhorn's time has since been broken off

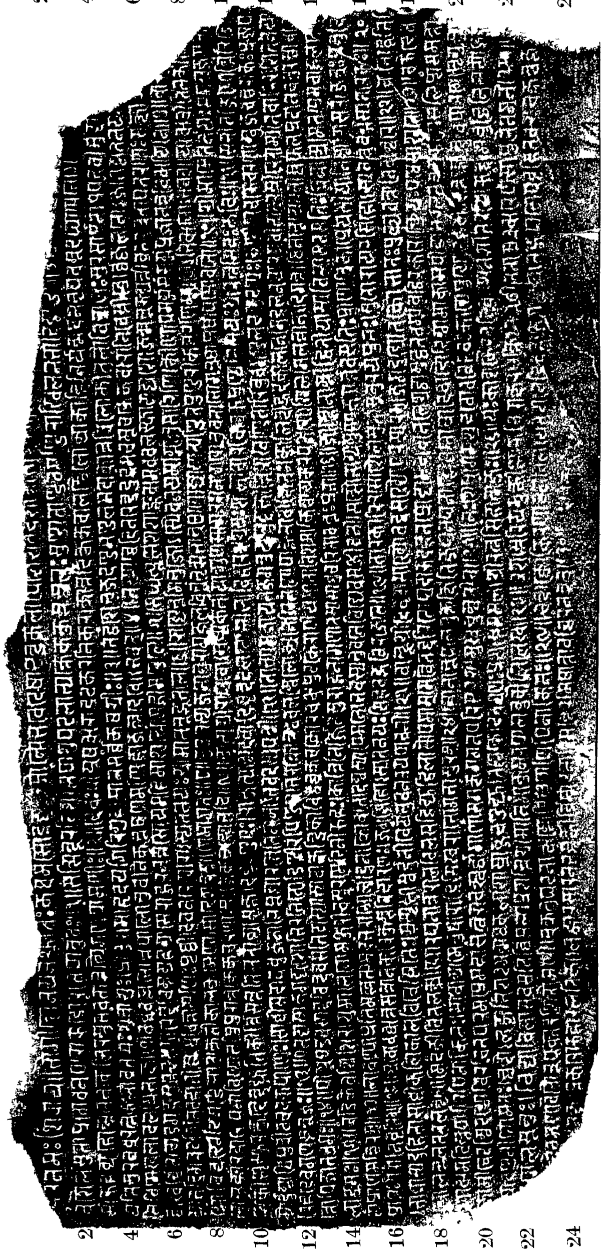
[18] Metre: *Upajāti*

[19] The missing *akshara* is of course धि

[20] Metre *Vasantatilakā*

[21] Read –वल विलोक्य

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II (VIKRAMA) YEAR 1207



B CH CHHABRA

SCALE ONE-THIRD

SURVEY OF INDIA CALCUTTA

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निखिल गोपाङ्गनावीक्षित. । कालिन्दीह्रदकालनेमिदलनप्रारम्भवीतादरस्तीरे ताम्यति वारिराशि-
तनया –[1]

13 त्तोपि जातभ्रम[2] ॥१४॥ पीयूषद्रवसान्द्रवि(बि)न्दुवसतिर्यस्यास्य वाक्चन्द्रिका विद्वच्चक्रचकोरच-
ञ्चुपुटकैरापीयमानानिशम् । किन्चा(ञ्चा)य(य) करपञ्जरोऽखिलमिलन्नानादिगन्तार्थिना भूयो-
ऽभीष्टफलप्रदानचतुर[.*] स्वाधी[न] –[3]

14 ल्पद्रुम ॥१५॥ चन्द्रिकेव शिशिराशुमालिनो मञ्जरीव सुरमेदिनीरुह । कान्तिनिर्ज्जितसुराङ्गना-
गणा तस्य साधुचरिता वधू[4] प्रभा ॥१६॥ जा[म्हो]नाम्नी द्वितीयास्य विलासवसति प्रिया ।
अमितप्रेमवा(बा)हुल्या ᴗ –[5]

15 य प्राणमन्दिरम्[6] ॥१७॥ लावण्याप्रतिमल्लतामदभरा मौलीदुना क्रोधतो दग्धस्यापि मनोभवस्य
भुवने विद्येव सञ्जीवनी । सत्सौभाग्यगुणैकगर्व्ववसति· प्राणाधिका प्रेयसी या निर्म्माय सरोजभू
प्रमुदि –[7]

16 प्राप्त परा निर्वृतिम्[8] ॥१८॥ अवो(बो)धध्वान्तसन्तानकवि(रि)कुम्भविदारण । जगत्सिहोऽस्य
तनय सि(सि)हवद्भुवि राजते[9] ॥१९॥ तारकारिरसौ शैलसुतासूनुरय पुन । सुतो रायरसिहो-
ऽस्य व(ब)न्धुवर्ग्गस्य तारक ॥२०[॥*]

17 भोपास्य दुहिता साध्वी कलिकालविचेष्टितै । अस्पृष्टा स्वर्द्धुनीवेय भुवनत्रयपावनी ॥२१॥
वाल्हूश्रीदेवदासाख्यौ व(ब)द्धसख्यौ परस्परम् । जगदुद्योतकौ[10] भात पु प[11]वन्ताविवाम्व(म्ब)रे ॥
२२॥ वातोद्धूति[वि][12]–

18 लोलतूलतरल नृणामिद जीवित लक्ष्मी घोरघनान्तरालविलसद्विद्युद्विलासोपमाम् । मत्वैतद्दुरितौ-
घदारुदहनप्रोद्दामदावानले श्रद्धामुद्धतधर्म्मवु(बु)द्धिरकरोच्छ्रेय पथे सा(शा)श्वते[13] ॥२३॥ चक्रे
देव[ग*][14]–

19 णो धाम वि(बि)ल्वपाणिपिनाकिन । सावा(बा)ग्रामे तुषाराद्रिसि(शि)खराभोगभासुरम्[15] ॥२४॥
नानाभूपालभुक्तक्षितिजघनघनाश्लेषतोषादिवादौ दिग्वामाकामपीडातरलतनुगुरुश्लेषलिप्स सम[न्ता]-
[त्*]

20 कामीवेदम्विदग्धो[16] विरचितपरमप्रेमहास त्वरावत्स्वर्व्वामाणा समक्ष गगनपरिसरश्रीमुख[17] चुम्व-
(म्ब)तीव[18] ॥२५॥ नि शेषागमशुद्धवो(बो)धविभव. काव्येषु यो भ[व्य]धी सत्तर्क्काम्वु(म्बु)-
धिपारगो भृगु[सु][तो*]

[1] The missing *akshara* is evidently य, as conjectured by Kielhorn

[2] Metre of this and the next verse *Śārdūlavikrīḍita*.

[3] The missing syllable is clearly क

[4] Metre *Rathōddhatā*

[5] Restore द्द्विती– The first *akshara*, which is now completely lost, was partially visible in Kielhorn's estampages

[6] Metre *Anushtubh*

[7] The missing syllable is evidently त.

[8] Metre *Śārdūlavikrīḍita*.

[9] Metre of this and the next verses *Anushtubh*

[10] Read जगदुद्द्योतकौ.

[11] Read पुष्प–

[12] This *akshara* is damaged, only the medial *i* being still visible

[13] Metre *Śārdūlavikrīḍita*.

[14] This *akshara*, which was partly visible in Kielhorn's time, has been completely broken away.

[15] Metre. *Anushtubh*

[16] Read कामीवेद विदग्धो

[17] Kielhorn read गगनपरिसर[ ] श्रीमुख, but there is no trace of a *visarga* after र. Besides, it is unnecessary to supply it See translation, p. 490, below.

[18] Metre *Sragdharā*.

21 [यो] दण्डनीतौ मत । च्छन्दोऽलङ्कृतिशव्द(ब्द)मन्मथकलाशास्त्राव्ज(ब्ज)चण्डद्युतिश्चक्रे देव-
गण. प्रशस्तिममला श्रीरत्नसिंहात्मज.[1] ॥२६॥ य काव्यकैरवविकाशनशीतर[श्मि]रुद्दामवु(बु)-
द्धिनिलयो ऽ[व]²-

22 [नि*]पालसूनु । विद्याविलासवसतिर्व्विमला प्रशस्ति श्रीमानिमा कुमरपालवु(बु)धो लिलेख[3] ॥२७॥
प्रशस्तिरियमुत्कीर्ण्णा रुचिराक्षरपक्तिभि । धीमता सूत्रधारेण सांपुलेन मनोरमा[4] ॥[२८॥*]

23 ⏑⏑ [देव]गणावेतौ रूपकारशिरोमणी । चक्रतुर्घटनान्धाम्नो वि(बि)ल्वपाणिपिनाकिन ॥२९॥
चन्द्रार्क्कौ किरणावलीवलयितं यावद्दिधत्ताञ्जगद्दिङ्मातङ्गघटोपवृ(बृ)हितधराचक्रन्च(ञ्च) कू-

24 –⏑⏑[5]। नक्षत्रप्रकरोरुहारलतिकाऽलङ्कारसार नभस्त्वत्कीर्त्तिर्म्मदनारिमन्दिरमिषात्तावच्चिर नन्दतु[6]
॥३०॥ सम्वत्[7] [१२०७] [।*]

TRANSLATION

Success ! Ōṁ ! Adoration to Śiva !

(Verse 1) May Rudra protect you !—(*he*), who at [*the time of*] sexual enjoyment is engrossed in persuading (*thus*) the daughter of the mountain (*i e*, Gaurī)—'How can the lord of serpents who uses his eyes as ears be able to see us ? And [how can] this crescent moon also which is in the state of infancy [know of it] ? . . . .' !

(V. 2) May the leader of the Gaṇas (*i.e*, Gaṇapati) grant you prosperity !—(*he*) the surface of whose unique frontal globes is smeared with large masses of the powder of excellent vermilion, who, with the violent dance of his trunk, adorns the [extensive] pavilion of all the regions of the sky . . . . (*and*) who is engaged in the sport of uprooting multitudes of trees . . . . . !

(V 3) [Glorious] is the white-rayed god (*i e*, the Moon) who covers the circles of the regions with the multitude of his rays flowing with streams of nectar; who has the beauty of a large mirror for the army of the king Madana as he marches forth for the conquest of the three worlds, ... who is the jewelled ear-ornament of heavenly damsels and whose loveliness completely removes haughtiness from the hearts, resembling mountain caves, of mature women

(V. 4) In his race was (*born*) the king **Jājalladēva (I)**, a unique jewel-ornament of the world, who conquered the regions of the three worlds by the pride of his round massive arms, (*and*) attained the position of the lord of the host of gods . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the [seven] oceans

(V. 5) From him there was born a son [the illustrious king **Ratnadēva (II)**] who was the fierce submarine fire to the matchless ocean of the arrayed hard-to-be-subdued hosts of the Chēdi king; who was Rāhu in seizing and swallowing the large lunar orb of the mighty warriors of **Chōḍagaṅga,** haughty with self-conceit; and the marvels of whose great valour had no end on the orb of the earth

(V. 6) There was born on the earth his son, the illustrious king **Pṛithvīdēva (II),** the source of increasing fame, white like the spreading lustre of the full moon; the

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[1] Metre *Śārdūlavikrīḍita*

[2] This *akshara* was clear in Rajendralal's estampage He supplied नि at the beginning of the next line

[3] Metre *Vasantatilakā*

[4] Metre of this and the next verse *Anushṭubh*

[5] The missing *aksharas* were probably -र्मोपरि

[6] Metre *Śārdūlavikrīḍita*

[7] For the reading of this word and the figures of the following dates, see above, p 485, n 3

rising sun of extremely fierce valour, [the ocean] of excellent royal [duty]; a wish-fulfilling jewel to hosts of panegyrists, come from (*various*) quarters.

(V 7) In the reign[1] of this very prince, which follows the path of (*good*) policy, and causes joy to the people, which is unattended by contact with troubles—

(V. 8) In the course of time the learned Gōvinda [the moon of the **Vāstavya** race] came to the country of **Tummāṇa** from the **Chēdi** *mandala*

(V 9) He had an elder son named **Māmē**, an ocean of the affection of the people, an ornament to a royal assembly and the sun to the day-lotuses which were learned men, who, an ornament of the earth, was, as it were, a pearl-necklace to adorn [his own spotless] family (*and*) was well-known on the earth as a unique bee in the matchless lotuses which were the feet of (Śiva) the destroyer of Tripura

(V. 10) His younger brother was the illustrious **Rāghava,** an ocean of excellences, being cultured, he, an ornament of the expanse of the world, shone like the sun

(V 11) Radiant is the son of the illustrious Māmē, the illustrious **Ratnasiṁha,** the poet, the creeper of whose spreading, brilliant and continuous fame, shining like the *kunda* flowers and the moon and covering the (*whole*) world, has clung to the pavilion of the quarters, who routed hosts of haughty disputants (*and was*) the pleasure-resort of Fortune, and the home of integrity, righteous conduct, discrimination and religious merit.

(V. 12) He had a virtuous wife named **Rambhā** who was always honoured by relatives and who was (*to him*) as Śachī is to Indra, as (Gaurī) the daughter of the mountain is to Śambhu, (*and*) as (Lakshmī) the daughter of the milky ocean is to (Vishnu) who wields a discus in his hand

(V. 13) From these two there was born here a son (*named*) **Dēvagana**, whose fame is proclaimed in the three worlds, who has crushed the excessive conceit of hosts of learned opponents, (*and*) who is a bee on the beautiful lotuses which are the feet of (Śiva) the lord of Chandī, and [an ocean of] learning

(V. 14) Seeing this whole world on all sides filled (*and*) whitenend by his fame shining like a mass of the foam of the sea, even (Krishna), [the beloved] (of Lakshmī) the daughter of the ocean, watched by the wives of cow-herds, gets confused and stands distressed by the shore, losing his interest in the work of the destruction of Kālanēmi in the deep waters of the Kālindī.

(V. 15) His words are always eagerly listened to by multitudes of learned men, being the receptacle of abundant drops of the nectar-liquid-like moon-light which is drunk by the round beaks of Chakōra birds Moreover, this cage-like hand of his, clever in conferring again and again their desired objects on all suppliants crowding together from various regions, has the wish-fulfilling tree under its control

(V 16) As the moon-light is to (*the moon*) that wears a garland of cool rays, as a cluster of blossoms is to the celestial tree, even so to him is his virtuous wife **Prabhā,** who by her beauty has surpassed a crowd of heavenly damsels

(V. 17) His second beloved wife is **Jāmbō,** a home of gracefulness, who, owing to the intensity of unbounded fame, was a second abode of (*his*) life

(V. 18) Full of pride owing to the matchlessness of her beauty, being, as it were, the science of reviving on earth the mind-born (*god of love*), though (*he was*) burnt by the moon-crested god (Śiva) in rage, (*and*) the home of the unique pride of the excellence of virtuous beauty, she was dearer (*to him*) than his life, after creating whom, the lotus-born (Brahmā), being pleased, felt exceedingly happy.

[1] This verse states the time when the temple mentioned in verse 24 was built

(V. 19) His son **Jagatsiṁha** shines like a lion on earth,—(*he*) who dispels the expanding darkness of ignorance as a lion breaks open the frontal globes of elephants.

(V. 20) That son of the daughter of the mountain (*i e.*, Kārttikēya) is an enemy of Tāraka,[1] but this son of his, **Rāyarasiṁha,**[2] is the saviour (*tāraka*) of the whole multitude of (*his*) kinsmen.

(V. 21) His virtuous daughter **Bhōpā,** untouched by the (*evil*) actions of the Kali age, is, like the celestial river, purifying the three worlds

(V. 22) **Vālhū** and the illustrious **Dēvadāsa,** united in mutual friendship, are shining, illumining the world like the sun and the moon.

(V. 23) Realizing that this human life is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune is like the play of lightning flashing in the midst of dreadful clouds, he (*i e.,* Dēvagana), becoming exceedingly pious, put his faith in the eternal path of bliss which destroys the mass of sins, even as a mighty wild fire burns wood.

(V. 24) At the village **Sāmbā, Dēvagaṇa** constructed a temple of Śiva Bilvapāṇi, resplendent like the extensive peaks of the snow-mountain (*Himālaya*)

(V. 25) Being, as it were, pleased at first with the close embrace of the hips of the earth[3] enjoyed by several kings, and being (*next*) desirous of clasping closely the bodies of women, *viz*, the quarters all round,[4] trembling with the pangs of love, this temple, putting on a smile of intense love, like a clever lover, kisses the face of Beauty of the surrounding regions of the sky[5] in the presence of heavenly damsels.

(V. 26) **Dēvagaṇa,** the son of the illustrious **Ratnasiṁha,**— whose wealth of learning is rendered faultless by (*his knowledge of*) all traditional precepts; who has an excellent talent for poetry, who has reached the further shore of the ocean of good reasoning, who is regarded as the son of Bhrigu (*i e*, Sukra) in politics, (*and*) who is the sun to the lotuses, namely, the sciences of metrics, rhetoric (*and*) grammar, of love and of the arts,— has composed this faultless eulogy.

(V 27) The illustrious learned **Kumārapāla,**[6] the son of **[Avani]pāla,** a home of the play of learning and the repository of a powerful intellect, who is the cool-rayed (*moon*) in making the night-lotus of poetry bloom, has written this faultless eulogy

(V. 28) This pleasing eulogy has been engraved in beautiful rows of letters by the intelligent artisan **Sāṁpula**

(V 29) . . . . . and **Dēvagaṇa,** the crest-jewels of sculptors, have constructed (*this*) temple of Śiva (*named*) Bilvapāṇi.

(V 30) As long as the moon and the sun encircle the world with the lines of (*their*) rays, as long as the orb of the earth supported by troops of the elephants of the quarters [rests on the tortoise], as long as the sky bears the excellent ornament of the long pearl-strings (*viz.*) the constellations of stars,—so long may thy fame prosper in the guise of (*this*) temple of (*Śiva*) the enemy of the god of love!

The year [1207].

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[1] There is a play on the word *tāraka* which means (1) a demon of that name killed by Kārttikēya and (2) a saviour.

[2] Such names are generally found in Kannada records This name would mean 'a lion to the kings'

[3] For, the foundation of the temple is laid deep in the earth

[4] Since the flags of the temple flutter on all sides

[5] For, it soars very high in the sky. For the idea in this verse, see verse 22 of No 97, below See also p 518, n 2

[6] See above, p 484, n 1

No. 94; PLATE LXXVII

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II. (KALACHURI) YEAR 905

THIS set of **two copper-plates** was found together with another (called the First Set) issued by the same king[1] and two others[2] at **Amōdā,** 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. This inscription, like that on the first set, has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only They are much bigger in size than those of the First Set, measuring from 15 3″ to 15.6″ broad and 8.8″ high They are about 1″ in thickness Their ends are slightly raised for the protection of the writing A small piece at the lower proper left corner of the first plate has been broken away and lost, which has resulted in the mutilation of one *akshara* at the end of line 18. Again, some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris Otherwise, the plates are in a state of good preservation. The damaged letters can be easily supplied from the First Set which has a large portion in common with the present record The plates were held together by a ring passing through a hole, 5″ in diameter, at the top of each The ring has a circular **seal,** 2 8″ in diameter, closely resembling that of the First Set in device and **legend.** The weight of the two plates is 255 *tolas* and that of the ring and the seal, 15 *tolas*.

The characters are **Nāgarī.** The letters are deeply incised and somewhat better formed than those of the First Set. Their average size is 4″, except in the last seven lines on the first plate where it is reduced to 3″ As shown below, the present charter was written only about five years after that of K 900 and the writer of both was the same Consequently, we see the same **palœographical** and **orthographical** peculiarities here as in the latter charter The **language** is Sanskrit. Except for *ōṁ namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout It contains 28 verses, all of which are numbered Of these, the first eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives particulars about the writer, is, again, identical in both the records

The inscription is one of **Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the grant, by Prithvīdēva II, of the village **Buḍubuḍū** in the **Madhya-maṇḍala** to the three Brāhmaṇa brothers **Sīlaṇa, Pīthana** and **Lakaṇa,** the sons of Dēvaśarman who was himself the son of Mihirasvāmin of the Chandrātrēya *gōtra*, with the three *pravaras* Chandra, Atri and Spāvana[3] From the other Amōdā plates we have seen that Sīlaṇa was the eldest of the three brothers and was the sole recipient of the grant recorded in it. The present grant was made on the *akshaya-*

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[1] No 91, above

[2] *Viz*, the Amōdā plates of Prithvīdēva I, K 831 (No 76) and the Amōdā plates of Jājalladēva II, K 91[9] (No 99)

[3] This is probably a mistake for *Pāvana* (fire) See above, p 475, n 1

tritīyā tithi[1] The record was written by **Vatsarāja**, the son of Kīrtidhara, the owner of the village **Jaḍēra.** He was the writer of the First Set of the Amōdā plates also. The charter was engraved by **Chāndārka.**

The inscription is **dated** on **Tuesday, the 6th day of the bright fortnight of Āśvina in the year 905** (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era According to Kielhorn's final view, the Kalachuri era began on Āśvina śu di. 1 (the 5th September) in 248 A C. The date of the present grant should, therefore, fall in 1152 A C if the year 905 was current, and in 1153 A C if it was expired But in 1152 A C the afore-mentioned *tithi* ended 7 h 30 m after mean sunrise on Saturday (the 6th September) and in 1153 A.C it ended 7 h. after mean sunrise on Friday (the 25th September) In neither case was the *tithi* connected with a Tuesday The date would, therefore, have to be taken as irregular. On the other hand, if we suppose that the Kalachuri year began in some month later than Āśvina (say in Kārttika), the details of the date work out regularly, for the 6th *tithi* of the bright fortnight of Āśvina in **1154 A.C.,** corresponding to the *expired* Kalachuri year 905, *commenced* 1 h 15 m after mean sunrise on **Tuesday (the 14th September).** It is true that on this day also the *tithi* was not current at sunrise, but since it practically filled the whole of that day and was probably current at the time of the gift, it may have been coupled with that week-day Tuesday, the 14th September, 1154 A C is, therefore, the date of the present record. Like the date of the Jabalpur plates of Jayasimha[2] it clearly shows that the **Kalachuri year must have commenced in some month later than Āśvina.** The preceding *akshaya-tritīyā* or *Vaiśākha-śukla-tritīyā,* on which the grant was made, fell on **Saturday, the 17th April 1154 A.C.**[3] The plates were thus actually issued nearly five months after the grant was made.

Of the **geographical names** occurring in this inscription, **Madhya-maṇḍala** and **Jaḍēra** have already been identified[4] The donated village **Buḍubuḍū** was, like Avalā, probably situated in the vicinity of Amōdā, but it cannot be traced now. R B. Hiralal identified it with Burbur in the former Lāphā Zamindarī, 2 miles south-west of Pāli in the Bilaspur *tahsil,* but it is situated too far from Amōdā.

TEXT[5]

First Plate

1 सिद्धि[6] [।*] ओ नमो व्र(ब्र)ह्मणे ॥ निर्ग्गुण व्यापक नित्य शिव परमकारणम् । भावग्राह्य परं ज्ये(ज्यो)तिस्त–

2 स्मै सद्व्रह्मणे[7] नम[8] ॥१॥ यदेतदग्रेसरमम्व(म्ब)रस्य ज्योति स पूपा(षा) पुरुष पुराण । अथास्य पुत्रो

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[1] Hiralal calls it *rājy-ākshaya-tritīyā*, but the first word is a misreading for *rājñā* meaning 'by the king' See below, p 494, n 3

[2] Above, No 63

[3] Hiralal's statement that it fell on Saturday, the 17th March 1154 A C (*I H.* Q, Vol I, p. 407) is obviously a mistake

[4] See above, pp 425 and 475

[5] From the original plates.

[6] Expressed by a symbol

[7] Read सद्ब्रह्मणे

[8] Metre *Anushtubh*

3 मनुरादिराजस्तदन्वय(ये)ऽभूद्भुवि कार्त्तवीय (र्य)[1] ।।२।। तद्वंशप्रभवा [न]रेन्द्रपतय ख्याता क्षितौ हैह-

4 या[स्ते]पा(षा)मन्वयभूषण रिपुमनोविन्य[स्त]तापानल । धर्म्मध्यानधनानुसचितयशा सस्वत्स-ता[2] सौख्य-

5 कृत्प्रेयान(न्) सर्व्वगुणान्वित समभवत्श्रीमानसौ[3] कोक्कल[4] ।।३।। अष्टादसा(शा)रिकरिकुभवि-

6 भगसिहा पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । त[त्रा]ग्रजो नृपवरत्त्रिपुरीश[5] आसीत्पा-

7 र्स्वे(श्र्वे) च मडलपतीन् स चकार व(ब)धून्[6] ।।४।। तेपा(षा)मनूजस्य कलिगराज प्व(प्र)तापवह्नि-क्षपितारि-

8 राज । जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननाभोरुहपार्व्वण(णे)दु[7] ।।५।। तस्मादपि प्रततनिर्म्मल-

9 कीर्त्तिकान्तो जात सुत कमलराज इति प्रसिद्ध । यस्य प्रतापतरणावुदिते रजन्या जातानि

10 पकजवनानि विकासभांजि[8] ।।६।। तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्रो(श्वो)पकारक-

11 रुणा[र्ज्जि][9]तपुण्यभार । येन स्ववा(वा)हुयुगनिर्म्मितविक्रमेण नीत यशसि(स्त्रि)भुवने विनिहत्य स(श)[त्रू]न्

12 ।।७।। नोनल्लाख्या थि(प्रि)या तस्य शूरस्येव हि शूरता । तयो सुतो नृपश्रेष(ष्ठ) पृथ्वीदेवो बभूव ह[10] ।।८।।

13 पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर सज्जनवा[छि]ताथ(र्थ)फलद कल्पदु(द्रु)म श्री-

14 फल । सर्वेषामुचितोऽर्च्चने मु(सु)मनसा तीक्ष्णद्विषत्कंटक पस्य(श्य)त्कान्ततरागनांगमदनो जा-जल्लदेवो नृ-

15 प.[11] ।।९।। तस्यात्मज सकलकोसलमडनश्री. श्रीमान्समाह(हृ)तसम[स्त]नराधिपश्री । सर्व्वक्षि-तीश्वरसि(शि)रोवि-

16 हिती(ता)हि(ह्नि)सि(से)व सेवाल्ट(भृ)ता निधिरसौ भुवि रत्नदेव.[12] ।।१०।। पृथ्वीदेवस्ततो जात पोत कठीरवादिव । [सि]ह-

17 सहननो योऽरिकरिपू(यू)थमपोथयत(त्)[13] ।।११।। चदात्रयस्य[14] गोते(त्रे)भून्चन्द्रात्रिस्पावनै-स्त्रिभि.[15] । प्रवरै प्रव-

18 रो विप्रो मिहिरस्वामिसज्जया[16] ।।१२।। व(त)स्याभू[द्दे]वप(श)र्म्मेति तनयो नयवित(त्त)म । पुत्रौ तस्यापि वि[ख्या[17]]-

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[1] Metre *Upajāti*

[2] Read शश्वत्सता

[3] Read समभवच्छ्रीमानसौ

[4] Metre *Śārdūlavikrīdita*

[5] Hiralal read –स्त्रिपुरीश, but the first member of the conjunct is clearly *t*, not *s*

[6] Metre *Vasantatilakā*

[7] Metre. *Upajāti*

[8] Metre of this and the next verse *Vasantatilakā*

[9] The subscript *j* is not completely incised.

[10] Metre *Anushtubh*

[11] Metre *Śārdūlavikrīdita*

[12] Metre *Vasantatilakā*

[13] Metre of verses 11—27 *Anushtubh*.

[14] Read चद्रात्रेयस्य

[15] Read –भूत्त्रिभिश्चन्द्रात्रिपावनै to suit the metre स्पावन is clearly a mistake for पावन. See above, p. 475, n. 1

[16] Read –सज्ञया

[17] Only the left member of *kh* is partly visible as the corner of the plate is broken here.

Second Plate

19 तावुभौ भी(सी)लणपीथनौ ॥१३॥ लघीयाल्ल[क][1]णो नाम यथा रामस्य ल[क्ष्म]ण । धर्म्मा-त्माना(नो) म-

20 हात्मान सर्व्वे देवदि(द्वि)जपि(प्रि)या[*] ॥१४॥ तेभ्यो वुडुवुडू[2] नाम ग्रामोय मध्यमडले । राज्ञाक्षय[3]-

21 तृतीयाया ताम्रशासनसात्कृत ॥१५॥ सखे[4] भद्रासनं च्छत्र[5] गजा[श्व]वरवाहनम् । भूमि-

22 दानस्य चिह्नानि फल स्वर्ग्ग. पुरन्दर ॥१६॥ व(ब)हुभि(र्व्व)सुधा भुक्ता राजभि सगरा-दिभि । यस्य

23 यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१७॥ भूमि य प्रतिगृन्हा(ह्णा)ति य[स्तु] भूमि प्रयच्छति । उ[भौ]

24 तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१८॥ पू[र्व्व]दत्तां द्विजातिभ्यो यत्नाद्(द्र)क्ष पुरंदर । मही

25 महीभृता श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥१९॥ स्वदत्ता परदत्ता वा यो हरेत वसुधराम(म्) । स विष्ठा-

26 या कृमिर्भूत्वा पि[तृ]भि सह मज्जति ॥२०॥ तडागानां सह[स्रे]ण वायपेयसतन[6] च । गवा को-

27 टिप्रदान(ने)न भूमिहर्त्ता न [सु]ध्यति[7] ॥२१॥ ष[ष्टि](ष्टि) र्व्वं(व)र्षसहस्राणि स्वर्ग्गे वसति भूमिद । आच्छे-

28 त्ता चानुमन्ता च तान्येव नरके वसेत् ॥२२॥ इष्ठं(ष्ट) दत्त हुतं चैव यत्किंचिद्धर्म्मसंचितम(म्) । [अ]द्धा[र्द्ध]-

29 गुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥२३॥ यथाप्सु पतित स(श)क्र तैलवि(बि)दुर्विसर्प्प-ति । एव

30 भूमि[कृ]त दान सस्ये सस्ये [प्र]रोहति ॥२४॥ हन्ति जातानुयाताश्च[8] भूम्यर्थे योऽनृतं वदेत् । स व(ब)-

31 द्धो वारुणै पासै(शै)सि(स्ति)र्य्यग्योन्या तु जायते ॥२५॥ द्विजाश्च नावमन्तव्यास्त्रे(स्त्रै)लोक्य-मि(स्थि)तिहेतव. । देव-

32 वत्पूजनीयाश्च दानमानार्च्चनादिभि. ॥२६॥ सर्व्वेपा(षा)मेव दानानामेकजन्मानुक(गं) फलम् । हाट -

33 कक्षितिगौरीणा सप्तजन्मानुकं(ग) फलम् ॥२७॥ वास्तव्यवस(श)कुमुदप्रविका[स]चंद्र श्रीमानभू-

34 दिह [हि] कीर्त्तिधरो मनीषी । ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान् श्रीवत्सराज इ-

35 ति ताम्र[9]मि[द लि]लेख[10] ॥२८॥ चादार्कनो(णो)त्कीर्णमिद[म](म्) ॥ म(स)वत(त्) ९०५ आ[स्वि](श्वि)न सुदि ६ भौमे ॥

Seal

1 राजश्रीमत्पृ-

2 थ्वीदेव [।*]

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[1] This *akshara* is not completely incised. Read -ल्लँकणो The name is given as *Lashanū* in the first set of the Amōdā plates.

[2] Perhaps बुडुबुडू is intended here.

[3] Hiralal reads राज्या-, but he does not seem to have noticed the curve representing the subscript *ñ* below *j*

[4] Read शखो

[5] Read छत्र

[6] Read वाजपेयशतेन.

[7] Read शुध्यति

[8] Read जातानजाताश्च

[9] Read ताम्र-

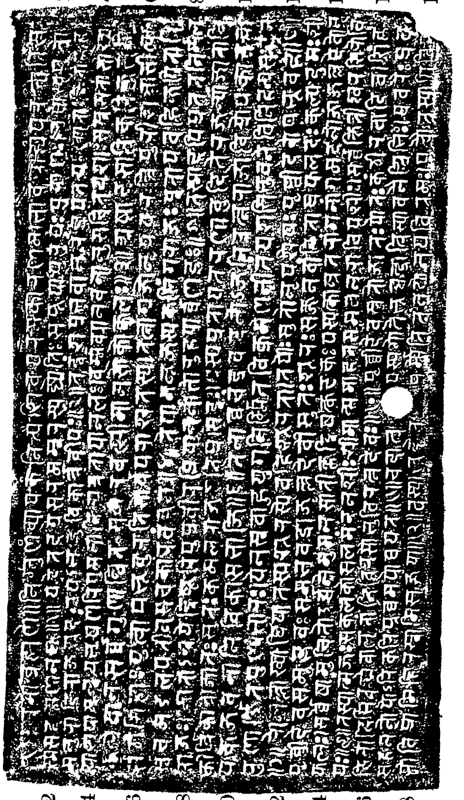
[10] Metre. *Vasantatilakā*.

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II (KALACHURI) YEAR 905

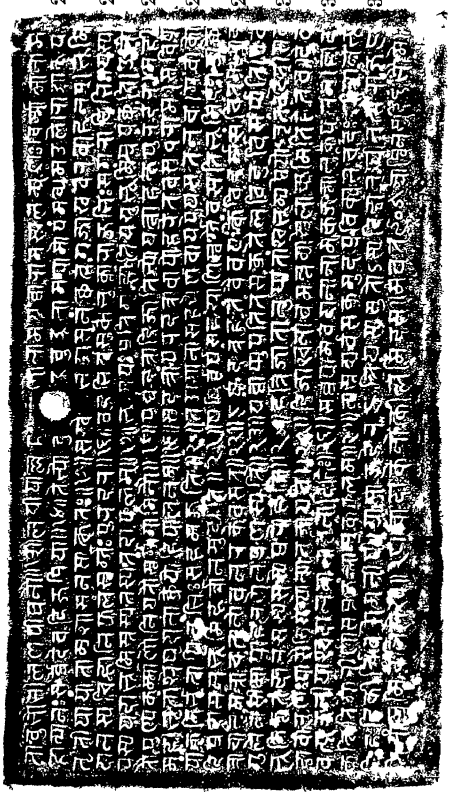
Seal

(From a photograph).

i



ii



B CH CHHABRA

SCALE

SURVEY OF INDIA, CALCUTTA.

REG No 3977 E 36—778'51

TRANSLATION

Success! Ōṁ! Adoration to Brahman!

[*For a translation of verses* 1-10, *see above, pp* 428-29]

(Verse 11) From him was born **Pṛithvīdēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants

(V. 12) In the *gōtra* of Chandrātrēya, with the three *pravaras* Chandra, Atri and Spāvana[1], there was an excellent Brāhmana bearing the name Mihirasvāmin

(V 13) He had a son named Dēvaśarman, most proficient in policy He too had two well-known sons **Sīlaṇa** and **Pīthana.**

(V. 14) (*Their*) younger (*brother*) was **Lakaṇa** as Lakshmana was of Rāma All of them were religious-minded and high-souled, and were fond of gods and Brāhmanas.

(V. 15) To them this village **Buḍubuḍū** in the **Madhya-maṇḍala** recorded in (*this*) copper-charter (*was granted*) by the king on the *akshaya-tritīyā*

(*Here follow twelve benedictive and imprecatory verses.*)

(V. 28) There lived here the wise and illustrious **Kīrtidhara,** the moon which made the night-lotuses of the **Vāstavya** family bloom, (*and*) who owned the village named **Jaḍēra.** His learned son, known as the illustrious **Vatsarāja,** wrote (*on these plates of*) copper.

(Line 36) Engraved by **Chāndārka.** (*In*) **the year** 905, **on Tuesday, the sixth** (*lunar*) **day of the bright** (*fortnight*) **of Āśvina.**

Seal

The King, the illustrious **Pṛithvīdēva.**

No. 95; (No Plate)

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 910

This inscription was first brought to notice by Sir A. Cunningham who gave a transcript of its date accompanied by a photozincograph of the corresponding portion of the record in his *Archæological Survey of India Reports*, Vol XVII (1881-82), p. 76 and pl. xx. The record was subsequently noticed very briefly by Rai Bahadur Hiralal with the remark that 'it is fragmentary and is almost wholly effaced'.[2] It is edited here for the first time from the original stone which is now deposited in the Central Museum, Nagpur.[3]

The inscription is incised on a **slab** of black stone which is said to have been found at Ratanpur in the Bilaspur District of Madhya Pradesh It is fragmentary. The extant portion, which covers a space 2′ 1″ broad and 1′ 6½″ high, contains twenty-eight lines About three lines containing two verses and a portion of the third have been broken away from the top, but nothing has been lost from the sides and the bottom of the stone. The inscription has, however, been almost completely obliterated on the middle of the surface of the stone, only about half a dozen *aksharas* on either side being still legible in lines 3-23 The preserved portion shows that the present record had many verses in common with three other inscriptions,[4] but as these latter also are fragmentary, they do not afford much help in the restoration of the lost *aksharas.*

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[1] Rather, *Pāvana* (fire) See above, p. 477, n 8.

[2] *I C P. B* (first ed), p 121, (second ed), p 134

[3] Its estampages are not sufficiently good for plating.

[4] *Viz*, Nos 84, 85 and 87, above.

The **characters** are Nāgarī, and the **language** Sanskrit The record originally contained thirty verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The **orthography** does not present anything calling for special notice.

The inscription refers itself to the reign of the king **Pṛithvīdēva (II) of the Kalachuri Dynasty of Ratanpur** The **object** of it seems to be to record in one place all the religious and charitable works which **Vallabharāja**, a feudatory chieftain of the Kalachuri kings Ratnadēva II and Prithvīdēva II, did from time to time. It is dated in the **year** 910 (expressed in decimal figures only) which is expressly referred to the **Kalachuri era.** The date corresponds, for the *expired* year 910, to **1158-59 A.C.** It does not admit of verification in the absence of the necessary details

The first two verses, which, to judge from the Akaltarā inscription of the same chieftain,[1] were probably in praise of Śiva and the moon are completely lost The third verse describes the **Kalachuri family** The next five verses, of which four are common to the Akaltarā inscription, eulogize **Ratnarāja (I), Pṛithvīdēva (I), Jājalladēva (I), Lāchchhalladēvī,** the queen of Jājalladēva (I), and **Ratnadēva (II).** Verse 9 seems to have described **Pṛithvīdēva II,**[2] but it is almost completely effaced It was followed by a description of Vallabharāja's ancestors as in the Akaltarā inscription, but only the name of **Harigaṇa** the father of Vallabharāja can be read in the preserved portion The eulogy of Vallabharāja seems to have commenced in verse 13 and to have contained *inter alia* a description of the town he founded and the tank he excavated. The name of **Dēvapāṇi,** who composed the *praśasti,* occurs in line 23. Then comes an enumeration, in prose, of the religious and charitable works of Vallabharāja He made a lake to the east of Ratnapura, using the range of hills near the village **Khāḍā** as a dam He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village **Saḍaviḍa,** and excavated a large lake **Ratnēśvara-sāgara,** named evidently after his earlier suzerain Ratnadēva II. On the outskirts of **Vikarṇapura** he made a tank, raised a garden containing many temples and monasteries, erected a temple of Rēvanta and dug a very deep well near a hill called **Dēvaparvata.** Another tank was excavated in a village, the name of which appears to be **Rāthēvaisamā.** To the east of the town called **Bhauḍā,** on the way to **Hasivadha,** he excavated a tank, full of water-lilies. Finally, we are told that the work was done at the instance of Vallabharāja's pious wife **Svētalladēvī.**[3]

As for the **geographical names** occurring in the present inscription, **Ratnapura** has already been identified with Ratanpur. The village **Khāḍā,** near which a lake was formed, taking advantage of the position of the neighbouring hills, is probably identical with Karrā, about a mile and a half to the east of Ratanpur, near which there is still the extensive Khārung Tank. **Vikarṇapura** was probably the old name of Kōtgaḍh, 1½ miles north of Akaltarā. **Hasivadha** may be Hasod in the Jānjgir *tahsil,* about 22 miles east of Sheōrīnārāyan. The hills **Bijjala** and **Dēvaparvata** cannot be definitely located. The former may, however, be connected with Baijalpur, a village in the Jānjgir *tahsil.* The remaining places I am unable to identify.

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[1] No 84, above

[2] It occurs near the end of the Raipur Museum stone inscription (No. 85, l 22, above)

[3] The first *akshara* is slightly damaged. Her name may have been *Śvitalladēvī*

TEXT[1]

1 [तन्मध्ये*][2] गुण[भूषण] कलचुरि[र्न्ना]मान्व[यो] भूतवान् । तत्प्रोद्दामयशस्सुधाधवलित-
त्रैलो[क्य]देवालया जाता यत्र सहस्रनेत्रमहि[माधारा धरित्रीभुज.[3] ॥३॥ तस्मादेतत्कलचुरि-
कुलक्षीरधे रत्नराजो राज*]-[3]

2 न्याना सुचरितगृह सत्यधर्मावतार । जात प्रात स्मरणपदवी[राजमार्ग्गो मनीषी] माधातेव प्रथित-
महिमा [माननीयो नृपाणाम्[4] ॥४॥] [जातस्तस्मात्कलिकमलिनीकुज*[5]]र ख्यातकीर्त्ति[ ]
सत्यत्यागप्र-

3 [थित*]महिमा नीतिमानर्क्कतेजा । [साक्षाद्धर्म्मं सुचरितलता][लम्व (म्ब) नप्रौढशाखी
पृथ्वी*][5][देव पृथु]रिव जगन्मान[नीयो नरेन्द्र] [॥५॥ तस्मादजायतभुजापरिघप्रचण्ड-
शौर्यानलप्रशमि*[6]]तारिमहावनश्री । जाज-

4 ल्लदेवनृपति शरदि[न्दुकुन्दनीहारहार][कुमुदोज्ज्वलगौरकीर्त्ति [7] ॥६॥ एतत्पाणिगृहीता ल*]क्ष्मी-
वदिह [पुरुषोत्तमस्यासीत् । या वसुधासापत्न्यं चक्रे लाच्छल्लदेवीति ॥७॥*[8]] [जात] सगर-
शी (सी) मस-

5 चरदरिक्षोणीन्द्रवृन्दारक – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – । [मित्रस्थानसमुद्रशीतकिरण
सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद. श्री[9]]रत्नदेवस्तत [10] ॥८॥

6 इदानीमस्याय प्रथितपृ[थुकीर्ति प्रियसुत कृतार्थं नानार्थं सपदि[11]]* ⏑ ⏑ – – ⏑ ⏑ ⏑ – । ⏑
– – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ –, ⏑ – – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – –[उ]दयते[12] ॥९॥ तस्य पू-

7 [र्वं]जराजानामभू[न्नीतिविदा कुले ।*][13] ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – – ⏑̲, ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – ⏑ ⏑̲[14] ॥१०॥ – – – ⏑ ⏑
– ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – [कर । जा]नक्या सदन मु-

8 दो मदहर स्वस्वामिवि[द्वेषिणा[15]*] – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[16] ॥११॥ ⏑ ⏑ ⏑ ⏑
⏑ ⏑ – – – ⏑ – – ⏑ – –, ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – – [।*] [हरिहरपदसेवापद्मि*[17]]-
नीराजहसो ह-

9 रिगण इति नाम्ना तस्य [सूनुर्बभूव[18] ॥१२॥*] – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, – – ⏑ – ⏑ ⏑ ⏑
– ⏑ ⏑ – ⏑ – – । [सर्व्वार्थिसपदि सतीव गृहेषु भर्त्तुर्ल्लक्ष्मीरिवास्य वनिता*[19]] [विनता ब*[20]]-
भूव[21] ॥१३॥ तस्या-

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[1] From the original stone and inked estampages

[2] See ll 2—3 of the Akaltarā stone inscriptions of (No 84, above).

[3] Metre *Śārdūlavikrīḍita*.

[4] Metre of this and the next verse *Mandākrāntā*

[5] See the Akaltarā stone inscription, l 4

[6] *Ibid*, l 5

[7] Metre *Vasantatilakā*

[8] See the Akaltarā stone inscription, ll 5-6 Metre *Āryā*

[9] See l 3 of the Kugdā inscription (No 87, above)

[10] Metre *Śārdūlavikrīḍita*

[11] See l 22 of the Raipur Museum stone inscription (No 85, above)

[12] Metre *Śikhariṇī*

[13] See l 4 of the Raipur Museum inscription

[14] Metre *Anushṭubh*

[15] See l 5 of the Raipur Museum inscription

[16] Metre *Śārdūlavikrīḍita*

[17] See l 5 of the Kugdā inscription

[18] Metre *Mālinī*

[19] See l 6 of the Kugdā inscription.

[20] See l 7 of the Raipur Museum inscription.

[21] Metre of this and the following verse· *Vasantatilakā*.

10 मरातिकुलकैरवका[ननश्रीलुण्टाक*][1]– ∪ ∪ ∪ – ∪ ∪ – ∪ – – । – – ∪ – ∪ ∪ ∪ – ∪ ∪ – ∪ – –,
– – ∪ – ∪ ∪ ∪ [वल्लभराजनामा*[2]] ॥ १४॥ [तुरङ्गाणा वाहे व(ब)हुविविधशिक्षा*[3]]परिचये
11 चिकित्सायामुच्चैर्ग्गुण[गणपरिज्ञानविपये । अदृष्ट्वा दृष्टान्त सुसदृशमनाकर्ण्य च कलौ कविव्रातो
यस्य स्तुतिविषयतामौनमभजत्[4] ॥१५॥ य कृत्वा करिव(ब)न्धकौतुक*]रसश्रद्धालुरुर्व्वीत–
12 ले निम्र्मातिगमख[ण्डविन्ध्यविपिन पत्या पति दन्तिनाम् । गौडेन्द्रं मघवत्सदृक्षमपृथूकुर्व्वन्नपि प्रत्यहं
वीरो वैरिपुर व्यधत्त करिणा व(ब)न्धाय विन्ध्यस्थलीम्[5] ॥१६॥*] [पत्यौ पश्यति*][6]
[पृष्ठतोपि पुरत]
13 प्रत्यर्थिपृथ्वीपतौ स[द्य कृत्तमदेभकुम्भविगलन्मुक्ताफलै *[7]]– ∪ – । – – – ∪ ∪ – ∪ – ∪ ∪ ∪ – –
– ∪ – – ∪ –, – – [भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधी[8] ॥१७॥*] ख्यात काव्यमुखे–
14 न दुर्द्दमव(ब)लिध्वसाय [दूर गनो लोकेशेन सुनन्दित सुमनसा*[9]] – – ∪ – – ∪ – । – – –
∪ ∪ – ∪ – ∪ ∪ ∪ – – – ∪ – – ∪ –, [लक्ष्म्यो यस्य लसन्ति*[10]] विक्रमप[द] प्राप्येव दोर्व्वि–
15 क्रम ॥१८॥ स्नातेव क्षीरसिन्धौ [स्फटिकगिरिसि(शि)लानिर्म्मितेव प्रकाम शुद्धश्री*[11]] – ∪ – –
∪ ∪ ∪ ∪ ∪ ∪ – – ∪ – – ∪ – – । – – – – ∪ – – ∪ ∪ ∪ ∪ ∪ [पुन] प्रेक्षणीयेव स(श)-
श्वत्स्वच्छन्दे–
16 न भ्रमन्त्या दिशि दिशि[जगती राजते यस्य कीर्त्तौ[12] ॥१९॥ [जलादीन्याहर्त्तु कलयति*][13] ∪ – –
∪ ∪ ∪ –, ∪ – – – – – – ∪ ∪ ∪ ∪ ∪ – – ∪ ∪ – ∪ । ∪ – – – – – – ∪ ∪ ∪ ∪ ∪ – कल्पविटपी
जग–
17 त्यस्मिन्यस्मिन्वितर[ति वसून्यर्थितवते[14] ॥२०॥*] – – – ∪ ∪ – ∪ – ∪ ∪ ∪ – – – ∪ – – ∪ –,
– – – ∪ ∪ – ∪ – ∪ ∪ ∪ – – – ∪ – – ∪ – । – – – ∪ ∪ जीर्णशीर्ण्णमवगत्यै–
18 कान्तवु(बु)ध्या(द्ध्या) पुन प्रा[यो] – ∪ ∪ – ∪ – ∪ ∪ ∪ – – – ∪ – – ∪ – [15] ॥२१॥ ∪̱ ∪̱ ∪̱
∪̱ ∪ – – ∪, ∪̱ ∪̱ ∪̱ ∪̱ ∪ – ∪ ∪̱ । ∪̱ ∪̱ ∪̱ ∪̱ ∪ – – ∪̱, ∪̱ ∪̱ ∪̱ ∪̱ ∪̱ ∪ – ∪ ∪̱[16] ॥२२॥ – – सा
दिवि हट्ट(हाट)केश्व–
19 रपुरी [ख्याता हि लोके] [पुनर्म्मर्त्ये वल्लभराजनिर्म्मितमिद*[17]]– – ∪ – – ∪ – । – – – ∪ ∪ –
∪ – ∪ ∪ ∪ – – – ∪ – – ∪ –, – – – ∪ ∪ – ∪ – ∪ ∪ ∪ – – – ∪ – – ∪ –[18] ॥२३॥ कृत्वा मा–

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[1] See l 7 of the Raipur Museum inscription

[2] See line 7 of the Kugdā inscription

[3] See l 11 of the Akaltarā inscription of Ratnadēva II (No 84, above), where this verse is almost completely preserved

[4] Metre *Śikhariṇī*

[5] For this verse, see l 12 of the Akaltarā inscription Metre of this and the next two verses *Śārdūlavikrīḍita*

[6] See l 9 of the Kugdā inscription

[7] See l 10 of the Raipur Museum inscription

[8] See l 10 of the Kugdā inscription

[9] See *ibid*, l 11

[10] See l 11 of the Kugdā inscription.

[11] See l 12 of the Raipur Museum inscription

[12] Metre *Sragdharā*

[13] See l 13 of the Raipur Museum inscription

[14] Metre *Śikhariṇī*

[15] Metre *Śārdūlavikrīḍita*

[16] Metre *Anushṭubh* This verse may be identical with कृष्ण यशोदेव *etc*, v 16 of the Raipur Museum inscription

[17] See l 16 of the Raipur Museum inscription

[18] Metre *Śārdūlavikrīḍita*

20 नससलिल[क्रीडा]मुत्थाय तीरविश्रान्त । ऐरावत इव *][1] . . . [2]।।२४।।*]
दधदखिलक्षणभङ्ग हृतसामान्य प्रमाणरमणीयम् । सौगतमत*][3]मिव लोके वल्लभसाग-

21 रसरो भाति[4] ।।२५।। – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ
– – – ᴗ – – ᴗ – । – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ रत्नश्रिय शृगारप्रियसद्म

22 – ᴗ दयितामा – ᴗ – – ᴗ – [5][।।२६।।*] – – – – ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ – – ᴗ – –, – –
[मालाभिराम त्रिनयनशिरसि त्र्यध्वगा यावदास्ते ।*][6] त्रैलोक्ये त्र्यम्व(म्ब)कस्य त्रिपुरजयय-

23 शो गीयते यावदेव – – – – ᴗ – – ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ – – ᴗ – – [7][।।२७।।*] – – ᴗ –
ᴗ ᴗ ᴗ – ᴗ ᴗ – ᴗ – –, – – ᴗ – ᴗ ᴗ ᴗ – ᴗ ᴗ [केतनानाम् । श्री*][8]देवपाणिरमितामभृतावु(बु)-
धा-

24 रासाराभिराम[जननीमकरोत्प्रशस्तिम्[9]।।२८।।*] वल्लभराजेन सर्व्व-
धर्म्मविधिज्ञेन येषु स्थानेषु कीर्त्तनानि कृतानि [तान्यत्र] प्रका[श्यन्ते] यथा । रत्नपुरात्पूर्व्वे
खाडाग्रामसमीपपर्व्वत

25 व(ब)धयित्वा सरोवर निर्म्मित . . . . माम्रशतमा[रामो *]द्यान पूर्व्वोत्त[र] सडविडग्राम-
पर्व्वततले [परमसदयेन ?] सर्वजनमनोहराम्व्र(म्र)शतत्रयोपेता तडा[गि]का कृता तथा
रत्नेश्वरसाग-

26 . . का देवकुलमडपसमेत विकर्ण्णपुरवा(बा)ह्याल्या विपुलजलपूर्ण्ण श(स)रोवर सप्राकारानेक-
प्रासादमठोपेतमारामोद्यान च तथा रेवन्तमूर्त्ति देवकुल तथा देवपर्व्वततले सुगम्भीरा वापिका
कारिता [।*] राठेवैसमाग्रामे तडा-

27 . तटे भौडापत्तनात्पूर्व्वे हसिवधमार्ग्ग विज्जलनामपर्व्वततटे [सर]सी[10] वारिजेश्छन्ना
सर्व्वसत्वो(त्त्वो)पकारिका [।*] निर्मिता सर्व्वधर्म्मणा सर्व्वस्वमिव भूतले ।।[२९।।*] श्री –[11]
वल्लभराजस्य पत्नी धर्मयुता सती ना-

28 म्ना [श्वे]तल्लदेवीति क[र्त्र्यासी]का(त्का)मतस्य[12] वै ।।[13][३०।।*] ❁ ।। कलचुरिसवत्सरे ९१०
राजश्रीमत्पृथ्वीदेवविजयराज्ये ।। मङ्गलमस्तु जगत ।। ।।

TRANSLATION

(The first two verses are completely lost)

(Verse 3) . . . Among them was a lineage named **Kalachuri** adorned with excellences, in which were born [kings] possessed of the greatness of Indra, who, with the plaster of their immense fame, whitened the temples of the three worlds

(V. 4) [From the milk-ocean of that Kalachuri family was born **Ratnarāja(I)**] the home of the good actions of royal personages, an incarnation of the law of truth, [a royal road] among the paths of morning remembrance,[14] a wise man of well-known great-

[1] See l 17 of the Raipur Museum inscription
[2] Metre *Āryā*
[3] This verse is completely preserved in the Akaltarā inscription
[4] Metre *Āryā*
[5] Metre *Śārdūlavikrīdita*
[6] See l 24 of the Raipur Museum inscription.
[7] Metre *Sragdhāra*
[8] See l 25 of the Raipur Museum inscription
[9] Metre *Vasantatilakā*
[10] Here begins a verse Metre *Anushtubh.*
[11] Read श्रीमद्वल्लभराजस्य
[12] Perhaps कामतश्च was intended.
[13] Metre *Anushtubh*
[14] See above, p 434, n 1.

ness, like Māndhātā, (*and*) [an object of veneration to princes].

(V. 5) [From him was born the king] **Pṛithvīdēva (I)**, [who was to the Kali age what an elephant is to a lotus-plant], who was possessed of well-known fame and of renowned greatness through veracity and liberality (*and*) who was virtuous in conduct and resembled the sun in lustre, [being (*himself*) piety incarnate and a grown-up tree supporting the creepers of good deeds, and like Pṛithu] an object of veneration to the world.

(V 6) From him was born the king **Jājalladēva (I)**, [who, by the mighty valour of his bolt-like arms, destroyed] the fortune of his enemies, even as fire destroys a large forest, (*and*) who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace, (*and*) a night-lotus.

(V. 7) [He had (*a wife*) named **Lāchchhalladēvī** whose hand he grasped (*in marriage*)] as Purushōttama (Vishṇu) had Lakshmī. [She became a co-wife of the Earth.]

(V. 8) There was born from him the illustrious **Ratnadēva (II)** . . . . a multitude of hostile kings moving on the border of the battle-field; . . . . [who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct, and whose feet were caressed by the heads of a crowd of princes.]

(V. 9) Now there rises this beloved son[1] of him, whose extensive fame is well-known, ... immediately . . . . . him who is happy with various things.

(V. 10) In the family of the kings, his ancestors, [who were versed in politics][2] . . .

(V. 11) . . . . . . the home of joy of Jānakī, the humbler of the pride of those who hated his lord . . . . .

(V. 12) . . . . . . His son was **Harigaṇa** by name, a swan to the lotus-plant which was the service of the feet of Hari and Hara . . . . .

(V. 13) . . . . . . He had a modest wife, who was like the goddess of fortune (*and*) like Satī in her husband's home in the midst of prosperity in all matters.

(*For a translation of verses* 14-20, *see that of vv.* 9-15, *p.* 449.)

(V. 21) Having realized on reflection that [the world] is decayed and rotten . . . . (*he*) . . . .

(V. 22) (*This verse is completely lost.*)

(V. 23) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja . . . .

(V. 24) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . . . .

(*For a translation of v.* 25, *see that of v.* 24 *on p.* 436.)

(V. 26) . . . . . . the favourite abode of love of the beauty of jewels . . . . . . obtained . . . dear to . . . .

(V. 27) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva, on account of his victory over Tripura is sung in the three worlds . . . . !

(V. 28) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar . . . . .

(Line 24) Here are stated the places in which **Vallabharāja**, who is conversant with

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[1] *I. e.*, Pṛithvīdēva II.

[2] Verses 10 and 11 seem to have eulogised Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

all religious precepts, has done charitable works:—He has made a lake to the east of **Ratnapura** by constructing (*a dam in the space between*) hills near the village **Khāḍā**, (*he has*) raised an orchard containing a hundred mango trees . . . . and extremely kind-hearted as he is, he has made a small tank at the foot of the hill (*near*) the village **Saḍaviḍa** which lies to the north-east and is provided with (*an orchard of*) three hundred mango trees attractive to the minds of all people, (*and*) also the tank *Ratnēśvarasāgara*, he has caused to be made on the outskirts of **Vikarṇapura** a tank filled with abundant water and provided with the *maṇḍapa* of a temple, a pleasure-grove containing several temples and monasteries together with enclosing walls, a temple containing an image of Rēvanta, (*and*) also a very deep well at the foot of **Dēvaparvata.** In the village **Rāṭhēvaisamā** (?) he has made a small tank, and near the hill **Vijjala** on the way to **Hasivadha** to the east of the town **Bhauḍā** he has constructed—

(Verse 29) (*another*) tank covered with water lilies, which, being beneficial to all creatures, is, as it were, the essence of all religions on the earth.

(V. 30) The pious wife of the illustrious Vallabharāja, **Śvētalladēvī** by name, did this of her own accord

(Line 28) In the **Kalachuri year** 910, during the victorious reign of the king, the illustrious **Pṛithvīdēva (II)**

May the world be happy!

No 96, Plate LXXVIII

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

This inscription was brought to notice as early as 1825 by Sir Richard Jenkins who published a short account[1] of it in the *Asiatic Researches,* Vol XV, pp 504-5. It has since been referred to twice by Dr Kielhorn in the *Epigraphia Indica*[2] and has also been briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in C P and Berar* [3] It is edited here from the original stone which is now preserved in the Central Museum, Nagpur [4]

According to a manuscript history of Ratanpur, the stone bearing this inscription was discovered within the Bādal Mahāl[5] of the fort at Ratanpur, 16 miles north of Bilaspur in the Bilaspur District of Madhya Pradesh. More than 75 years ago one Reva Ram Kayastha of Ratanpur prepared a transcript of the inscription for the Chief Commissioner

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[1] Jenkins' account of this record was based on the report of his Śāstrī Vinayakrao Anandrao Aurangabadkar who examined this and some other records at Sirpur, Raipur and Ratanpur The manuscript of his report written in Mōḍī characters is still preserved in the India Office Library A photographic copy of it was kindly supplied to me by the Librarian, Dr H N Randle As shown below, the report is incorrect in several places

[2] Vol I, p 33 and Vol V, Appendix, p 60, n 1

[3] Second ed, pp 127 ff This is also probably the inscription mentioned by Cunningham's Assistant, Beglar in *C A S I. R*, Vol VII, p 214, though he says that it is dated in 979, for his description of it fits the present record 'The centre of the slab which is a large one', says he, 'is worn quite smooth, it opens with an invocation to Śiva'

[4] This inscription was edited for the first time by me in *Ep Ind*, Vol XXVI, pp 255 ff

[5] Jenkins also says that the stone was 'within the fort of Ratanpur, near the Bādal Mahāl,' *Asiatic Researches*, Vol XV, p 505 Beglar, however, was told by some people at Bilaspur that the slab originally came from Dhangaon (*i e*, Dhanpur, a village in the former Pendrā Zamindārī in the Bilaspur District, which contains several ruins) If the object of the inscription was to record the gift of a village in honour of Śiva under the name Sōmanātha installed at Kumarākōta (see vv 36-39), the inscription may have been originally put up at that place and later on removed to Ratanpur

of the Central Provinces, which is now included in the aforementioned MS history of Ratanpur.[1] The stone was then apparently in a state of good preservation, for Reva Ram's transcript has no lacunæ. It has since then suffered in a most deplorable manner especially in the middle of lines 5-35, where from 3 to 39 *aksharas* have been lost in each line Lines 13 and 14 have been completely effaced except for a few *aksharas* at one end. In the extant portion also, several letters here and there have become partly or wholly illegible. Unfortunately Reva Ram's transcript affords little aid in such places as it is full of inaccuracies, judging from the extant portions of the record [2] A patient examination of the original has enabled me to prepare the subjoined transcript from which it would be possible to form a general idea of the whole record

The inscribed portion measures 2′ 9½″ broad and 1′ 9½″ high and contains 36 lines. The **characters** are Nāgarī The average size of the letters is 4″ The medial diphthongs are shown by *prishthamātrās*; *n* is still without a dot; see, *e g*, *-bhringa-*, l 2, the rare *jh* occurs in *-jhāmkritaih*, l 24 and *-jhamkāra-*, l 27; the upper loop of *th* is not open; see *-pratyarthi-prithvīpatau*, l 20, in its subscript form the letter is still laid on its side, see *pāntha-*, l 24, finally, *dh* has not yet developed a horn on the left; see *dhārādhar ēna*, l 2 The **language** is Sanskrit. Except for *ōm namah Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered The **orthography** does not call for any notice except that the consonant following *r* is generally reduplicated and *v* is throughout used for *b*

The inscription is one of **Brahmadēva,** a feudatory prince of **Prithvīdēva II,** of the **Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the religious and charitable works of Brahmadēva at several places It is **dated** in the **year 915** (expressed in decimal figures only) of an unspecified era This date must, of course, be referred to the Kalachuri era The year, if expired, would correspond to **1163-64 A.C.** This is the last known date[3] for Prithvīdēva, for the next certain Kalachuri date 919 belongs to the reign of his successor Jājalladēva II

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śēsha, the lord of serpents Verses 5-8 eulogise the **Talahāri-maṇḍala** which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record His father **Pṛithvīpāla** is eulogised in verses 8 and 9 as a very valiant and famous personage His son **Brahmadēva** was the foremost of the feudatories (*mandalik-āgranī*) evidently of the contemporary Kalachuri king of Ratanpur (v 11) The next nine verses (12-20)

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[1] *Drug District Gazetteer* (1909), p 47 This is referred to below as the Ratanpur MS

[2] Jenkins' account of the contents of this inscription, which was based on the report of Aurangabadkar, is equally incorrect, for according to him 'the present inscription contains a list of nine Rājās in the order of succession from father to son, including the one by whose order the inscription was engraved' Aurangabadkar's MS mentions five of these, *viz*, Prithvīpāla, Brahmadēva, Rudradēva, Prithvīdēva and Śrīdēva The extant portion shows the names Prithvīpāla, Brahmadēva and Prithvīdēva only The other names seem to be due to misreading, for they do not occur in the manuscript history of Ratanpur also Further, Jenkins speaks of Prithvīdēva as a fortunate prince who in his old age resigned his kingdom called Kōsaladēśa to his son This is evidently an incorrect interpretation of verse 21 of the present inscription What the verse really means is that Prithvīdēva, who is identical with the Kalachuri king Prithvīdēva II of Ratanpur, called Brahmadēva to his capital, and entrusting the government of the kingdom to him, led a life free from care

[3] Hiralal read the date of the Amōdā plates of Jājalladēva II (below, No 99) as 912, but his reading of the third figure of it is probably incorrect in view of the date of the present inscription which belongs to the reign of his father Prithvīdēva II See below, p 529

describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the extant portion is that he obtained a victory over **Jaṭēśvara** who is evidently identical with the homonymous son of Anantavarman Chōdaganga. We are next told that **Pṛithvīdēva**, the lord of **Kōsala**, called him from the **Talahāri-maṇḍala**, and entrusting the government of his country to him, obtained peace of mind. This Prithvīdēva is evidently the second prince of that name in the Kalachuri dynasty of Ratanpur. The next eighteen verses (22-39) describe the benefactions of Brahmadēva. He constructed a temple of Dhūrjaṭi (Śiva) at **Mallāla** and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, Prithvīdēva. Besides these, he built ten shrines of Tryambaka (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At **Varēlāpura** he constructed a grand temple of Śrīkaṇtha and at **Ratnapura** he built nine shrines of Pārvatī. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of Brahmadēva are next mentioned, *viz.*, a tank at the village **Gōṭhālī**, a temple of Dhūrjaṭi at **Nārāyaṇapura**, tanks at **Bamhaṇī**, **Charauya** and **Tējallapura**, a temple of Śiva at **Kumarākōṭa** and a mango-grove as well as a charitable feeding house evidently at the same place. Verse 39 records that he donated the village **Lōṇākara** to the god Sōmanātha who is probably identical with the deity installed in the temple at Kumarākōta.

The next two verses (40-41) are devoted to the description of **Anantapāla** of the Gauda lineage, who was a keeper of records, and his son Tribhuvanapāla who composed the present *praśasti*. Then are mentioned the scribe **Kumārapāla**[1] and the engravers **Dhanapati** and **Īśvara** (vv. 43-44). The *praśasti* closes with a verse expressing the hope that the *kīrti* (evidently the temple of Sōmanātha at which the present *praśasti* was originally put up) may last for ever.

As for the **localities** mentioned in the present inscription, **Mallāla** is evidently modern Mallār, 16 miles south-east of Bilaspur. **Varēlāpura** or Barēlāpura is Barēlā, 10 miles south of Ratanpur. **Nārāyaṇapura** and **Bamhaṇī** still retain their names, the former is situated on the Mahānadī in the Raipur District, while the latter is 4 miles north by east of Akaltarā. Rai Bahadur Hiralal identified **Kumarākōṭa** with Kōtgadh,[2] but from some other records the old name of the latter appears to have been Vikarnapura.[3] **Gōṭhālī**, **Charauya** and **Tējallapura** cannot now be traced, but the last of these may have been situated not very far from Shēorinārāyan, for it seems to have been founded by Tējalladēva, a Kalachuri prince of a collateral branch, who is mentioned in an inscription at Shēorinārāyan.[4] Finally, **Talahāri** *maṇḍala* is probably

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[1] See below, p. 507, n. 14. Kumārapāla belonged to the race of Sahasrārjuna from whom the Kalachuris also traced their descent. He is mentioned as the scribe in some other records also such as the Ratanpur stone inscription of the reign of Prithvīdēva II, dated V. 1207, above, No. 93, and the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97. He had also considerable poetic talent, for he composed the Shēorinārāyan stone inscription of the reign of Jājalladēva II, dated K. 919 (below, No. 99) and the Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100).

[2] *I. C. P. B.* (second ed.), p. 127. The name of the place is not *Kōtapattana* as stated by Hiralal but *Kumarākōtapattana*.

[3] A stone inscription, which was originally found at Kōtgadh and is now at Akaltarā (above, No. 84), records the construction of a tank and a temple of Rēvanta by Vallabharāja, another feudatory of Ratnadēva II and Prithvīdēva II. Another stone inscription of the same feudatory found at Ratanpur (above, No. 95), while enumerating the benefactions of Vallabharāja, mentions the same tank and temple of Rēvanta as situated at Vikarnapura. This shows that Vikarnapura was the ancient name of Kōtgadh. Is Kumarākōta identical with Dhangaon? See above, p. 501, n. 5.

[4] Below, No. 98.

identical with the ancient **Taradaṁśaka** *bhukti* mentioned in the Mallār plates of Mahā-Śiva-gupta[1] It is highly glorified in the present inscription probably because Mallār and other places, where Brahmadēva constructed his religious and charitable works, were included in it. It seems thus to have comprised the southern portions of the Bilaspur and Jānjgir *tahsils* and the northern portion of the Raipur District.

TEXT[2]

1 [सिद्धि.[3]] [।*] [ओं न]म शिवाय ।। यश्चामी[करकु*]म्भसन्निभकुचद्वद्वस्य रत्युत्सवक्रीडानेहसि
शैलराजदुहितुर्व्वक्त्रारविन्दस्य च । नि पर्यायदिदृक्षयेव भगवान्धत्ते स्म नेत्रत्रय स श्रेयासि
समातनोतु भवतामर्द्धेंदुचूडा-

2 [मणि *][4] ।।१।। य[त्क]ण्ठो भूति --[5][ध*]वलपरिसर कज्जलेन्दीवरालीभृङ्गश्रेणीन्द्रनीलो-
पलगवलतम स्तोमलक्ष्मीविडम्वी (म्बी) । भाति प्रालेयभूभृत्कटकतट इव श्यामलेनावु (बु) भारै-
र्व्याप्तो धाराधरेण प्रभवतु ।[6]

3 [भ]वतां स श्रिये नीलकण्ठ[7] ।।२।। व्र (ब्र) ह्मेन्द्रोपे[न्द्र]चन्द्रद्युमणिकुलगिरिक्ष्मासमुद्रादिरूपैर्ल्लोक
सत्रान्तवि (बि) म्व (म्ब) नखमुकुरतले यत्पदाव्जा (ब्जा) गुलीनाम् । दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये
विस्मय प्राप लज्जानम्रीभूतान-

4 नेदु स हरतु दुरितं पार्व्वतीवल्लभो व ।।३।। यत्क्रोडे जठरैककोटरकुटीविश्रान्तविश्वश्चिर लक्ष्मी-
पाणिसरोजलालितपदो निद्राति नारायण । किञ्चानेकफणामणिव्यतिकरै रत्नाकरत्व दधावम्भो-

5 धिर्व्विदधातु शर्म्मं जगता शेष स भोगीश्वर[8] ।।४।। उत्फुल्लावु (बु) रुहै[ ] सरोभिरभितो गुञ्ज-
द्द्विरेफैर्वृत ---[9] पवनोल्लसत्कदलिकारोचिष्णुभिर्भूषितम् । उद्यानै कलकण्ठकूजितभरव्याकृ-
ष्टपुष्पायुधैर-

6 स्ति श्रीतलहारिमण्डलमिद विश्वम्भराभूषणम् ।।५।। उन्मीलन्नवनी[लनीरज] ᴗ---ᴗ--ᴗ
-,---ᴗᴗ-ᴗ-ᴗᴗᴗ-[10] वाचालदिङ्मण्डले । सङ्गीतध्वनिपूर्णक[र्ण]कुहरैरध्यापकै
कौतुकादन्तेवा-

7 सिगणस्य यत्र पठतो नावद्यमाकर्ण्यते ।।६।। इह फणिपति ---ᴗ--ᴗ--, ᴗᴗᴗ ᴗᴗᴗ---
ᴗ--ᴗ--[11] । भ्रमति यशसि शुभ्रे यस्य विष्वक्चकोरा शशधरकरवु (बु) द्ध्याद्यापि धाव-

8 न्ति सोत्का[12] ।।७।। यद्वाटके झटिति धूमतति. स्पृशन्ती व्योमाङ्गणे ᴗᴗᴗ-ᴗᴗ -ᴗ-- ।
--ᴗ-ᴗᴗᴗ-ᴗᴗ-ᴗ---व्यालोकिता जलदजालधिया ध्वनद्भि[13] ।।८।। पृथ्वीपालस्ततो-
भूत्करतलक-

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[1] *Ep Ind*, Vol XXIII, p 120

[2] From the original stone and ink impressions

[3] Expressed by a symbol

[4] Metre *Śārdūlavikrīḍita*

[5] The missing *aksharas* may have been चर्चा

[6] The vertical dash here is superfluous.

[7] Metre of this and the next verse *Sragdharā*.

[8] Metre of this and the next two verses *Śārdūlavikrīḍita*

[9] The Ratanpur MS reads —गुञ्जद्द्विरेफावलिराम्रादे पवनोल्लस–, which makes no good sense Perhaps the original reading was साम्राद्यो–

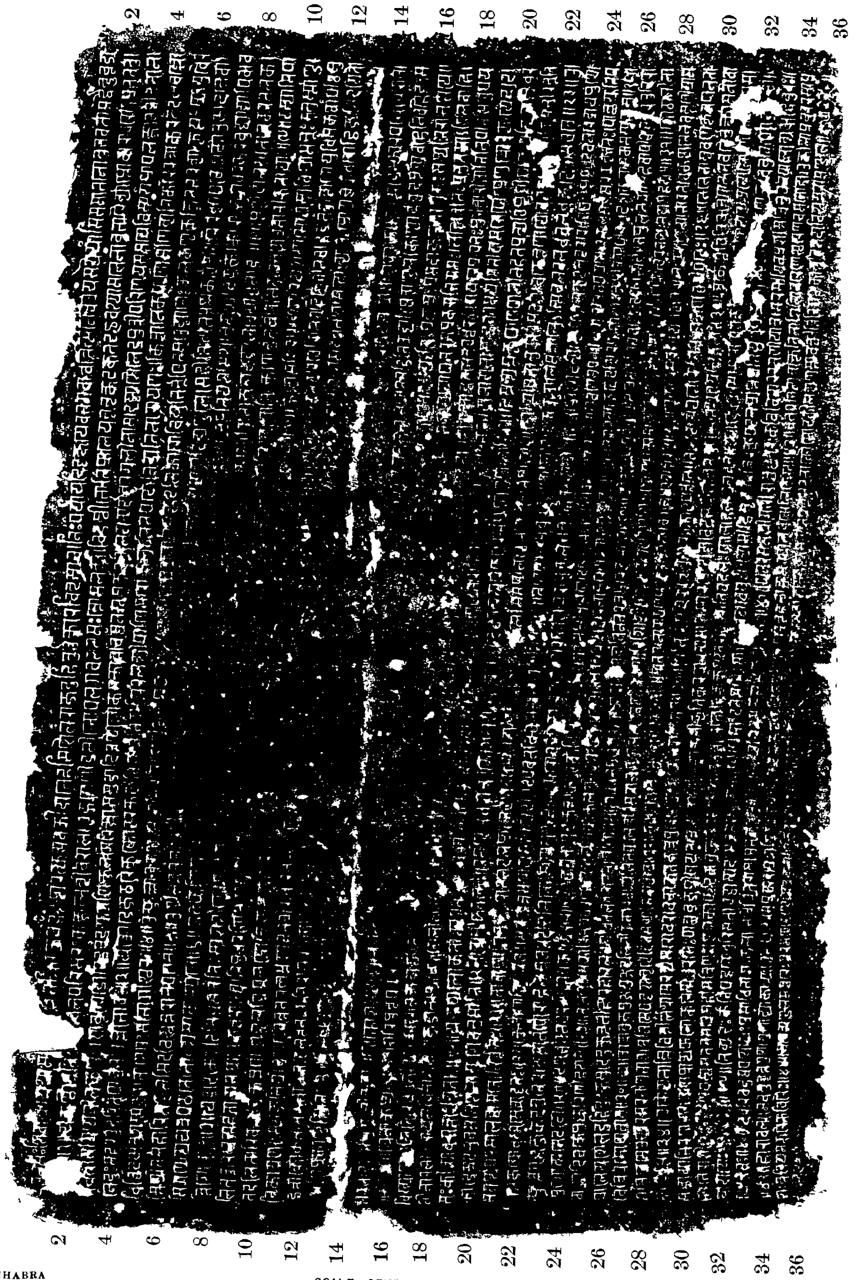
[10] The Ratanpur MS furnishes here the fairly good reading–वनश्राव्य (स्यन्दन्) मरन्दस्पृहाभ्राम्यद्भूरिमधुव्रता-लिवितता (विरुतै) र्वाचालदिड्मडले

[11] The missing *aksharas* can be supplied with the help of the Ratanpur MS as राकानाथकर्पूरपूरप्रचुररज-तरेत क्षीरहारादिकाभे

[12] Metre *Mālinī*

[13] Metre *Vasantatilakā*.

Ratanpur Stone Inscription of Prithvideva II (Kalachuri) Year 915



B Ch Chhabra

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SCALE SEVEN-TWENTYFIFTHS

Survey of India, Calcutta

9 लितक्रूर[खड्गा]हताना सग्रामे कन्धराभ्यो रिपुधरणिभुजा[मुत्पत] – ᴗ – – । – – – – ᴗ – –
ᴗ ᴗ ᴗ ᴗ ᴗ ᴗ – – ᴗ – – ᴗ – –, – – ज्योति क्षणार्द्धं नयति निजतनु पात्र[ता] भीरुताया[1] ॥९॥
यस्यासिपा–

10 तदलितारिक[री]न्द्रकुम्भपीठोच्छलद्विमलमौक्तिक[शुभ्र]हारा । [2] – – ᴗ – ᴗ ᴗ ᴗ – ᴗ ᴗ – ᴗ
– –, – – ᴗ – ᴗ ᴗ ᴗ – ᴗ ᴗ – ᴗ – – ॥१०॥ [क्रीडामन्दिर]मिदुगौरयशसा सौ(शौ)र्यस्य विश्रामभू.
सूनुर्म्मण्ड–

11 लिकाग्रणी समजनि श्रीव्र(ब्र)ह्मदेवस्तत । नि[स्त्रि]शाहतवीर[वैरिवनिता][3] – – ᴗ – – ᴗ –,
– – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –[4] [॥११॥] [सग्रामे] हतवीरवैरिनिवहैर्द्देवीभवद्भि–
र्द्रुत कुर्व्वाणः युधि सकथा पथि मु–

12 [हु]र्न्नकौकसा [सङ्ग]ता । नाकालध्वनतोभिरामरमणा – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ
– – – ᴗ – – ᴗ – [॥१२॥*] – – – ᴗ ᴗ – ᴗ – ᴗ लिमद [श्रीम]न्नृसिहोच्युत प्रोद्यच्चक्रधरो
द्विजातिदयितो

13 भोगिप्रकाण्डस्थिति । उन्मील[न्नव] – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ
– – – ᴗ – – ᴗ – [॥१३*॥] – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ –
ᴗ ᴗ ᴗ –

14 – – ᴗ – – ᴗ – । – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ
– – – ᴗ – – ᴗ – [॥१४*॥] – – – ᴗ ᴗ – ᴗ – रजटल[श्यामाशुका] कान्तिमत्सान्द्र–
स्फारपयोधरा न–

15 वरता येन प्रिया स्वीकृता । रागात्कोशमपास्य – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ
ᴗ – – – ᴗ – – ᴗ – [॥१५॥*] – – [खड्गलताभिघा]ततडिति [क्रु]ध्यद्द्विपन्मण्डलीकण्ठोद्गच्छ–
दसृक्प्रवाहनिवहैर्द्दु स–

16 चरे स[ङ्ग]रे । येनाक्रम्य ज[टेश्व]रो[5] रिपुनृप[ ] [क्रू]र ᴗ – – ᴗ –, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ
– – – ᴗ – – ᴗ – [॥१६॥*] – – – ᴗ ᴗ – ᴗ – ᴗ [रितम.]स्तोमे सहस्रद्युति प्रद्युम्न प्रमदाजने
[सु]रगुरु सम्यग्गिरा निर्ण्णये ॥ (।)

17 विख्या[तो व(ब)]लिवैरिव(ब)न्धनविधौ कृष्णो न कृष्णद्युति, – – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – –
ᴗ – – ᴗ –[6] ।[।१७॥] – – ᴗ – ᴗ ᴗ ᴗ – ᴗ ᴗ – दधान स[त्त्व]प्रियो घनरसप्रकराभिराम । ल–
व्धो(ब्धो)न्नति प्रभुतयाऽखिलवाहि–

18 नीना रत्नाकरोयमपि नाश्रयदो जडानाम्[7] ॥१८॥ ये लीला ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ –,
– – – ᴗ ᴗ – ᴗ – ᴗ ᴗ ᴗ – – – ᴗ – – ᴗ – । ये रामोद्धतसेतुव(ब)धरुचिरा यस्य प्रचेत –
पुरीनारीनाभिनिपीतसिन्धुपय–

19 स कीर्त्या धरान्ता· श्रिता[8] ॥१९॥ यद्रूपालोकनोत्कागत[वरललनावक्त्रपकेरुहाणा[9]] – – – –

[1] Metre *Sragdharā*

[2] The missing *aksharas* in the third *pāda* can be restored with the help of the Ratanpur MS as कीर्त्तिर्भुवो गगनमण्डलमाविहर्त्तु, but the following *aksharas* are uncertain Metre *Vasantatilakā*

[3] The Ratanpur MS reads the following *aksharas* as सीमन्तचन्द्राम्बुद which may be correct, but the reading of the fourth *pāda* cannot be restored

[4] Metre of verses 11—17 *Śārdūlavikrīḍita*

[5] The historically important name is missing in the Ratanpur MS which reads instead युधास्वद्रिपुनृपान्

[6] The Ratanpur MS reads श्यामा यस्य च कर्णिका खरतरा सूते यशो निर्मलम् This may be adopted, but कर्णिक in the sense of an arrow is neuter Perhaps श्यामा यस्य कृपाणिका is the correct reading

[7] Metre *Vasantatilakā*

[8] Metre *Śārdūlavikrīḍita*

[9] The *aksharas* in the brackets are supplied from the Ratanpur MS They have left faint traces on the slab.

ᑌ – – [द्रविणवितरणे याचकाना निकाये । भिक्षा]दानाय चास्मद्भुवनमयमितीवामरौघै. प्रणुत्तो रक्षायै हाट–

20 काद्रेस्तटभुवनमनिश भास्करो व(ब)भ्रमीति[1] ॥२०॥ आनीते तलहारिमण्डलवराच्छ्रीकोशल–[स्वा][मिना*][पृथ्वी]देव[2] नरेश्वरेण परमप्रेम्णा गुणाना निधौ। हस्तन्यस्तकृपाणपा[त]निहतप्रत्यर्थि–पृथ्वीपतौ यस्मिन्राज्यधुरं

21 समर्प्य परमा लव्धा(ब्धा) मनोनिर्वृति[3] ॥२१॥ वातान्दोलित – ᑌ – स(श)तदलप्रालेयवि(बि)–दूपमा लक्ष्मी – ᑌ ᑌ – ᑌ – विलसितप्रायाञ्चलावस्थितिम् । [खद्योतोन्मि]षितानुकारमवनीच[क्रे] नृणा यौव[न] – –[4][पा]र्ज्जितभूरिभूति–

22 रभजद्यो धर्म्ममेवादृत ॥२२॥ कुर्व्वाणाभिर्ज्जग ᑌ ᑌ ᑌ – – ᑌ सप्ताश्विसप्ते[ ] खेदस्वेद पवनविचलद्वैजयन्तीभिराभि । तेनो – –[5] प्रचुरकुमुदामोदिदिक्चक्रवाले मल्लालेऽस्मिन् लवलधवल धूर्जटेर्द्धाम चक्रे[6] ॥२३॥ उ–

23 त्फुल्लपङ्कजकदम्व(म्ब)विराजमान पौराङ्गनास्तनतटीदलितोर्म्मिमालम् । – –[7] सरोवरमकारि ᑌ – ᑌ नीरखेलन्मरालकुलसङ्कुलित [समन्तात्][8] ॥२४॥ प्रासादस्या[स्य] च[न्द्रा]शुकुन्दसुन्दर–रोचिष । पृथ्वीदेवनरेन्द्राय पुण्य

24 पुण्यात्मने ददौ[9] ॥२५॥ दश भवनवराणि त्र्यम्व(म्ब)क[स्ये]दुरोचिर्विकचकुमुदकुन्दस्फाटिकाद्रि–ᑌ – –[10]। [अरचयदलघूनि प्रौढदोर्दण्डलीला] ᑌ ᑌ ᑌ ᑌ ᑌ ᑌ – – – ᑌ – – ᑌ – –[11] ॥२६॥ अत्रैव पयसि– ⏑, ⏑ ⏑ [सु*]स्वरज्ञाङ्कृतै. । पान्थश्रुतिप–

25 थाह्लादि चारु पुष्करिणीद्वयम्[12] ॥२७॥ तेनोदारमकारि तत्र पवनोद्वेल्लत्पताकाकुल श्रीकण्ठस्य [सुधाशुधामधवल] श्रीमद्वरेलापुरे । यत्रावासमवाप्य चाप्यतितरा तत्याज देवश्चिरप्रा – – ᑌ ᑌ–[13] वि(बि)कापरिवृढ कैलासवासस्पृहाम्[14] ॥२८॥

26 प्रालेयशैलदुहितु कुमुदेदुकुन्दनीहारहारलवलीधवलानि तेन। सर्व्वोत्तमानि [पवनप्रचलत्पताकान्यभ्र–लि]हानि नव रत्नपुरे कृतानि[15] ॥२९॥ क्रीड[न्नगर]पुरन्ध्रीपीनस्तनजनितवीचिविक्षोभाम् । विपुलतरा[मि]ह वापीञ्च[का] रुचिरा

27 विचित्रसोपानाम्[16] ॥३०॥ व्याकोचावु(बु)जपुञ्जगुञ्जदलिनीझकारवाचालित खेलद्भूरिमराल–सकुलतट तेनोत्तरस्या दिशि। श्रीमद्रत्नपुरस्य दक्षिणदिशि प्रोद्दामकामाङ्गना – – – ᑌ ᑌ – ᑌ – ᑌ[17] रुचिर चक्रे तडागद्वयम्[18] ॥३१॥ [गो]ठालीना–

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[1] Metre *Sragdharā*

[2] This royal name also is missing in the MS It is faintly seen on the original stone

[3] Metre of this and the next verse *Śārdūlavikrīḍita*

[4] Restore शौर्य्या–.

[5] The missing *aksharas* may have been त्फुल्ल

[6] Metre *Mandākrāntā*

[7] Restore रम्य

[8] Metre *Vasantatilakā*

[9] Metre *Anushṭubh*

[10] The missing *aksharas* were perhaps –प्रभाणि

[11] Metre *Mālinī*

[12] Metre *Anushṭubh*

[13] The damaged *aksharas* may be conjecturally restored as –लेयाद्रिसुता–

[14] Metre *Śārdūlavikrīḍita.*

[15] Metre *Vasantatilakā*

[16] Metre *Āryā*

[17] The missing *aksharas* can be restored with the help of the Ratanpur MS. as स्नानप्रस्खलिताव(ब)र स

[18] Metre *Śārdūlavikrīḍita*

28 म[नि ग्रा]मे चकार सर[सी] शुभाम् । अनिमे[ष]दृशा वृन्दैर्दिवमध्यासितामिव[1] ॥३२॥ सुधाशु–
धवल [तत्र धूर्जटेर्धाम] निर्म्मितम् । नारायणपुरे तेन पताकोल्लिखिताम्व(म्ब)रम् ॥ ३३ ॥
अकारि [सरसी]–⏓, ⏓ ⏓ ⏓ ⏓ विराजिता । भारतीव कथा तेन व(ब)म्हणीग्राम–
29 स[न्निधौ] ॥३४॥ चरौयनाम्नि विस्तीर्ण्णे ग्रामे रम्य सरोवर(रम्) । चकार तेजल्लपुरे ⏓ ⏓ ⏓ ⏓ ⏑
राजितम्[2] ॥३५॥ निर्म्मित मन्दिर रम्य कुमराकोटपत्तने । तेनैवान्य[3] यशोराशि[प्रकाश
पार्व्वती]पते ॥३६॥ तेनैवाम्व्रवण[4] कृत घनत–
30 रच्छायानिरस्ता[तप] पाणिप्राप्यफलोत्करैर्म्मधुरसै पान्थव्रज प्रीणयत् । कूज[त्कोकिल]काकली–
व्यतिकरप्रारभ्यमान[स्मर]प्रौढाज्ञाविदलन्मनस्वितरुणीमानग्रहग्रन्थिकम्[5] ॥३७॥ आकण्ठ विवि–
धान्नपाननिवहैर्भुक्त्वा मनोवा–
31 [ञ्छि]तै राशी – ⏑ ⏑ – ⏑ यस्य सतत सत्रे(त्त्रे) महासत्रि(त्त्रि)ण । इत्थ कार्पटिकव्रजेन रभसा – –
[भव]न्धारितो दिक्चक्र मुखरीकरोति व(ब)हल कोलाहल प्रत्यहम् ॥३८॥ देवाय सोमनाथाय
⏓ ⏓ ⏓ ⏓ ⏑ [पु*]ण्यवान् । असौ लोणाक[र] – –[6] स–
32 र्व्वादायै स – – ⏓[7] ॥३९॥ निर्व्यूढ कविपद्धतौ धुरि सता व(ब)द्धास्पद सन्तत – – –[8]धिगम–
प्रसादितमति सा – ⏑[9]वादे सुधी । आसीद्विस्तृतकीर्त्तिरक्षपटलप्राप्तप्रतिष्ठ श्रि[या] लीलागार–
⏑ – ⏑[10] पालविवु(बु)धो गौडान्ववा–
33 योद्भव[11] ॥४०॥ विधुरिव दुग्धपयोधे प्रसाधिताश कलानिधिर्न्नितराम् । अभव[त्त्रिभुवनपाल]
पालितसकलद्विजस्तनुज[12] ॥४१॥ घनरसवती गभीरा स्वच्छतरा कविविचाररमणीयाम् ।
सरसीमिव प्रशस्ति त्रिभुवनपालो व्यधाद्विवु(बु)ध ॥
34 ॥४२॥ हारावलीमिव सुवृत्तगुणा गुणाढ्या कान्त्यान्वितां घनरसप्रकरा प्रशस्तिम् । – – ⏑ –
⏑ ⏑[13] [कलारचितप्रकर्ष] कौतूहलात्कुमरपाल[14]वु(बु)धो लिलेख[15] ॥४३॥ धनपतिनाम्ना कृतिना
शिल्पिवरेणेश्वरेण च मनोज्ञा । उत्कीर्ण्णा प्रचुररसा प्र–
35 शस्तिरियमक्षरै रुचिरै[16] ॥४४॥ यावन्मण्डलमम्व(म्ब)रेम्व(म्ब)रमणेश्चण्डीशचूडामणिश्चद्र
साद्रकरोत्करेण [कुरुते] – – ⏑ – – कलाम् । यावद्वक्षसि चा[स्ति] पद्मसदना कौमोदकीलक्ष्मणस्ता–
वत्कीर्त्तिरियञ्चकास्तु विशदा विश्वम्भरामण्डले[17] ॥४५॥
36 सम्वत्[18] ९१५ [॥*]

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[1] Metre of verses 32—36 *Anushtubh*
[2] The Ratanpur MS reads here शिवधाम विराजितम् which may be correct
[3] Read –न्यद्यशो–
[4] Read –वाम्रवण
[5] Metre of this and the next verse *Śārdūlavikrīḍita*
[6] Restore ग्राम.
[7] It is easy to conjecture that the missing syllables were –मन्वितम् Metre *Anushtubh*
[8] The first two of the missing *aksharas* here appear like वेदा– Read वेदार्था–
[9] The missing letters may be हित्य. The sign of the middle *i* of हि is clear
[10] The first three *aksharas* of the name are damaged, but from Aurangabadkar's mention of Anantapāla as the father of Tribhuvanapāla the *aksharas* can be restored as –मनन्त–
[11] Metre *Śārdūlavikrīḍita.*
[12] Metre of this and the next verse *Āryā*
[13] The missing *aksharas* can be restored with the help of the Ratanpur MS. as विद्याविनोदन Traces of the last two of these can be seen on the stone
[14] Elsewhere this name appears as कुमारपाल
[15] Metre *Vasantatilakā*
[16] Metre *Āryā*
[17] Metre. *Śārdūlavikrīḍita*
[18] Read सवत्

TRANSLATION

Success! Ōm! Adoration to Śiva!

(Verse 1) May the divine half-moon-crested (Śiva) increase your welfare!—(*he*) who has three eyes as if because of his desire to see simultaneously, at the time of playful amorous enjoyment, the pair of gold-pitcher-like breasts and the lotus-like face of (Pārvatī) the daughter of the lord of mountains!

(V. 2) May that Nīlakantha (*i e*, Śiva) grant your fortune!—(*he*) whose throat with a white surrounding on account of [the smearing of] ashes, imitating the beauty of collyrium, a row of blue lotuses, a line of bees, a sapphire, wild buffaloes and a mass of darkness, appears like the slope of a ridge of the snow-mountain covered with a cloud, dark with the surcharge of water!

(V. 3) May that lover of Pārvatī remove your sin!—seeing in the nails of whose lotus-like feet as in the surface of a mirror the reflection of the universe in the forms of Brahmā, Indra, Vishnu, the moon, the jewel of heaven (*i e*, the sun), the principal mountains, the earth, the oceans and others, (Pārvatī) the daughter of the lord of mountains was struck with wonder, her moon-like face being bent down in bashfulness!

(V. 4) May that lord of serpents Śēsha grant the happiness of the worlds!—(*he*) on whose lap there sleeps for a long time Nārāyana, in the unique cavity of whose belly as in a cottage there rests the universe and whose feet are caressed by the lotus-like hands of Lakshmī, and on account of the precious stones in whose numerous hoods the ocean came to be the store of jewels!

(V. 5) This famous province (*mandala*) of **Talahāri** is the ornament of the earth—which is surrounded on all sides by tanks with full-blown lotuses and humming bees and is adorned with gardens which appear beautiful with plantain trees shining [in the groves of mangoes and other trees] and to which the god of love is attracted by the excessive warbling of cuckoos,

(V. 6) Where the regions are noisy [with the humming of bees hovering on] blooming, fresh, blue lotuses [in the desire for honey], where the teachers, the cavities of whose ears are, in admiration, filled with the musical sound, do not mark the faulty (*pronunciation*) of the crowds of pupils reciting (*their texts*)

(V. 7) Here while its fair fame, resembling the lord of serpents, [the moon, camphor-powder, silver, milk, pearl-necklace and others] is roaming in all directions, the chakōra birds even now eagerly fly (*after it*), mistaking it for the rays of the moon.

(V. 8) In the sacrificial enclosures in it, the line of smoke, as it speedily touches the expanse of the sky, . . . is looked at by the peacocks which scream in joy, mistaking it for a multitude of clouds

(V. 9) Then there was born **Pṛithvīpāla** From the necks of the hostile princes struck by him with the sharp sword grasped in his hand . . . . for half a moment subjects himself to apprehension

(V. 10) [Whose fame of bright lustre resembling lightning] and wearing a white necklace of spotless pearls scattered from the large frontal globes of the best elephants of his enemies, cleft by the strokes of his sword . . . has gone from the earth to the region of the sky in order to divert itself.

(V. 11) From him was born the illustrious **Brahmadēva,** the foremost of feudatories, the play-house of fame white like the moon (*and*) the resting place of valour,—(*he*) who is to the parting line of hair of the wives of hostile warriors struck by his sword what a cloud is to the moon![1]

[1] *I e*, as the moon hidden behind a cloud is not visible, so the parting line of hair of those ladies is not seen, they being too full of grief to attend to their toilet

(V. 12) [The heavenly damsels] gathering together again and again on the path of the gods (*i e*, in the sky) and conversing with crowds of hostile warriors killed on the battlefield as they speedily became gods . . . . rumbling out of season

(V 13) . . . . . like the man-lion, he was the best of men, like Achyuta (Vishnu) wielding his uplifted discus, he leads a victorious army, like Vishnu who is fond of the bird (Garuda) and reclines on the best of serpents, he is fond of the Brāhmanas and lives in the company of the best of[1] Nāga princes

(V. 14) (*This verse is completely effaced*)

(V 15) Who accepted a beloved clad in a black garment . . . . . who had lovely, compact and large breasts, and who just then fell in love with him . . . Taking off the sheath of (*his sword*) . . . . .

(V. 16) In the fight, in which the strokes of his creeper-like sword appeared like (*flashes of*) lightning and in which it was difficult to move about on account of multitudes of streams of blood gushing forth from the necks of crowds of wrathful foes, he having attacked the hostile king **Jaṭēśvara**. . . . .

(V. 17) He is to his enemies as the sun is to a mass of darkness, he is Pradyumna to women (*and*) the preceptor of gods (*i e*, Brihaspati) in the right judgment of speech, being well-known for imprisoning (*his*) mighty (foe),[2] he resembles Krishna (*who in his Dwarf incarnation imprisoned Bali*), (*but unlike Krishna*) he is not dark-complexioned [3]

(V. 18) Though like the ocean he is . . . . dear to all creatures, appears charming with his great vitality (*as the ocean does with its abundant store of water*), has attained a supreme position by his command of all armies (*as the ocean has by its lordship over all rivers*), and is a receptacle of precious things (*as the ocean is a treasure of jewels*), he does not (*unlike the ocean which gives shelter to water*) give refuge to dullards

(V. 19) The regions at the extremity of the earth . . . which appear beautiful with the magnificent bridge of Rāma (*and*) those, the water of the ocean in which is absorbed by the navels of the women in the city of Varuna, have been resorted to by his fame.[4]

(V. 20) 'This [Brahmadēva who is the sun to] the lotuses which are the faces of the excellent ladies who come out of eagerness to see his handsome form [may come] to our world to give away wealth to suppliants in charity.'—Being as it were urged by gods through such apprehension[5] the sun moves continuously round the regions on the slopes of the golden mountain (Mēru).

(V. 21) Consigning the yoke of the government to him who, being a treasure of merits, had been brought over with great favour from the **Talahāri-maṇḍala** and who killed hostile kings with the strokes of the sword grasped in his hand, the king **Pṛithvīdēva (II)**, the lord of the famous **Kōsala** country, obtained great mental happiness

(V 22) [Seeing that] on the orb of the earth . . . . is like dew-drops on (*the*

[1] There is a play on the words *chakra* meaning (1) a discus and (2) an army, *dvijāti* meaning (i) the bird Garuda and (ii) a Brāhmana, and *bhōgin* meaning (i) a serpent and (ii) a Nāga prince or an officer in charge of a *bhōga* or *bhukti* (sub-division)

[2] This may refer to the imprisonment of Jatēśvara

[3] There is contradiction here, since the prince Brahmadēva is said to be Krishna and still not to have the complexion of Krishna, but the contradiction is only apparent as the intended meaning is that he was not infamous The figure is *Virōdhābhāsa*.

[4] The regions in all the four directions were described in this verse The first hemistich which described the northern and eastern regions is almost completely lost The description in the second hemistich refers to the southern and western regions

[5] The idea in this verse occurs also in verses 7 and 17 of the Mallār stone inscription, below, No 97

petal of) a lotus shaken by wind, that wealth is unsteady resembling mostly the flashes [of lightning] and that man's youth imitates (*in fickleness*) the shining of the fire-fly, he who had acquired abundant wealth [by valour] exerted himself for piety

(V. 23) In this[1] **Mallāla,** which renders the circle of regions fragrant with abundant [full-blown] lotuses, he constructed a temple of Dhūrjati (Śiva) white like *lavala* flowers and (*distinguished*) by these banners set in motion by wind, which remove the perspiration, caused by fatigue, of the horses of the sun

(V. 24) [And he constructed] a tank, which appears beautiful with clusters of full-blown lotuses, the rows of the waves of which are broken by the protruding breasts of town-ladies and which is crowded on all sides with multitudes of swans sporting in water .

(V. 25) The religious merit of this temple, the splendour of which is beautiful like that of the moon's rays and *kunda* flowers, he assigned to the king **Pṛithvīdēva (II)** of pious nature

(V. 26) He . . . . . constructed ten large and beautiful temples of Tryambaka (Śiva), [bright] like moon-light, full-blown night-lotuses, *kunda* flowers and the mountain of crystals (*i e*, Kailāsa).

(V. 27) At this very place he [made] two beautiful lotus-pools which delighted the ears of travellers with the sweet humming [of bees] . . . . .

(V. 28) He erected at the famous **Varēlāpura,** a temple of Śrīkaṇtha (Śiva) white like the lustre of the moon, and covered with flags fluttering in the wind; having received habitation in which, the god (Śiva), the lord of Ambikā, has given up completely his longing for living on Kailāsa . . . .

(V. 29) By him there were built at **Ratnapura** nine cloud-kissing excellent temples of Pārvatī, the daughter of the Himālaya, (*which are*) white like night-lotuses, the moon, *kunda* flowers, snow, pearl-necklaces and *lavalī* (*flowers*) (*and*) the flags of which flutter in the wind.

(V. 30) He made here a large and beautiful well, with wonderful steps, the waves of which were stirred by the plump breasts of town-ladies sporting (*in its water*)

(V. 31) In the northern and southern directions of **Ratnapura** he made two beautiful tanks which are rendered noisy by the buzzing of the swarms of bees humming on clusters of full-blown lotuses and the banks of which are crowded with numerous swans sporting (*in their water*) and [in which garments slip down from the bodies of] extremely libidinous women.

(V. 32) At the village named **Gōṭhālī** he made a pleasant tank which is occupied by crowds of fishes as heaven is by gods [2]

(V. 33) He constructed at **Nārāyaṇapura** a temple of Dhūrjati (Śiva), white like the moon, which with its flags scrapes the sky.

(V. 34) He made a tank near the village **Bamhaṇī,** which, like the story of the *Bhārata*[3], is . . . .

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[1] The wording of verse 23 may be taken to signify that the inscription originally came from Mallāla, but notice a similar wording in v 30.

[2] There is a play on the expression *animēsha-dṛiś* (*lit*, having unwinking eyes) It signifies (i) fishes and (ii) gods.

[3] The verse apparently contained an expression which, by means of *double entendre*, described both the tank and the story of the *Mahābhārata*.

(V. 35) He made a large and lovely lake at the village called **Charauya** and [a beautiful temple of Śiva] at **Tējallapura.**

(V 36) At the town of **Kumarākōṭa** he made another lovely temple of (Śiva) the husband of Parvatī, resplendent like the mass of his own fame

(V. 37) He himself planted a grove of mango trees which, with their very dense shade, removes the heat (*of the sun*) and with its multitude of fruits reached by the hand, pleases travellers, and where the knot of stubborn reserve of proud young ladies gives way at the imperious command of the god of love, which is begun (*to be communicated*) by the mingling sweet notes of the warbling cuckoos

(V. 38) Having partaken, to their hearts' content, of the various kinds of foods and drinks as desired in the charitable feeding house of the great sacrificer, such loud cries of pilgrims daily make the circle of regions resound (*viz.*,) . .

(V. 39) To the god Sōmanātha the pious one granted this [village] **Lōṇākara** together with all taxes . . . .

(V. 40) There was the learned **[Ananta]pāla** of extensive fame, born in the **Gauḍa** lineage, who mastered the paths of poets, who always secured a place at the head of good people, whose thoughts were rendered pure by his knowledge [of the contents of the Vēdas], who was clever in [literary] discussions, who attained renown in the department of records (*and*) was the play-house of fortune

(V. 41) [From him] was born **Tribhuvanapāla** who gives shelter to all Brāhmanas and who, being a treasure of arts, has (*all*) his desires completely fulfilled, even as from the milky ocean is produced the moon which, being the repository of digits, exceedingly adorns all quarters and maintains all (*chakōra*) birds.[1]

(V. 42) The learned **Tribhuvanapāla** has composed this *praśasti* (eulogy) resembling a lake,—which is full of flavour (*as a lake has abundant water*); is profound (*as a lake is deep*) and clear, and is pleasing to the thoughts of poets

(V 43) The wise **Kumārapāla** who has attained excellence in learning and fine arts, has with eagerness written this *praśasti* resembling a necklace of pearls,—which has the merit of (*being composed in*) good metres (*as the necklace has that of having well-rounded pearls*), which is rich in merits (*as the necklace is in threads*), which (*like the necklace*) appears brilliant and is full of deep sentiments (*as the necklace is possessed of great charm*) [2]

(V. 44) This pleasant *praśasti*, abounding in sentiments, is incised in beautiful letters by the skilful and best sculptors named **Dhanapati** and **Īśvara.**

(V. 45) As long as the moon, the gem of the sky and the crest-jewel of (Śiva) the lord of Chandī, makes the orb (*of the earth*) white with its dense rays, as long as the lotus-dwelling (goddess of fortune) rests on the breast of the god who is distinguished by the (*mace*) Kaumōdakī (*i.e.*, of Vishnu),—even so long may this bright temple[3] shine on the orb of the earth!

The Year 915.

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[1] There is a play on three expressions here which are intended to be construed with Tribhuvanapāla and the moon

[2] The expressions in the first hemistich of this verse are, on account of *double entendre*, intended to be construed with the *praśasti* (eulogy) as well as the *hār-āvalī* (pearl-necklace)

[3] The text has *kīrtti* which means 'any work of public utility, calculated to render famous the name of the constructor of it' See *C I I*, Vol III, p. 212, n 6 It probably refers here to the temple of Sōmanātha mentioned in verses 36 and 39.

No. 97 ; Plate LXXIX

MALLAR STONE INSCRIPTION OF JAJALLADEVA II : (KALACHURI) YEAR 919

This inscription is on a black **stone** which is said to have been found at **Mallār**[1] a village 16 miles south-west of Bilaspur in the *tahsil* and district of Bilaspur in Madhya Pradesh. The inscription has been edited before with a translation, but without a lithograph, by Dr Kielhorn in the *Epigraphia Indica*, Vol I, pp 39 ff. It is edited here from the original stone which is preserved in the Central Museum, Nagpur.

The record consists of 28 lines. The inscribed surface measures 2′ 4½″ broad by 1′ 6½″ high. The stone is broken at the upper and lower proper right corners so that the first four *aksharas* in the first line have been lost and the first three *aksharas* in the last line have been partially damaged. Besides these, one or two *aksharas* have suffered here and there. Otherwise, the record is in a state of perfect preservation. The **characters** are Nāgarī. They closely resemble those of the Ratanpur stone inscription dated V. 1207[2] which, as shown below, was written by the same scribe. The **language** is Sanskrit. Except for [*ōm namaḥ*] *Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It consists of 26 verses, all of which are numbered. The present inscription has several ideas in common with the afore-mentioned Ratanpur stone inscription. For instance, verses 3, 8, 12, 20 and 22 of the present inscription are evidently composed in imitation of verses 3, 7, 8, 23 and 25 of the Ratanpur record.[3] Verse 25, again, which describes the scribe Kumārapala, occurs in the Shēorinārāyan inscription[4] of Āmanadēva which also belongs to the reign of Jājalladēva II. The **orthography** shows the usual substitution of *v* for *b* and the confusion of the dental and palatal sibilants. Besides these, we may note that *y* is written for *j* in *-yushām=* in l. 7 and *mvra* for *mra* in *-jat-āmvra-*, l. 1, *n* is wrongly used for the *anusvāra* in *Mīmānsā-*, l. 16 and *Rāghavānhri-*, l. 26, and for the palatal nasal in *-bhūtin=cha*, l. 13.

The inscription refers itself to the reign of **Jājalladēva II of the Kalachuri Dynasty of Ratanpur**. The **object** of it is to record the construction, at **Mallār**, of a temple of Śiva under the name of Kēdāra by a Brāhmana named **Sōmarāja.** It is **dated** in the **year** 919 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. The year, if *expired*, would correspond to **1167-68 A.C.** It does not admit of verification for want of the necessary details.

After two *maṅgala-ślōkas* invoking the blessings of Śiva and Gaṇapati, the inscription describes **Ratnadēva** as 'a fierce cloud which extinguished the continuously raging flames of the spreading mighty fire of the valour of the king **Chōḍagaṅga.**' This plainly refers to the victory of Ratnadēva II over Anantavarman-Chōḍaganga, the mighty king of Kalinga.[5] We are next told that Ratnadēva (II) had a son named **Pṛithvīdēva (II),**

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[1] The name is variously spelt as *Mallār* in the Maps, *Malhār* in the *List of the Villages of the Bilāspur District* and as *Mallāla* in the present inscription. I have chosen *Mallār* as it approximates *Mallāla*.

[2] Above, No 93.

[3] Dr Kielhorn, who first observed this similarity, thought that Dēvagana, the author of the Ratanpur inscription, imitated the composition of his father Ratnasimha, for the Ratanpur inscription eulogizes five of the grandchildren of Ratnasimha. He therefore read the date of that inscription as (Vikrama) 1247. That the real date is (Vikrama) 1207 has already been shown, see above, p 485. The Ratanpur inscription was therefore composed about 18 years before the present one. Consequently, Ratnasimha himself was the imitator. This can also be inferred from the wording of v 22 of the present inscription. See below, p 518, n. 2.

[4] See No 98, below. It may be noted that it is dated in the same Kalachuri year as the present inscription.

[5] See above, p 484.

whose son **Jājalladēva (II)** was ruling when the present record was put up

The inscription next gives the **genealogy of Sōmarāja** At the village **Kumbhaṭī in Madhya-deśa** (Middle Country) watered by the celestial river (Gangā), there lived a Brāhmana named **Prithvīdhara** of Krishnātrēya *gōtra* with the *pravaras* Ātrēya, Ārchanānasa and Syavāśva [1] His son **Gaṅgādhara** came, in course of time, to the country of Tummāna where he was honoured by Ratnadēva II with the gift of the village Kōsambī [2] Gaṅgādhara's son, **Sōmarāja** was proficient in both the Mīmāmsās, the Nyāya and Vaiśēshika systems, and refuted the doctrines of the Chārvākas, Bauddhas and Jainas He constructed a temple of the god Kēdāra at **Mallāla,** at which the present inscription was evidently put up The record was composed by **Ratnasimha,** the son of Māmē, who belonged to the **Vāstavya** family and owed his rise to the illustrious Rāghava The latter is evidently identical with the homonymous astrologer who is mentioned as one of the donees in the Amōdā plates of Jājalladēva II [3] Both Mamē and Ratnasimha are mentioned in the Ratanpur stone inscription of the reign of Prithvīdēva II, dated V 1207, which was composed by Ratnasimha's son Dēvagana The present record was written on the stone by the Kshatriya **Kumārapāla** of the race of Sahasrārjuna, who, as already stated, is named as the scribe in several other records [4] It was incised by the sculptor Sāmpula [5]

Of the **geographical names** mentioned here, **Madhya-dēśa** roughly corresponds to the present Uttar Pradesh **Kumbhaṭī** cannot be identified. **Tummāna** has already been shown to be identical with Tumān, 16 miles north-east of Ratanpur **Mallāla** is clearly Mallār in Bilaspur *tahsil,* where the stone is said to have been found There is no village in the Bilaspur District exactly corresponding to **Kōsaṁvī** or Kōsambī, but if *Kōsamvī* of the text is a mistake for *Kosandhī*,[6] the village would be represented by Kōsamdih, 8 miles from Mallār [7]

TEXT [8]

1 [सिद्धि ।][9] [ओ नम *][10][शि]वाय ॥ मूर्द्धन्यस्तजटाम्व्र[11]पल्लवचयो भालस्थलीमल्लिकाता–
र्त्तीयेक्षणहव्यवाहविसरज्ज्वालाप्रदीपद्युति । सम्पूर्ण्णं सुरसिन्धुतुङ्गलहरीवारिप्रवाहैरसौ शम्भु–
2 [मं]ङ्गलकुम्भविभ्रमदद्म्वि(म्बि)भ्रत्सदा पातु व[12] ॥१॥ ऊद्ध्वींकृत सुरसरित्सलिलावगाहा–
दुद्दण्डचण्डतरचारुकरो विभाति[13] । व्र(ब्र)ह्माण्डमण्डलमहोत्पलनाललीलाम्वि(म्बि)भ्रत्स वो ग–
णप–

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[1] The text gives *Ārchanāna* as the name of the second *pravara* and *Sasyāvāsa* as that of the third, but these are clearly mistakes for *Archanānasa* and *Śyāvāśva* respectively See below, text p 514, n 11

[2] The text actually reads *Kōsamvī*, but as already pointed out, *v* is used in it everywhere for *b*

[3] Below, No 99, ll 23-4

[4] See above, p 503, n 1

[5] Sāmpula was the sculptor of the Ratanpur stone inscription (No 93, above) also

[6] Such a mistake is not unlikely, though it must be admitted that in the present inscription *dh* is clearly distinguished from *v* by the absence of a horizontal stroke at the top, except in *dhā* which is differentiated from *vā* by a horizontal stroke joining its two verticals

[7] *I C P B* (second ed), p 124

[8] From the original stone

[9] Expressed by a symbol

[10] The *aksharas* in the brackets are broken away, only the *visarga* after *ma* being partly extant

[11] Dr Kielhorn read *jat-āmv(b)u-pallava*, but the *aksharas* are clearly as transcribed above Read जटाम्रपल्लव– See below, translation, p 515, n 12

[12] Metre *Śārdūlavikrīdita*

[13] Read विभाते as suggested by Kielhorn The change has not been made in the original

3 नेरवतादजस्रम्[1] ॥२॥ देव पीयूषधारानिकरपरिगलद्वि(द्बि)न्दुसन्दोहकीर्ण्णव्योमाशाचक्रवालो म-
दननृपचमूदर्प्पण कैरवाणाम् । व(ब)न्धु सिन्धुप्रसूति स जयति भु-
4 वनानन्दसम्भारकन्दो लोलाक्षीमानमुद्राविघटनपटुतामावहन्[2] शुभ्रभानु[3] ॥३॥ तद्वंशे नृपचोड-
गङ्गविसरत्प्रौढप्रतापानलज्वालासन्ततिशान्तिचण्डजल-
5 द श्रीरत्नदेवोऽभवत् । भूपालोऽखिलवैरिवीरवसुधाऽधीशोरुदोर्व्वल्लरीदर्प्पैकद्रुमदाहदावदहन· श्री-
मन्दिर सुन्दर[4] ॥४॥ पृथ्वीदेवस्ततोऽभूद्व(द्ब)लवदरिधरा-
6 नाथनागेन्द्रतार्क्षो[5] नम्राणा मौलिरत्नद्युतिभरविलसन्मल्लिकामाल्यभारै । पूज्याङ्घ्रिद्वन्द्वपद्मो नि-
जभुजविजयश्रीमहाकेलिशैल पुत्र सत्क्षात्रकीर्त्ति-
7 व्रततिततरुरिलामण्डलाभोगभर्त्ता[6] ॥५॥ तस्माच्चेदिकुलावलम्व(म्ब)नयु(जु)षामग्रेसरो भूभुजा दो-
र्द्दण्डद्वयदर्प्पखण्डितरिपुर्ज्जाजल्लदेवोऽभवत् । तुम्माणाधिपतिर्निजामल-
8 कुलप्रद्योतदीपोपम सत्क्षात्रैकनिधि प्रतापतरणि सौ(शौ)र्य्यार्ज्जितश्रीर्नृप[7] ॥६॥ मन्ये यद्दान-
शङ्काजनितभयवशाद्वल्लभो निम्नगाना दुग्धाव्धि(ब्धि)र्भीमगर्भस्फु-
9 रदुरुसलिले रत्नराशिम्व(म्ब)भार । वाहान्मार्त्तण्डदेवस्त्रिदशपरिवृढ [स्व]र्न्नदीतोयदुर्ग्गे स्वर्ग्गे दा-
नाम्वु(म्बु)धारोद्धुरमधुपवधूमालमैरावणञ्च[8] ॥७॥ राज्ये महीभुजस्तस्य
10 नयवर्त्मानुसारिणि । क्षीणोपसर्ग्गससर्ग्गप्रजानन्दविधायिनि[9] ॥८॥ आसीच्छ्रीमध्यदेशे विततसुर-
नदीवारिपूरोर्म्मिमालाऽलङ्कारे हारभूते निखिलजनपदो-
11 द्दामभूमण्डलस्य । ग्रामो रम्योरुभूमिर्द्विजवरवसति कुम्भटीनामधेयो यत्नात्स्वर्ग्गैकखण्डप्रतिनिधि-
रमलो निर्म्मितो यो विधात्रा[10] ॥९॥ आत्रेयस्तावदा-
12 द्यस्तदनु च विदितोप्पा(प्या)र्च्चनानो द्वितीय सस्यावास[11]स्तृतीय. प्रवर इह शुभैस्तैर्द्विजो
भूषितोऽभूत्। कृष्णात्रेयस्य गोत्रे प्रणतवसुमतीपालमालो-
13 त्तमाङ्गत्वङ्गद्रत्नाङ्कुरश्रीखचितपदयुगस्तत्र पृथ्वीधराख्य. ॥१०॥ य प्रज्ञैकविशाललोचनपुटन्धत्ते
तृतीय सदा सद्भूतिन्च(ञ्च) तनोति यो निजतनौ दुर्व्वारमारा-
14 पह । दुर्ग्गाश्लेषकरोरिवादिनिवहे पुत्रस्ततोऽभूदसौ वि(बि)भ्राणो द्विजराजसुन्दरपद मौलौ स
गङ्गाधर[12] ॥११॥ तत कालक्रमेणासौ देश तुम्माणमागत । गुणग्रामार्ज्जि-
15 तप्रौढलक्ष्मीर्द्विजशिरोमणि[13] ॥१२॥ प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपति । कोसवी(बी)ग्रा-
ममेतस्मा उदकीकृत्य दत्तवान् ॥ १३॥ श्रीगङ्गाधरत सुतोऽजनि जगद्वद्यैकपादो-
16 नुज प्रौढानन्दकर कलङ्करहित स्फायत्कलाना निधि । वि(बि)भ्राणो द्विजराजता हृतजडश्लेषो-
रुभूरिप्रभो धात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपर[14] ॥१४॥ मीमान्सा[15]-

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[1] Metre *Vasantatilakā*

[2] Read -मावहन्न्

[3] Metre *Sragdharā*

[4] Metre *Śārdūlavikrīdita*

[5] Read -तार्क्ष्यो The change has not been made in the original, as supposed by Kielhorn

[6] Metre *Sragdharā*

[7] Metre *Śārdūlavikrīdita*

[8] Metre *Sragdharā*

[9] Metre *Anushtubh*

[10] Metre of this and the next verse *Sragdharā*

[11] The *Gōtrapravaranibandhakadamba* gives *Ārchanānasa* as the second and *Śyāvāśva* as the third *pravara* Our poet has understood the names of the *pravaras* as above owing to the incorrect *pada-chchhēda* of the expression—आत्रेयार्चनानससश्यावाश्वेति प्रवरा

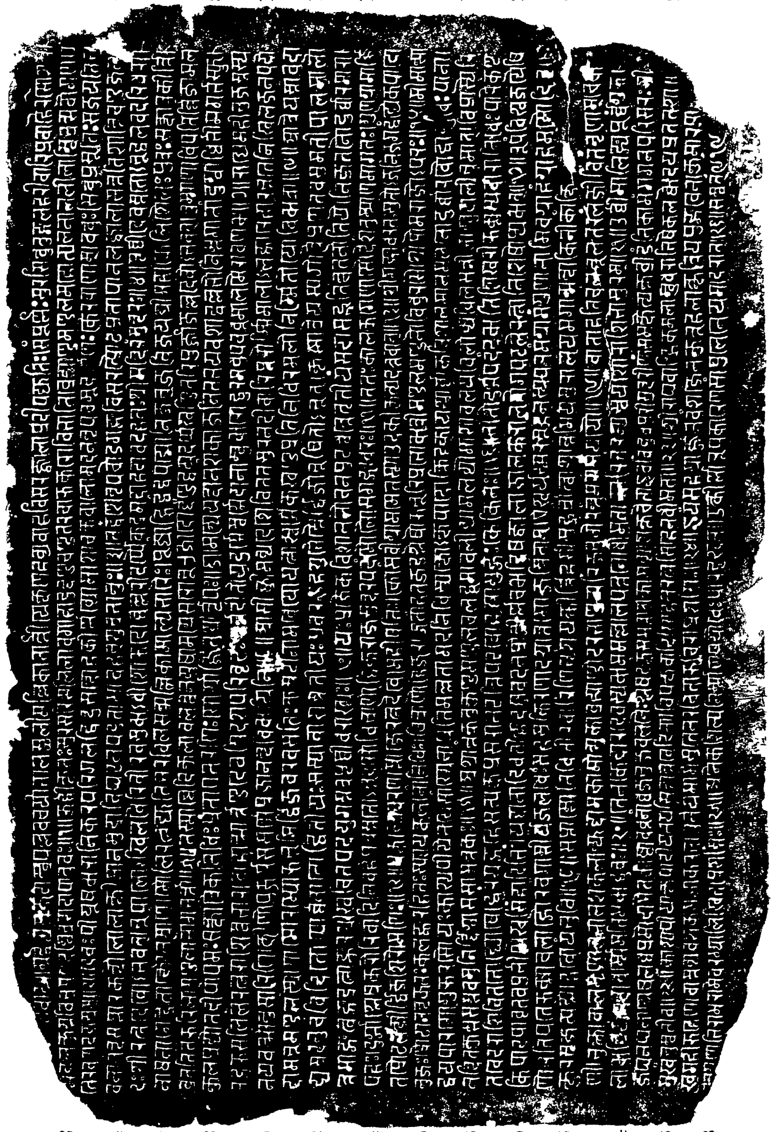
[12] Metre *Śārdūlavikrīdita*

[13] Metre of this and the next verse *Anushtubh*

[14] Metre of verses 14—19 *Śārdūlavikrīdita*

[15] Read मीमासा-

MALLAR STONE INSCRIPTION OF JAJALLADEVA II (KALACHURI) YEAR 919



B CH CHHABRA

SCALE THREE-TENTHS

SURVEY OF INDIA, CALCUTTA
REG No 3977 E'36—778 51

17 द्वयपारगो गुरुरसौ य काश्यपीये नये साख्ये चाप्रतिमल्लतामदनिधिस्त्र्यक्षोऽक्षपादोवितदृक् । यश्चा–
र्व्वाकिविशालमानमलनो दुर्व्वारवौ(बौ)द्धाम्वु(म्बु)धे पाना–
18 नन्दितकुम्भसम्भवमुनिर्दिग्वाससामन्तक ॥१५॥ अश्रान्त क्रतुकुण्डमण्डलचलद्धूमावलीध्यामलव्यो–
माशावलय विलोक्य विलसन्नीलाम्वु(म्बु)दालीभ्रमात् । विप्रास्येरि–
19 तवेदराशिविततोद्घोषोद्धुर यद्गृहे सत्पक्षप्रसरा नटन्ति पटवो हृष्टा मुहु केकिन ॥१६॥ भीतो
दुर्ग्गपद दधाति शिखरी रुक्मस्य वारानिधे[1] पारे कण्ट–
20 किपादपावृतवपुर्भीमैश्च सिहादिभि । यद्दानादिव तीक्ष्णदष्ट्रवदनप्रो[द्गी]र्ण्णचञ्चद्विषज्वालाजा–
लकराल[भो]गपटले रत्नानि शेषोप्यधात् ॥१७॥ रूप विश्वजयैषि–
21 णो रतिपते रुक्माचलाद्गौरव गाम्भीर्य जलधे सहस्रकिरणादश्रान्तमोजस्विताम् । ऐश्वर्य स्मर–
सूदनस्य परम ग्राम गुणानामिव ग्राह ग्राहमसौ दिदृ–
22 क्षुरसृजत्पद्मोद्भवोय भुवि ॥१८॥ सप्ताम्भोनिधितीरवारिणि भृश यत्कीर्तिहसी मुहुर्भ्रान्त्वा श्रान्त–
मिय सुरालयमगान्मन्दाकिनीकाक्षि–
23 णी । भुक्त्वा वा(बा)लमृणालनालशकलान्युद्दामकामोत्सुका व्र(ब्र)ह्माण्डोदरभाण्डवारिजभुवो
रन्तु मराल[2] ययौ ॥१९॥ वाताहतिचलत्तूलतरल जीवित नृणाम् । च[ञ्च]–
24 लाञ्च [श्रि]य [मत्वा] धर्म्मे मतिमधाद्बु(द्बु)ध[3] ॥२०॥ तेन केदारदेवस्य धाम मल्लालपत्तने ।
धीमता [का]रित रम्य स्वयशोराशिभासुरम् ॥२१॥ उर्व्वीमालिङ्ग्य पूर्व्व गुरु–
25 जघनघनाश्लेषलव्ध(ब्ध)प्रमोदामेतत्काष्ठावधूना ध्वजभुजवलनै श्लेषदक्ष समन्तात् । काम–
व्याश(स)क्तचेता इव विवु(बु)धपुरीसुन्दरीणा समक्षे त्यक्तव्रीड निकाम गगनपरिसर श्री–[4]
26 मुख चुम्व(म्ब)तीव[5] ॥२२॥ काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना । विपक्षवादिसिहेन रत्नसिहेन
धीमता[6] ॥२३॥ श्रीराघवान्ह्रि[7]कमलाम्वु(म्बु)धराभिषेकलव्धो(ब्धो)दयप्रततशा–
27 खमहीरुहेण । वास्तव्यवशकमलाकरभानुनेय मामेसुतेन रचिता रुचिरा प्रशस्ति[8] ॥२४॥ इय
सहस्रार्जुनवशजेन कुतूहलात्क्षत्रियपुङ्गवेन कुमारपा–
28 [लेन गु]णाभिरामरामेव रम्या लिखिता प्रशस्ति[9] ॥२५॥ अनेकशिल्पनिर्म्माणपयोधे पारदृश्वना ।
उत्कीर्ण्णा रूपकारेण सापुलेनेयमादरात्[10] ॥२६॥ सम्वत्[11] ९१९ [।।*]

TRANSLATION

[Success! Ōm! Salutation] to Śiva!

(Verse 1) May that Śambhu always protect you!—(*he*) who possesses the beauty of an auspicious jar, wearing on his head a mass of matted hair as the jar has a number of mango leaves,[12] with the flames of the fire of his third eye on his broad forehead spreading around

[1] Read वारानिधि

[2] Kielhorn read *ma[dāt=sam]yayau,* but the *aksharas* are clearly as transcribed here

[3] Metre of this and the next verse *Anushtubh*

[4] Read गगनपरिसरश्री– Compare v 25 of No 93, above

[5] Metre *Sragdharā*

[6] Metre *Anushtubh*

[7] Read श्रीराघवाह्रि–

[8] Metre *Vasantatilakā*

[9] Metre *Upajāti*

[10] Metre *Anushtubh*

[11] Read सवत्

[12] Kielhorn, who read *jat-āmv(b)u-pallava-*, translated 'wearing on his head, like water-lilies, a mass of braided hair,' but confessed that he could not quote any passage in which *ambu-pallava* is used in the sense of water-lilies (*Ep Ind*, Vol I, p 42, n 25) As stated above, the correct reading is *jat-āmvra-pallava.* It is a well-known custom in India to place mango-leaves on the mouth of an auspicious jar

like the light of a lamp on a lamp-stand (*placed near the jar*), and covered with the streams of water of the high waves of the celestial river (Gangā) (*even as the jar is filled with water*) !

(V. 2) May the large, extremely terrific (*and yet*) lovely trunk of Ganapati for ever protect you !—(*the trunk*) which at day-break appears splendid as it is raised after a dip in the water of the celestial river, possessing the grace of the stalk of the large lotus, namely, the circle of the universe !

(V 3) Glorious is the white-rayed god (*i e*, the Moon) born, from the ocean, who fills the circles of the sky and (*earthly*) regions with a mass of drops dripping from a multitude of streams of nectar, (*who is*) the mirror of the army of the king Love, the friend of night-lotuses and the tap-root of the great joy of the world, (*and*) who possesses skill in removing the seal of haughtiness (*from the hearts*) of tremulous-eyed women

(V. 4) In his race there was the illustrious **Ratnadēva (II)**, a beautiful king, an abode of royal fortune, a fierce cloud to extinguish the continuously raging flames of the spreading mighty fire of the valour of the king **Chōḍaganga**,[1] a wild fire to consume the unique tree of pride (*supporting*) the creeper-like long arms of the hostile valiant lords of the earth

(V. 5) From him was born his son **Pṛithvīdēva (II)**, a lord of the whole circle of the earth, who was the eagle to the serpents, namely, the mighty hostile lords of the earth, whose two lotus-like feet were adored by the submissive (*princes*) with multitudes of beautiful jasmine wreaths, namely, the mass of lustre of their crest-jewels, (*who was*) a high pleasure-mount for the goddess of victory of his own arm and a tree (*that supported*) the creeper, namely, the fame of excellent royalty.

(V 6) From him was born the prince **Jājalladēva (II)**, the lord of **Tummāṇa**, the foremost of the kings who have raised the **Chēdi** family, who, by the pride of his arms, has annihilated his foes, illumining, like a lamp, his spotless family, (*who was*) a unique treasure of excellent royalty (*and*) a sun of prowess, (*and*) who has acquired fortune by his valour

(V 7) I fancy that owing to apprehension caused by the suspicion that he might give them away (*to suppliants*),[2] the milky ocean, the lord of rivers, has kept his multitude of jewels in the deep water rolling in (*his*) dreadful cavities, the sun-god his horses and the lord of gods (*i e*, Indra) his elephant, that has a wreath of female bees delighted by the streams of his rutting juice, in the heavens rendered inaccessible by the waters of the celestial river

(V 8) In the reign of that king, which follows the path of good policy, is free from the infestation of troubles and gives delight to the people[3]—

(V 9) There was in the glorious **Madhya-dēśa** ornamented by the garland of waves of the flooding water of the extensive celestial river, (*which is*) like a necklace to the whole orb of the earth crowded with countries, a village named **Kumbhaṭī** with charming and extensive lands, the habitation of the best of the twice-born, which the creator made, by effort, a spotless counterpart of a portion of heaven.

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[1] Kielhorn translated *nripa-Chōdaganga* as Chōda and Ganga princes (*Ep Ind*, Vol I, p 43), but later on corrected himself (See *ibid*, Vol VIII, Appendix I, p 17)

[2] Kielhorn translated, 'I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him' *etc* But *dāna* means a charitable gift The king would not have begged for these jewels, but would have wrested them from the ocean *etc* in order to give them away to his suppliants The same idea occurs in v 17, below, and more clearly in v 20 of No 96, above

[3] This verse is connected in sense with verse 21 It states the time when the temple of Kēdāra was built

(V. 10) In that (*village*) there was a twice-born named **Pṛithvīdhara,** in the *gōtra* Krishnātrēya, adorned with the (*three*) auspicious *pravaras*, (*of which*) Ātreya was the first and following him the well-known Ārchanāna and Sasyavāsa,[1] the third, the pair of whose feet was covered with the lustre of the sprout-like jewels waving on the heads of the rows of kings bowing (*to him*)

(V 11) From him was born a son, that **Gaṅgādhara,** who wore on his head the beautiful title of 'the lord of the twice-born', who always had the unique and large third eye of knowledge , who, getting rid of the irresistible passion of love, always secured for himself excellent welfare, (*and*) who had recourse to irrefutable arguments in (*meeting*) a crowd of hostile disputants [2]

(V. 12) From that place that crest-jewel of the twice-born, who had acquired great fortune by the multitude of his excellences, came to the country of **Tummāna** in course of time

(V. 13) To him the king **Ratnadēva (II)** gave the village **Kōsambī** by pouring out water, after he had washed his lotus-like feet

(V. 14) From the illustrious **Gangādhara** there was born a younger son, that illustrious **Sōmarāja,** whose unique feet are adorable to the world, who causes great joy, is free from defects (*and*) is a repository of numerous arts; who holds the position of the best of the twice-born, is possessed of far-reaching and abundant splendour as he shuns the company of the dull (*and*) is an ornament of the orb of the earth, and who is (*thus*) a second moon (*which is freed from its spots, whose unique rays are an object of veneration to the world, which causes great joy, is the store of increasing digits, and has the name of 'the lord of the twice-born'; which, being united with accursed cold, spreads abundant lustre far and wide and is an ornament to the orb of the earth*)

(V 15) This venerable person has completely mastered the two Mīmāmsās,[3] is a repository of the pride of being unrivalled in the system of Kāśyapa[4] and in Sānkhya and is three-eyed since he has for his (*third*) eye the doctrine of Akshapāda,[5] (*he*) who has quelled the great conceit of Chārvāka, who is the pitcher-born sage (*Agastya*) rejoicing in drinking up the irresistible ocean of the Buddhist (*doctrine*) and is a god of death to the naked (*Jainas*)

(V 16) At his house the delighted and dexterous peacocks dance again and again spreading their excellent plumage, when they see the circle of the regions of the sky darkened incessantly by the lines of smoke issuing from rows of sacrificial fire-pits, which they mistake for rows of clouds, and filled with the spreading loud sound of the Vedic texts recited by the mouths of Brāhmanas (*which they mistake for thunder*)

(V 17) Being apprehensive, as it were, of his gifts, the mountain of gold makes itself inaccessible, and the ocean gets itself surrounded by thorny trees and by lions and other dreadful beasts on the shore, (*while*) even Sēsha has placed his jewels in the row of his hoods, terrible with the mass of flickering poison-flames emitted by his mouth with sharp fangs

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1 See above, text, p 514, n 11 The *pravaras* should really be *Ātrēya, Ārchanānasa* and *Śyāvāśva*

2 There are puns on several words in this verse, which consequently suggest the Brāhmana's resemblance to Śiva who holds the Gangā on his head, for Śiva has the beautiful disc of the moon on his forehead and has always a large third eye, he has destroyed the irresistible god of love, smears his body with excellent ashes and embraces Durgā

3 *I e*, the Pūrva-mīmāmsā and the Uttara-mīmāṁsā, also called Vēdānta

4 *I e*, the Vaiśēshika system

5 *I e*, the Nyāya system

(V. 18) Him that lotus-born (*Brahmā*) created, being desirous, as it were, of seeing the best collection of excellences (*in one person*), after he had severally taken, beauty from the husband of Rati (*who is*) desirous of conquering the universe, nobility from the mountain of gold, gravity from the ocean, untiring prowess from the thousand-rayed (*sun*) (*and*) supremacy from (Śiva) the destroyer of the god of love

(V 19) The female swan, namely, his fame, having again and again roamed about by the water near the shores of the seven oceans and not feeling fatigued, went to the abode of gods, longing for the heavenly Gangā and having eaten there tender lotus-fibres and pieces of lotus-stalks and pining through ardent passion, she has repaired for enjoyment to the swan[1] of (*Brahmā*) the god born from the lotus in the vessel-like egg of Brahman

(V. 20) Having realized that the life of man is unsteady like a piece of cotton, which moves when struck by the wind, and that fortune is fickle, the wise one turned his mind to religion

(V 21) Intelligent as he is, he caused to be constructed at the town of **Mallāla** a beautiful temple of the god Kēdāra resplendent like the mass of his own fame

(V 22) Having first clasped the earth which felt delighted at the close embrace of its heavy hips, this temple which is clever in embracing with its encircling arms of banners the women, namely, the quarters, kisses, as it were, to its heart's content, the face of Beauty of the surrounding sky without (*any*) bashfulness in the presence of the beautiful damsels of the celestial city, as if because its heart is full of love [2]

(V. 23-4) This charming eulogy has been composed by the intelligent **Ratnasimha,** the son of Māmē, who knows the settled conclusions of the systems of Kāśyapa and Akshapāda, (*and is*) a lion to hostile disputants, who owes his rise to the lotus-like feet of the illustrious **Rāghava,** as a tree with far-spread branches owes its growth to showers from clouds, (*and who is*) to the **Vāstavya** family (*what*) the sun is to an assemblage of lotuses.

(V 25) This eulogy, charming like a woman who appears beautiful by her good qualities, has been written out of eagerness by **Kumārapāla,** the best of Kshatriyas, who was born in the race of Sahasrārjuna

(V. 26) This has been engraved with care by the sculptor **Sāmpula,** who has seen the farther shore of the ocean of various mechanical arts

The year 919.

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[1] Kielhorn, who read *madāt-samyayau* in line 23, translated, 'It has rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman' This is incorrect for the correct reading is *marālam yayau* *Marāla* means 'a swan' It refers here to the swan which is the vehicle of Brahmā The poet intends to suggest that the king's fame went to the world of Brahmā

[2] Kielhorn translated, 'The surrounding sky eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions' (*Ep Ind*, Vol I, p 45) The scribe wrote by mistake *parisarah śrīmukham* for *parisara-śrī-mukham* which seems to have misled Kielhorn What the poet intends to convey is that the temple first embraced the earth, since it had a deep foundation, and then the quarters with its arms of banners, and finally it kisses the face of Beauty of the surrounding sky with its spire The idea of the towering spire of a lofty building kissing the sky is common in Sanskrit literature This verse is imitated from v 25 of No 93, above, in which we have the reading *gagana-parisara-śrī-mukham*

No 98, Plate LXXX

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II CHEDI YEAR 919

The stone which bears this inscription is built into the plinth of the temple of Chandrachūḍēśvara which stands in close vicinity to that of Nārāyana in Shēorinārāyan, a well-known place of pilgrimage on the left bank of the Mahānadī, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh The date of the inscription has been known for a long time from a photozincograph published in Sir A Cunningham's *Archæological Survey of India Reports,* Vol XVII, plate xx A brief and somewhat imperfect account of it was published by Dr D R Bhandarkar in the *Progress Report of the Archæological Survey of Western India* for 1903-04, pp 52-53, which has been followed by Rai Bahadur Hiralal in his *Inscriptions in the C P and Berar* [1] The inscription is edited here for the first time from the original stone which I examined *in situ* and from estampages taken under my direction

The inscription contains 27 lines The writing covers a space 3′ 5″ broad and 1′ 8½″ high, but nearly half the portion on the proper left in ll 2-17 has been completely lost owing to the peeling off of the surface of the stone The *Mahant* of Shēorinārāyan possesses a sort of transcript of the inscription which was made when the stone was less damaged, but it is too full of mistakes to be of any use in the restoration of the lost portion The letters are well-formed, carefully written and deeply incised Their size varies from .3″ to 5″ In two places the *aksharas* which were at first omitted are written below the line, see *ya* in *prīnayatō=,* l 15 and *gān* in *=bhōgān,* l 20, and in one place a wrong *akshara* is cancelled by incising two vertical strokes on the top The **characters** are Nāgarī They closely resemble those of the Ratanpur inscription of Prithvīdēva II, dated K 915,[2] except that *n* appears here with a dot in some places (*e g ,* in *Kalingarājō,* l 4) and without it in others (*e g ,* in *-bhring-āngaṇā-,* l 23) The **language** is Sanskrit Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout It contains 45 verses, all of which are numbered The **orthography** shows the usual peculiarities of the use of *v* for *b* and the confusion of the dental *s* and the palatal *ś* In *śrēyānsi* l 1, the *anusvāra* is wrongly changed to *n,* and in *pancha* l 3 and *Virinch-ānana-* l 26, *nch* wrongly takes the place of *ñch*

The *praśasti* was composed as well as written by **Kumārapāla,** who describes himself as an excellent Kshatriya and a descendant of Sahasrārjuna He figures as scribe in some other inscriptions[3] also The engraver was **Chhītuka** by name

The present record is dated in the **Chēdi year 919** (expressed in decimal figures only) The date does not admit of verification for want of the necessary details, but the year, if *expired,* would correspond to 1167-68 A C

The inscription belongs to the reign of **Jājalladēva II of the Kalachuri Dynasty of Ratanpur.** The immediate object of it seems to be to record the donation of the village **Chiñchēlī** by **Āmanadēva,** a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachūda and the erection of a temple of Durgā in front of the shrine (of

[1] Second ed , p 122
[2] Above, No 96
[3] *Viz*, The Ratanpur stone inscription of Prithvīdēva II, V 1207 (above, No 93), the Ratanpur stone inscription of Prithvīdēva II, K 915 (above, No 96) and the Kharōd stone inscription of Ratnadēva III (below, No 100)

Chandrachūḍa) by **Vikannadēva** who was an uncle of Āmanadēva. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

Owing to the unfortunate loss of more than one-fourth portion, the record does not admit of a complete account of its contents. It falls into three parts. The first part which traces the genealogy of the ruling prince Jājalladēva II ends with verse 10, the second, which describes the members of the collateral branch, comprises verses 11-34, while the last one, which mentions the various benefactions made by the princes of that branch, comprises the remaining portion.

After two *maṅgala-ślōkas* invoking the blessings of Śiva, the record has a verse in praise of the Moon, the mythical progenitor of the Kalachuri family. Next is mentioned a prince whose name is lost, but who was clearly **Kōkalla I,** as he is said to have had eighteen sons. **Kaliṅgarāja** is next named, but his relation to the sons of Kōkalla is not clearly specified in the preserved portion. Verse 6, which is partly mutilated, mentions **Ratnarāja (I)** and **Pṛithvīdēva (I)**. Then comes a reference in the next verse to the victory over **Chōḍagaṅga,** the lord of elephants, which was won at that very place (*ih = aiva*), *i.e.*, in the neighbourhood of Shēorinārāyan, by a prince whose name is lost, but who from other records is known to be **Ratnadēva II.** His son **Pṛithvīdēva II** and the latter's son **Jājalladēva II** are next mentioned, but their description in the extant portion is merely conventional.

After this introductory account of the ruling family, the inscription turns to a **collateral branch** of it. We are told that Pṛithvīdēva I had a younger brother named **Sarvadēva,** who obtained as a share of patrimony the property at **Sōṇṭhiva** where he established himself. The name of his son, whose eulogy is partly preserved, is lost, but as will be shown below, it was probably **Āmanadēva (I)**[1]. Then came his son **Rājadēva** who, again, had four sons **Tējalladēva, Ulhaṇadēva, Gōpāla** and **Vikannadēva.** One of these, whose name is unfortunately lost,[2] is next glorified as very brave and handsome. His wife is then described, but her name also is lost. We are next told that this prince, who was devoted to Śiva, realizing the transitoriness of life turned his mind to meritorious works. Verse 23, which follows, seems to speak of a temple where the enshrined deity (probably Śiva, to whom the prince was devoted) resided joyfully on obtaining a new abode. The reference here is probably to the temple of Chandrachūḍēśvara, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle with the lord of **Chēdi** who, to judge from his partially preserved name in l. 16, was **Jayasiṁhadēva** of Tripurī. In this fight the afore-described son of Rājadēva routed the army of the lord of Chēdi. Seeing that his army was wholly exterminated, the latter advanced in person, being highly enraged like a serpent trodden under foot. From the subsequent description it appears that the son of Rājadēva lost his life in the fight. His three queens followed him as *Satīs*.

The third section of the inscription, which begins with verse 35, records the benefactions of the princes of this collateral branch. In the town of **Sōṇṭhiva,** Sarvadēva erected a lofty temple of Sambhu excavated a large tank and raised a garden. In the village of **Paṇḍaratalāī,** Āmanadēva (I) established a charitable feeding house, planted an orchard and dug a tank. In the village of **Pathariā,** Rājadēva built a temple of Purabhid

[1] D. R. Bhandarkar and following him, Hiralal make Rājadēva the son of Sarvadēva, not noticing the loss of nearly one verse at the end of l. 9 which must have described a successor of Sarvadēva. In recording the charitable works of the family, the name of Āmanadēva I is inserted between those of Sarvadēva and Rājadēva.

[2] His name was probably Ulhaṇadēva. See below, p. 526.

(Śiva), raised a mango-grove and excavated a tank Further, a queen named **Rāmbhallā** excavated a beautiful tank and grew a mango-grove in the village **Pajanī.** We next learn that **Ulhaṇadēva**[1] had a son named Āmandēva (II) whom the king Jājalladēva (II) loved as his own distinguished son The record seems to end here abruptly, for the next two verses refer to the writer **Kumārapāla** and the sculptor **Chhītūka.** But strange as it might seem, they are followed by four other verses recording further benefactions It seems, therefore, that these verses (42-45) were at first omitted by oversight and were subsequently added at the end Of them, the first records the donation of the village **Chiñchēlī,** evidently by Āmanadēva (II),[2] the last named prince of the collateral branch here glorified, for providing materials for the worship of the god Chandrachūda The next two verses express the donor's hope that the gift would continue for ever and would be respected by future rulers The last verse again records the erection of the temple of Durgā in front of the god (Chandrachūda) by **Vikannadēva.**

If the benefactions in the third section are chronologically recorded, as they seem to be, there were apparently two princes of the name Āmanadēva The first of them whose benefactions are recorded in verse 36 after those of Sarvadēva was probably the latter's successor and, therefore, identical with the prince whose name is lost at the end of l 8 It may again be conjectured that the prince who built the temple of Chandrachūda and whose glorification in as many as 17 verses is the main theme of the present inscription was **Ulhaṇadēva.** He seems to have died fighting bravely with Jayasiṁhadēva when the latter invaded the kingdom of Ratanpur and as his queens followed him as *Satīs*, his son Āmaṇadēva (II) became an orphan He seems, therefore, to have been treated with special affection by Jājalladēva II in grateful recognition of his father's self-sacrifice in his cause It may be added that Jayasiṁhadeva was a contemporary of Jājalladēva II, as the former's Jabalpur plates are dated K 918, *i e*, just a year before the date of the present record

Of the **places** named in this inscription, **Sōṇṭhiva** is modern Sōnthi in the Bilaspur *tahsil*, 11 miles north of Akaltarā **Paṇḍartalāī** may be identical with one of the several villages named Pēndrī or Pandriā, of them, the one nearest to Shēorinārāyan is Pēndriā, 7 miles to the north-west **Pathariā** still retains its name and is situated 6 miles south by east of Mungeli. **Vaṇārī** is the modern Benāri near Janjgir **Pajaṇī** may be Pāchari, 6 miles east of Shēorinārāyan Finally, **Chiñchēlī** may be identical with Chicholā on the left bank of the Hasdō, about 32 miles north-east of Shēorinārāyan

TEXT[3]

1 सिद्धि[4] [।*] ओ नम शिवाय ।। लक्ष्मीवश्यविधायिनो भवतम स्तोमच्छिदो दक्षिणा सेवानम्र-
सुरेद्रमौलिविलसद्रत्नप्रभाभासुरा । लीलानिर्ज्जितपद्मरागरुचय पापप्र[तिद्वद्वि]न श्रीकण्ठस्य नखा-
शवश्चरणयो श्रेयान्सि[5] पुष्णन्तु व[6] ।।१।। [स्]-

[1] Hiralal has wrongly stated that Āmanadēva was the son of Gōpāladēva Verse 39 is explicit on the point

[2] D R Bhandarkar and following him, Hiralal take the gift as made by Kumārapāla But the latter was only a scribe Besides, the introduction of Āmanadēva's name almost at the end of the record would be purposeless unless we suppose that it was he who made the gift of the village Chiñchēlī to the god Chandrachūda As shown here, verses 42—45 were probably intended to be inserted after v 39 which mentions Āmanadēva

[3] From the original stone

[4] Expressed by a symbol

[5] Read श्रेयांसि

[6] Metre of this and the next two verses *Śārdūlavikrīdita*

2 यश्चिन्द्रमसौ सम हुतभुजा यस्य त्रयी चक्षुषामुच्छ्वासेषु मरुत्तनौ वसुमती यस्योत्तमाङ्गे पय । व्योम श्रोत्रचर चिराय परमा[नन्दात्मरूप] ⏑–[1], – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – –[सो*][ष्ट]मूर्त्ति शिवम् ।।२।। जीवातु कुमुदाक[रस्य] स–

3 ततं सत्र(त्र) सुधाभोजिनामत्रेर्ल्लोचनसु(शु)क्तिसपुटभवो भूतेशचूडामणि । यात्रासिद्धिषु पन्च(ञ्च)वा(बा)णनृपते सपूर्ण्णकुम्भो वधू[मा] – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – [।।३।।*]– – ⏑ – ⏑ ⏑ [कु*][ले] प्रथिते च तस्य – – ⏑ – ⏑ ⏑ ⏑ [है*]–

4 हयतुल्यतेजा । पुत्रास्तत समभवन्नमितौजसोऽष्ट शूरास्तथा दश च लूनविपक्षपक्षा[2] ।।४।। तेषा कलिङ्गराजोऽभूद्भू[3] ⏑̲ ⏑̲ ⏑̲ ⏑ – ⏑ ⏑̲ । ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – – ⏑̲, ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – ⏑ ⏑̲[4][।।५।।*]– – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – –, –

5 दर्प्रौढद्युतिरिह धराधीश्वरो रत्नराज । पृथ्वीदेव समभवदतो भूपतिर्भूरिसौ(शौ)र्यक्रान्ताराति-क्षितिपकमलाश्लेषविन्यस्तह[स्त[5] ।।६।।*]– – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – – । – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, [य*]–

6 श्चोडगङ्गमिभनाथमिहैव [जिग्ये*][6] ।।७।। तत पृथ्वीदेव समजनि भवानीपरिवृढप्रभावप्रोन्मी-लद्विपुलतरतेजा क्षि[तिप][ति*।] ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ –, ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ –[7] [।।८।।*]

7 क्षोणीश समभूदिव द्युतिपति[र्जा]जल्लदेवस्ततो येनापन्मुदमव्जि(ब्जि)नीव धरणी यत्तेजसा च द्विष । प्रोद्विग्ना प्रविमुच्य भीतमनसो[रण्य] ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[8] [।।९।।] ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – – ⏑̲, ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – ⏑ ⏑̲ ।

8 अभूत्सौधावलीमौलिविघ्नितार्क्करथस्यदम्[9] ।।१०।। पृथ्वीदेव प्रजानाथ प्रथमोऽत्र व(ब)भूव य । तस्य श्रीसर्वदेवोऽभूज्जिष्णोर्व्विष्णुरिवानुज ।।[११।।*] – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – – । – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, – –

9 वैरिनृपतीन्समरेष्वजस्रम्[10] ।।१२।। दायादाशतया तेन प्राप्ता सोण्टिवपट्टिका । पुग्न्तदेवश्रीमद्भि-राश्रित चारुमन्दिरम्[11] ।।[१३।।*] – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – –, – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – – । – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ –

10 र्म्म वीरवर्यास्तनु पुलकदतुरिता वहन्ति[12] ।।१४।। राजदेव इति तत्सुतोऽभवद्यस्य वा(बा)हुरगमन्म-हाहवे । निर्ज्जितारिकमलाकरे ⏑ –, – ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ –[13] [।।१५।।*] ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – – ⏑̲, ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – ⏑ ⏑̲ । ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – – ⏑̲, ⏑̲ ⏑̲ ⏑̲ ⏑̲ ⏑ – ⏑ ⏑̲[14] [।।१६।।*]

11 चत्वारोऽस्मादभवन्पुत्रास्तेजल्लदेव इति पूर्व्व । ऊल्हणदेव श्रीमान्गोपालविकन्नदेवौ च[15] ।।१७।।

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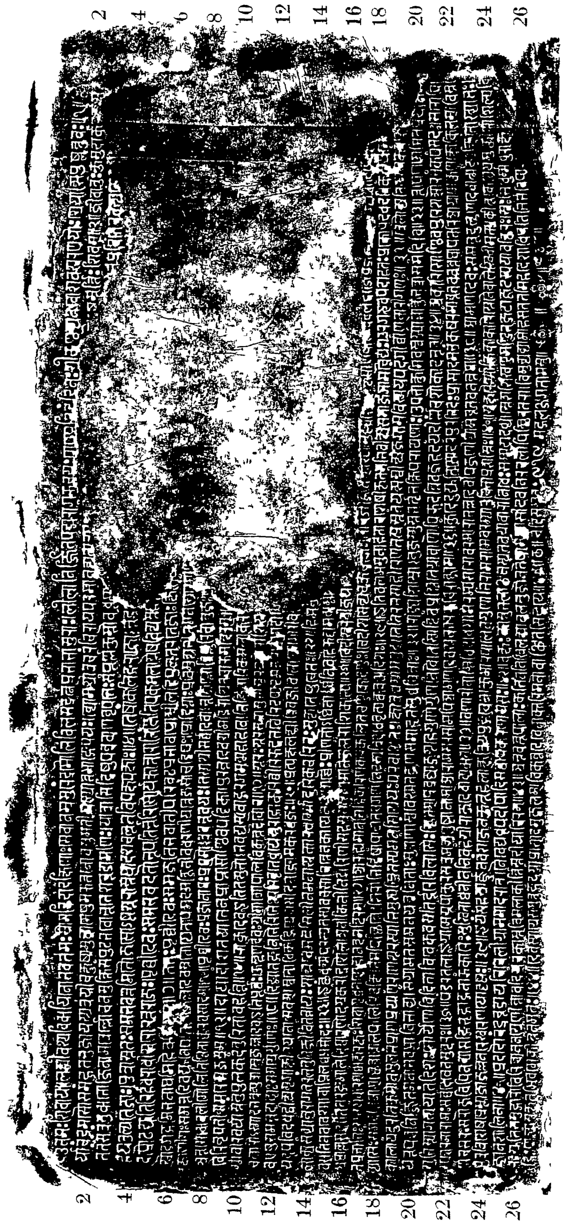
[1] These two missing *aksharas* may have been स्वयम्
[2] Metre *Vasantatilakā*
[3] The next two *aksharas* were probably पति
[4] Metre *Anushtubh*
[5] Metre *Mandākrāntā*
[6] Metre *Vasantatilakā*
[7] Metre *Śikharinī*
[8] Metre *Śārdūlavikrīdita*
[9] Metre of this and the next verse *Anushtubh*
[10] Metre *Vasantatilakā*
[11] Metre *Anushtubh*
[12] Metre *Vasantatilakā*
[13] Metre *Rathōddhatā*
[14] Metre *Anushtubh*
[15] Metre *Āryā*

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II CHEDI YEAR 919



B CH CHHABRA

SCALE NINE-FORTHIETHS

REG No 3977 E 36—778'51

SURVEY OF INDIA CALCUTTA

शूर शूरसभासु भास्वरय[शो]राशिश्च – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – ।
– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ –

12 व एषु समभूदाढच समग्रैर्गुणै[1] ॥१८॥ दिङ्मातङ्गनिभैरिभै [प]रिवृते धुर्य्यैस्तुरङ्गोत्करैर्व्वीरै–
रुद्धतवैरिदर्प्पदमनप्रो[द्दा]मदो ⏑ ⏑ –[2] । – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –,
– – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – [॥१९॥*]

13 यद्रूप विदधद्वीक्ष्य मृगाक्षीनयनोत्सवम् । स्वतोधिक ह्रियेवासीदनङ्गो मकरध्वज[3] ॥२०॥ प्रत्यक्ष–
लक्ष्मीरिव जीवलो[के] गौरीव – – ⏑ ⏑ – ⏑ – – । – – ⏑ – – ⏑ ⏑ – ⏑ – –, – – ⏑ – – ⏑ ⏑ –
⏑ – –[4][॥२१॥*] – – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – [वि*]–

14 लोक्य सध्यानुरागतरल भुवि जीवित च । य शाम्भवे महसि लीनमनाश्चकार धर्म्मोद्धुरैकचरि–
[त] सुकृतेषु चेत[5] ॥२२॥ हिम[न] ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – –, ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – – ⏑
– – ⏑ – – । ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ – –,

15 वसति [च*] नववेश्मावाप्तिलब्ध्व(ब्ध)प्रमोद[6] ॥२३॥ इत्थ धर्म्मपरस्य तस्य वचसा चित्तेन
कायेन [च प्रो]च्चै प्रीणयतो[7]ऽर्थिनोऽर्थनिवहैरुद्दामधाम्नो ⏑ – । – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – –
⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[8][॥२४॥*]

16 अथोल्लसद्वीतितरङ्गमाले दिग्वारणोदग्रकरीद्रशैले । अनीकिनीनिर्झरिणीसहस्रससेव्यमाने जल–
राशिकल्पे[9] ॥२५॥ चेदीश्वरे श्रीजय[10] – ⏑ – –, ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – – । ⏑ – ⏑ – – ⏑ ⏑ –
⏑ – –, ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – –[11] [॥२६॥*]⏑ ⏑ ⏑ ⏑ ⏑ – –

17 तत्प्रभाभि सुभयकरम् । ध्वाक्षरक्ष शिवागृध्रसन्दोहानन्दमन्दिरम्[12] ॥२७॥ आरुह्य मानसिद्धि क–
रिण करकलितचण्डकोदण्ड । चेदीशसैन्यचक्र[ञ्चक्रे] नाराचज[र्ज्जि]तम्[13] ॥२८॥ मुष्टचा[दाय*]
कृपाण[कोटिविदलद्वाजिव्रजे][न्द्रेण वै ?।] – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ –

18 न्यासै सम दन्तिनाम् । च्छन्ना[14]न्तालफलैरिव क्षितिमपि च्छिन्नै शिरोभिर्द्विषा पादात च गण निहत्य
विदधे नृत्यत्कव(ब)न्धा दिश[15] ॥२९॥ इति व(ब)लममुना हतावशेषीकृतमभिवीक्ष्य समाजगाम
चैद्य । उरग इव पदाहत प्रकोप दधदधिक स्वयमे[व*] – ⏑ – –[16] ॥३०॥

19 कालोय दुरतिक्रमो न सुलभ प्राणप्रयाण रणे शूरस्याभिमुखस्थितस्य मनसि श्रेय पर वाञ्छत ।
क्षात्रन्धर्म्ममनुज्झतेति रभसाद्वीरेण तत्प्रस्तुत यत्सम्वीक्ष्य[17] जगाम विस्मयपद गीर्व्वाणनारीगण[18]
॥३१॥ त्रैलोक्यविस्मयक[र] प्र[विलोक्य शौ*]-

20 यँ रूपन्च(ञ्च) निर्ज्जितमनोभवमाविभाव्य । सग्रामतस्तमनयन्वनिता सुराणा स्व वेश्म तद्गुण–

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[1] Metre of this and the next verse *Śārdūlavikrīḍita*
[2] The missing *aksharas* may have been –व्विक्रमै
[3] This verse is repeated in the Kharōd inscription (No 100, below) Metre *Anushṭubh*
[4] Metre *Indravajrā*
[5] Metre *Vasantatilakā*
[6] Metre *Mālinī*
[7] य, which was at first omitted, is written below the line
[8] Metre *Śārdūlavikrīḍita*
[9] Metre *Upajāti*
[10] The next four *aksharas* were probably –सिहदेवे
[11] Metre *Indravajrā* or *Upajāti*
[12] Metre *Anushṭubh*
[13] Metre *Āryā*
[14] Read छन्ना–
[15] Metre *Śārdūlavikrīḍita*.
[16] Metre *Pushpitāgrā*
[17] Read यत्सवीक्ष्य
[18] Metre. *Śārdūlavikrīḍita*

समाहृतलुध्व(ब्ध)चित्ता[1] ॥३२॥ राज्ञ्यस्तिस्रोऽनुजग्मुस्तं भर्तृभक्तिपरायणा· । उपभोक्तु-
मिव स्वर्ग्गर्यान्भोगान्[2] भर्त्रा सम दिवि[3] ॥३३॥ रूपेणास्तमितं प्रयात[म*]-
21 शु(सु)भिस्त्यागस्य यात दिश. सौ(शौ)र्य्येणाविदिता विवेकवसतिर्दूरे विलासै. स्थितम् । प्रव्रज्या
जगृहे गुणैर्गुणनिधौ तस्मिन्दिव प्रस्थिते ग्रावाणोपि रुदन्ति वज्रहृदय दीर्ण्णं च शोकादभूत्[4]
॥३४॥ अकारि सोण्ठिवपुरे शम्भोरभ्रकष सद । सरोपि
22 स्फारमाराम सर्व्वदेवेन सुन्दर[5] ॥३५॥ पडरतलाईग्रामे यूपांकुरसत्र(त्र)मन्यपुष्टानाम् । आराम
सरसीमपि आमणदेवश्चकार [रु]चिराव्जा(ब्जा)म्[6] ॥३६॥ कुदेंदुद्युतिसोदर पुरभिद प्रासाद-
मभ्रकष रम्य चूतवनन्तथा पथरिआग्रामे क्वणत्कोकिलम् । विस्ती-
23 र्ण्ण च सर· सरोजविपिनव्यासङ्गिभृङ्गाङ्गनाझकारै सुखिताध्वनीननिवह श्रीराजदेवो व्यधात्[7]
॥३७॥ वणारीनाम्नि विदधे ग्रामे रम्य सरोवरम् । राभल्लदेवी पजणीग्रामे चूतवनन्तथा[8] ॥३८॥
आमणदेव समभूदुल्हणदेवात्मज. क्षितौ ख्यात ।
24 पुत्रविशेषप्रेम्णा जाजल्लनरेश्वरेण यो दृष्ट[9] ॥३९॥ इयं सहस्राज्र्जुनवशजेन कुतूहलात्क्षत्रिय-
पुङ्गवेन । कुमारपालेन गुणाभिरामरामेण रम्या रचिता प्रशस्ति[10] ॥४०॥ स्वक्षरैर्मौक्तिकाकारै-
स्तेनैवालेखि धीमता । छीतूकेनेयमुत्कीर्णा शिल्पवि-
25 ज्ञानशलिना[11] ॥४१॥ प्रददौ चद्रचूडाय चिचेलीग्राममादरात् । नैवेद्यधूपदीपादिसर्व्वोपकरणाय स
॥४२॥ वक्ष कौस्तुभलाञ्छनस्य तनया वारानिधे· सम्मदादध्यास्ते शशिखण्डमण्डितजटाजूटस्य
यावच्छिर । स्व [सिन्धुर्म्मधु]राक्ष-
26 र श्रुतिसमुद्गारो विरिन्चा(ञ्चा)ननश्रेणीन्तावदिय चकास्तु विमला कीर्त्तिस्तदीया चिरम्[12] ॥४३॥
अभूवन्भूपाला कति न निखिलक्ष्मातलभुजो न तेषाम[प्या]सीदवनिरचलापि स्थिरतरा । विमुच्य
व्यामोह सततमिह देशाधिपतिभिर्भविष्य-
27 [द्भि] पाल्य स्वकृतमिव मे कीर्त्तनमत[13] ॥४४॥ देवस्याग्रे समुत्तुङ्ग दुर्गाप्रासादमुज्व(ज्ज्व)लम् ।
विकन्नदेवेनाकारि मनोवाञ्छितसिद्धये[14] ॥४५॥ छ ॥ चेदि सम्वत्[15] ९१९ [॥*] मङ्गलञ्जग-
तामस्तु ॥ ❋ ॥ ❋ ॥ ❋ ॥

TRANSLATION

Success! Ōm! Adoration to Śiva!

(Verse 1) May the rays of the nails of the feet of Śrīkaṇṭha (*i.e.*, Śiva) increase your well-being!—(*the rays*) which subject the goddess of fortune (*to the devotees of Śiva*), which are dexterous in dispelling the mass of darkness of worldly existence, which appear

[1] Metre *Vasantatilakā*

[2] The engraver at first incised भोक्तु, but subsequently cancelled the second *akshara* and engraved गान् below

[3] Metre *Anushṭubh*

[4] Metre *Śārdūlavikrīḍita*

[5] Metre *Anushṭubh*.

[6] Metre *Āryā*

[7] Metre *Śārdūlavikrīḍita*

[8] Metre *Anushṭubh*

[9] Metre *Āryā*

[10] Metre *Upajāti*

[11] Metre of this and the next verse *Anushṭubh*

[12] Metre *Śārdūlavikrīḍita*

[13] Metre. *Śikhariṇī*

[14] Metre *Anushṭubh*

[15] Read सवत्

resplendent with the lustre of shining jewels in the head of the lord of gods bending down in reverence, (*and*) which have with ease surpassed the lustre of rubies and are hostile to sin!

(V 2) May that (Śiva) of eight forms who is [himself] the self of highest bliss, [secure] your happiness!—(*he*) whose triad of eyes (*consists of*) the sun and the moon together with fire, in whose breath there is wind, in whose body there is the earth, on whose head there is water, (*and*) in whose ears there moves ether . . . !

(V 3) [There is] [the Moon] who is the elixir of an assemblage of night-lotuses, a feast to (*the gods*) who feed on nectar, who was born of the hollow of the mother-of-pearl of Atri's eye, the crest-jewel of the lord of spirits (*i e*, of Śiva), a jar full (*of water*) at the successful marches of the five-arrowed king (*i e*, the god of love) . . !

(V 4) In his well-known lineage there was born . . [Kōkalla] who resembled Haihaya in prowess, from him were born eighteen brave sons of unmeasured prowess, who exterminated the allies of their enemies

(V 5) In their [family[1]] there was born **Kaliṅgarāja** . .

(V 6) . . There was (*born*) here the lord of the earth **Ratnarāja (I)** of great radiance . . From him there was born the king **Prithvīdēva (I)** who used his hands in embracing the Fortune of hostile kings (*who were*) overcome by his great valour

(V 7) . . .[2] [**Ratnarāja**] **(II)** who at this very place vanquished **Chōḍagaṅga,** the lord of elephants

(V 8) From him was born [the king] **Pṛithvīdēva (II)** whose great prowess unfolded itself by the favour of the lord of Bhavānī (*i e*, of Śiva) . .

(V 9) From him was born the king **Jājalladēva (II)** resembling the lord of radiance (*i e*, the sun), on account of whom the earth felt delighted as does a lotus-plant (*at the rise of the sun*); being terrified by whose valour, the enemies whose minds were full of apprehension, leaving (*their*) countries, (*resorted to*) the forest . . .

(V 10) . . . . . which, with the roofs of the rows of mansions in it, caused obstruction in the speed of the sun's chariot[3]

(V. 11) Of **Prithvīdēva,** the first king (*of that name*) who flourished here, there was a younger brother, the illustrious **Sarvadēva,** as Vishṇu is of Indra.

(V 12) . . . . . . incessantly [defeated?] hostile kings in battle.

(V 13) He obtained **Sōṇthivapaṭṭikā** as part of his heritage. His illustrious [descendants?] occupied the same town containing beautiful temples.

(V. 14) . . . . . [Seeing his heroic actions?] the best of warriors have their bodies uneven with bristling hair

(V 15) He had a son named **Rājadēva,** whose arm attained, in a great battle, ... on the cluster of lotuses which were his vanquished enemies.

(*Verse* 16 *is completely lost*)[4]

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[1] Compare *e g* verses 4 and 6 of the Amōdā plates of Prithvīdēva I

[2] The lost portion must have contained a description of Jājalladēva I and the statement of his relation to Ratnadēva II

[3] This is probably a description of the capital Ratnapura

[4] It must have contained a description of Āmanadēva (I) who was probably a son of Rājadēva It may be noted that in verses 35—36, the benefactions of Āmanadēva are placed immediately after those of Sarvadēva

(V. 17) From him were (*born*) four sons—**Tējalladēva** being the first, (*then*) the illustrious **Ulhanadēva,**[1] **Gōpāla** and **Vikannadēva**

(V. 18) Among them **[Ulhaṇadēva]**[2] (*who was*) brave in the assemblies of the brave, and had a mass of bright fame . . . . became enriched with all excellences

(V 19) . . . . surrounded by elephants resembling those (*stationed*) in the quarters, multitudes of best horses (*and*) warriors whose [might of] arms had crushed the conceit of haughty foes . .

(V. 20) Seeing that his handsome form gave greater delight to deer-eyed (*women*) than his own, the fish-bannered god (*of love*) lost his body as if through shame!

(V 21) Like the goddess of fortune incarnate, like Gaurī . . . .

(V 22) Seeing that life on the earth is transitory like the red colour of a twilight, ... he, who concentrated his mind on the splendour of Śambhu and whose doings were solely enlivened by piety, fixed his thoughts on meritorious deeds

(V 23) [Śiva] . . . dwells here, delighted to obtain a new habitation

(V 24) . . . . . . of him possessed of great lustre, who was thus intensely pious in speech, mind and body and who exceedingly pleased suppliants with heaps of wealth . . . . . .

(V 25) [On the field of battle] resembling an ocean which had beautiful wave-like rows of horses (*and*) mountain-like excellent elephants as huge as the elephants of the quarters and which was being filled with thousands of stream-like battalions—

(V. 26) When the illustrious **Jaya[simhadēva],** the lord of **Chēdi** . . . .

(V 27) . . . [the field of battle] which was exceedingly dreadful with the splendour of . . . and was a home of joy to crowds of crows, goblins, female jackals and vultures.

(V 28) Mounted on the elephant Mānasiddhi, he, who wielded in his hand a dreadful bow, routed the army of the King of **Chēdi** with (*his*) arrows

(V. 29) Slaying multitudes of excellent horses with the edge of the sword grasped in his fist . together with elephants, (*making*) the ground strewn with the cut-off heads of the enemies as with the fruits of palm (*trees*) and killing a host of foot-soldiers, he made the regions (*full of*) the dancing headless trunks

(V. 30) Seeing that his forces were thus reduced to corpses, the King of **Chēdi** himself advanced, being more enraged (*than before*), like a snake trodden under foot.

(V 31) 'This death is difficult to avoid, it is not easy for life to depart on the battlefield, while a brave man desiring (*in his mind*) the highest bliss, is facing (*the enemy*)'—Thinking so the hero,[3] adhering to the warrior's duty, commenced to do that, seeing which the crowd of heavenly damsels felt surprised

(V 32) Having observed his prowess which caused surprise to the three worlds, and having remarked his handsome form which defeated the god of love, the wives of gods took him to their homes from (*the field of*) battle, their minds being attracted by and becoming fond of his excellences

(V. 33) Three queens, being solely devoted to (*him*), their husband, followed

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[1] The name of this prince occurs as *Ūlhanadēva* in this verse and as *Ulhanadēva* in v 39, below

[2] See above, p 521 Verses 19—32 describe the same prince Ulhanadēva

[3] *I e*, Ulhanadēva

him (as *Satīs*) in order to enjoy, as it were in heaven, celestial pleasures in the company of their husband

(V. 34) When he, the treasure of excellences, started for heaven, beauty vanished, life departed, charity left for (*distant*) regions, prowess knew no judicious habitation, playful actions stayed far away, merits became religious mendicants—even stones cried and (*even*) the heart of adamant broke through grief!

(V 35) At **Sōnthivapura Sarvadēva** made a cloud-scraping temple of Śambu, also an extensive tank (*and*) a grove of trees

(V 36) At the village of **Paṇḍaratalāī, Āmaṇḍēva (I)** established a charitable feeding house with offshoots of sacrificial posts, (*made*) a grove (*full*) of cuckoos (*and*) also a tank

(V. 37) At the village of **Pathariā** the illustrious **Rājadēva** constructed a cloud-scraping temple of (Śiva), the Destroyer of Cities, akin to the splendour of *kunda* flowers and the moon, (*raised*) a beautiful grove of mango trees with warbling cuckoos, and (*excavated*) an extensive tank, which, with the humming of female bees hovering on collections of lotuses, renders multitudes of travellers happy

(V. 38) The queen **Rāmbhallā** made a lovely lake at a village called **Vaṇārī** and a grove of mango trees at the village of **Pajaṇī.**

(V. 39) There was[1] **Āmanadēva (II),** the son of **Ulhanadēva,** well-known on the earth, who was looked upon by the king **Jājalladēva (II)** with the favour (*shown*) to a distinguished son

(V. 40) This *praśasti* (eulogy), beautiful like a woman (*who appears*) charming with her good qualities, was eagerly composed by **Kumārapāla,** a descendant of Sahasrārjuna, (*who is*) the best of Kshatriyas[2]

(V. 41) The same intelligent (*Kumārapāla*) wrote it with pearl-like letters **Chhītūka,** who is renowned for his knowledge of mechanical arts, has incised it

(V. 42) He gave, with reverence, the village **Chiñchēlī** to the (*god*) Chandrachūda (Śiva) for all materials of worship such as offerings of food, incense and lights

(V. 43) As long as the daughter of the ocean (*i e*, Lakshmī) occupies in joy the breast of (*Vishnu*) who is distinguished by the Kaustubha, the celestial river the head of (*Śiva*) whose twisted matted hair is adorned with the crescent moon, (*and*) Vedic recital in sweet accents the row of Brahmā's mouths,—even so long may this faultless meritorious work of his shine!

(V. 44) How many kings have there not been, who enjoyed the whole expanse of the earth? (*This*) earth, though immovable, did not remain permanently even in their possession Hence future rulers of the country, giving up infatuation, should protect this my meritorious work as their own.

(V 45) The resplendent (*and*) high temple of Durgā in front of the god (*Chandrachūda*) has been constructed by **Vikannadēva** for the attainment of the desire of (*his*) mind

The Chēdi year 919. May the world be happy!

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[1] Though the past tense is used here, the inscription was probably put up by Āmanadēva II himself See above, p 521

[2] Verses 40 and 41 should properly come after verses 42—45 Among the latter also, verse 45 should have been written before verse 43

No. 99; PLATE LXXXI

AMODA PLATES OF JAJALLADEVA II : (KALACHURI) YEAR 91[9]

THIS set of **two copper-plates** was discovered together with three others[1] while digging for the foundation of a temple in May 1924 at **Amōdā,** 10 miles south-east of Jānjgir, the head-quarters of a *tahsil* of the same name in the Bilaspur District of Madhya Pradesh. The record on them has been edited before with lithographs, but without a translation, by Rai Bahadur Dr. Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 209 ff. It is edited here from the original plates which are preserved in the Central Museum, Nagpur.

The plates are substantial, measuring from 12·6″ to 12·9″ broad and 9·8″ high and weighing about 143 *tolas*. They are inscribed on one side only. Their ends were slightly raised to serve as rims for the protection of the writing. The inscription has, however, suffered considerably by corrosion, and several letters especially in the last six lines have been wholly or partially damaged. Each plate has at the top a hole, ·4″ in diameter, for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. There are 37 lines in all, of which 18 are incised on the first plate and the remaining 19 on the second. The size of the letters varies from ·4″ to ·2″.

The **characters** are Nāgarī. Attention may be drawn to the two forms of the initial *i* in *iti*, l. 9, and *iva*, l. 23, those of *dh* in *dharmmaḥ*, l. 4 and *dhritēr=*, l. 25 and of *r* in *kairavaiḥ*, l. 21 and *Sagar-ādi-*, l. 30. The sign of *avagraha* is employed in some places to indicate the merging of *a* not only into *ē* and *ō*, but also into *ā*, see, *e.g.*, *=tad-anvayē- 'bhūd=*, l. 3 and *Mahādhanēnā-'jam*, l. 25. The **language** is Sanskrit. Except for *ōm namō Vrahmanē* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 complete verses, all of which are numbered. Besides these, there is nearly a quarter of a verse which is left incomplete in line 18. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Prithvīdēva II, discovered at Amōdā itself. The present inscription is very carelessly written or incised, and abounds in grammatical and orthographical mistakes. As regards **orthographical** peculiarities, we may notice that the sign for *v* is used to denote *b* except in the case of the perfect forms of *bhū*, see, *e.g.*, *babhūvur=*, l. 6 and *babhūva*, l. 13, but contrast *nripatir=vvabhūva*, l. 29, the dental *s* and the palatal *ś* have been confused, see *e.g.*, *sirō-*, l. 16 and *śasāṁk-*, l. 20, *j* is written for *y* in *-jaśāḥ*, l. 5 and *n* for *ṇ* in *punya-*, ll. 25 and 26, *pratigrihnāti*, l. 31, *etc.*

The inscription is one of **Jājalladēva II of the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the grant, by Jājalladēva, of the village **Bundērā** to two Brāhmaṇas.

The **genealogy** of the donor Jājalladēva II is traced from the moon down to his father Prithvīdēva II as in the latter's Amōdā plates (two sets). As stated before, the verses in the genealogical portion have been copied from the earlier grants, they, therefore, furnish no additional historical information. Verse 12 which refers to Jājalladēva II is, of course, new, but the description in it is wholly conventional.

The present grant was made by way of thanksgiving after the donor had luckily escaped from a great calamity. Verse 19 states that the king Jājalladēva II was caught by the large alligator Thīrū. He escaped with great difficulty, and regaining his kingdom,

[1] *Viz.* the Amōdā plates of Prithvīdēva I, dated K. 831 (No. 76, above) and the two sets of the Amōdā plates of Prithvīdēva II, dated K. 900 and 905 (Nos. 91 and 94, above).

made the present grant. Rai Bahadur Hiralal who read the name as Dhīrū[1] took the description to be figurative and saw in it a reference to the rebellion of a local aboriginal chief, in which Jājalladēva was reduced to a precarious position.[2] It is difficult to say how far this is correct; for there is no reference to such a rebellion in any other record of the Kalachuris of Ratanpur[3] and the possibility of the king being caught by an alligator of the species locally known as Thīrū is not altogether precluded

The donees, to whom the present grant was made, were the astrologer **Rāghava** and the family-priest **Nāmadēva.** The former was the son of a great astrologer named Dāmōdara, the son of Prithvīdhara, and belonged to the [Sāva]rna *gōtra* with the five *pravaras* Vatsa, Bhārgava, Chyavana, Āpnavana and Aurva Dāmōdara is described as the best of Sāman-singers, whose feet were worshipped by princes, and seems to be identical with the *Pandita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hiralal and is now placed in the Lakhanēśvara temple at Kharōd near Shēorinārāyan The other donee Nāmadēva was the son of Parāśara who was himself the son of Mahādhana of the Bhāradvāja *gōtra* with the three *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya The grant was written on the plates by **Dharmarāja,** the son of Vatsarāja of the **Vāstavya** family, who owned the village **Jaṇḍēra.** Vatsarāja, it may be noted, was the writer of the two grants of Prithvīdēva II, the father of Jājalladēva II

The inscription is **dated on Friday, the fifth tithi of the dark fortnight of Agraṇa** The year was denoted by three numerical figures, of which the first two are clearly 9 and 1, but the third is almost completely lost by corrosion Rai Bahadur Hiralal thought that the bottom bend of the damaged figure indicated that it could not but be 2 or 3 Though no era is specified, there is no doubt that the date must be referred to the Kalachuri era The fifth *tithi* of the dark fortnight of Āgrahāyana or Mārgaśirsha did not, however, fall on Friday in either K 912 or K 913, while the *tithi* of the same fortnight fell on Friday in the month of Śrāvana in K. 912 R B. Hiralal, therefore, conjectured that the writer must have wrongly written Agrana for Śrāvana and took the date to be Friday, the fifth *tithi* of the dark fortnight of Śrāvana in the Kalachuri year 912, the corresponding Christian date being the 14th July 1161 A. C[4] My examination of the original plate has convinced me that the third figure is almost completely lost, leaving no clear traces behind It could have been neither 2 nor 3; for from the Ratanpur inscription of Brahmadēva[5] we learn that Prithvīdēva II, the father of Jājalladēva II, was ruling till K 915 Jājalladēva II, therefore, could not have been on the throne in either K 912 or K 913. We have, of course, to conjecture the third figure of the date from the specification of the *tithi* and the week-day As the first two figures are undoubtedly 9 and 1, we have to see in which of the years between K 915 and K 919, the fifth *tithi* of the dark fortnight of Āgrahāyana[6] fell on a Friday As Kielhorn has shown, the months of the Kalachuri year were *pūrnimānta* Now, the fifth *tithi* of the dark fortnight of the *pūrnimānta*

[1] The reading is undoubtedly *Thīrū* See below, p 532, n 3

[2] D R Bhandarkar, who has adopted Hiralal's readings *Dhīrū* and *yakshēna*, says that the grant was made apparently for freeing the king from Yaksha Dhīrū with whom he was possessed See his *List of Inscriptions of Northern India*, p 282, No 2032 The correct readings are, however, *Thīrū* and *krichchhrēna* respectively See below, p 532, n 4

[3] The Kharōd stone inscription of Ratnadēva III, dated K 933 (below, No. 100), no doubt states that there was a disturbance in the Kalachuri kingdom, but that was after the death of Jājalladēva II

[4] *Ep Ind*, Vol XIX, p 210

[5] Above, No 96

[6] Even supposing that *Agrana* is a mistake for *Śrāvana*, the fifth *tithi* of the dark fortnight of that month was not civilly connected with a Friday in any year during the period from K 916 to K 919

Āgrahāyana fell on a Friday only in two years during the aforementioned period, *viz.*, in K 916 (1164 A C) when it ended 2 h. 10 m after mean sunrise, and in K. 919 (1167 A C) when it ended 12 h after mean sunrise. Of these, the first is not likely for Jājalladēva II, as his father Prithvīdēva II was ruling just in the preceding year. I, therefore, take the year of the present grant to be 919 as more probable. The corresponding Christian date is **the 3rd November 1167 A. C.**

There are only two place-names mentioned in this inscription Of them, **Bundērā,** the donated village, is probably Bundēlā, 11 m south-west of Amōdā, while **Jaṇḍēra** has already[1] been shown to be Jōndrā, 14 m further in the same direction.

TEXT[2]

First Plate

1 सिद्धि[3] [।*] ओ नमो व्र(ब्र)ह्मणे। निर्ग्गुण व्यापक नित्यं शिव परस(म)कारणं(णम्)। भाद(व)ग्राह्य परु(र)[ज्यो]ति–

2 स्तस्मै सद्व्रह्मणा[4] नम[5]।[।*] १ [।।*] यदेतदग्रेसरमव(ब)रस्य ज्योति. स पूषा पुरुष पुराणः। अथास्य

3 पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्य[6] ।।२।। तद्वशप्रभव(वा) नरेन्द्रपतय. ख्याता[.*]

4 क्षितौ हैहयास्तेषामन्वयभूषण रिपुमनोविन्यस्ततापानल । धर्म्म ध्यान[7]धना[नु]श(सं)चि[त*]–

5 ज(य)शा शश्वत्सता सौख्यकृत्प्रेयान्सर्व्वगुणान्वित समभवच्छ्रीमान्(न)शौ(सौ) कोक्कल·[8] ।।३।।

6 अप्टा(ष्टा)दशारि[9] करिकुम्भविभङ्गसिहा पुत्र(त्रा) [ब]भूवुरतिशौर्यपराश्च तस्य । तत्राग्रजो नृप–

7 वरस्त्रिपुरीश आसीत्पार्श्वे च मण्डलपतीन्स चकार व(ब)न्धून्[10] ।।४।। तेषामनूजस्य[11] कलि–

8 [ङ्ग]राज प्रतापव[ह्नि]क्षपितारिराज· । जातोऽन्वये द्विप्त[12]रिपुप्रवीरप्रियानना[म्भो]रुहपा–

9 र्व्वणेन्दु[13] ।।५।। तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात [सुत] कमलराज इति प्रसिद्ध[।*]

10 यस्य प्रतापतरणावुदिते रजन्या जातानि पकजवनानि विकास[भान्जि][14] ।।६।। तेनाथ चन्द्र–

11 वदनोऽजनिरत्नराजो विश्वोपकारकरुणार्ज्जितपुण्यभार । येन स्ववा(बा)हुयुग(ग)निर्म्मितवि–

12 [क्र]मेण नीत यशस्वि(स्त्रि)भुवने विनिहत्य शत्रून् ।।७।। नोनल्लाख्या प्रिया तस्य शूरस्येव दि(हि) शूरत(ता) [।*]

13 तया(यो) सुतो नृपश्रेप्र(ष्ठ) [पृ]थ्वीदेवो बभूव ह[15] ।।८।। पृथ्वीदेवसमुद्भव. समभवद्राजल्ल–
देवीशू(सु)त[*]

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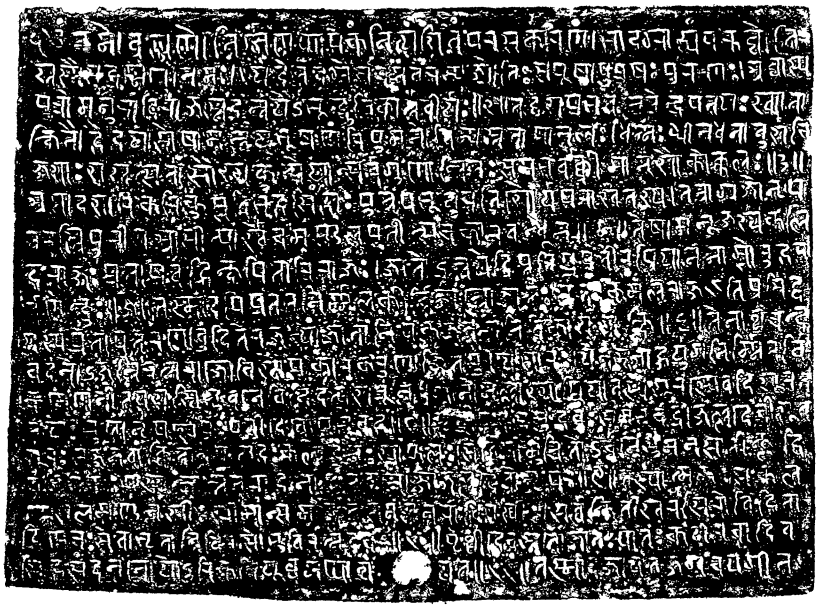
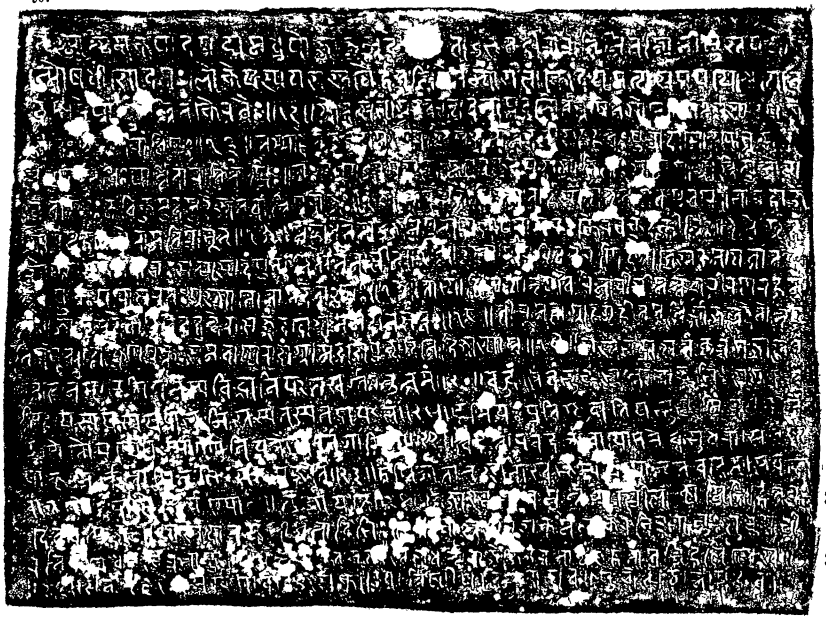
[1] Above, p 425
[2] From the original plates
[3] Expressed by a symbol
[4] Read सद्ब्रह्मणे
[5] Metre *Anushtubh*
[6] Metre· *Upajāti*
[7] Read धर्म्मध्यान–
[8] Metre *Śārdūlavikrīdita.*
[9] This *visarga* is superfluous Read –दशारिकरि-.
[10] Metre *Vasantatilakā*
[11] The vowel of नू is lengthened for the sake of the metre.
[12] Read दृप्त– as in other cognate grants
[13] Metre: *Upajāti*
[14] Read –भाञ्जि Metre of this and the next verse· *Vasantatilakā*
[15] Metre *Anushtubh*

AMODA PLATES OF JAJALLADEVA II (KALACHURI) YEAR 91 [9]

i



ii.



B CH CHHABRA

SCALE ONE-HALF

SURVEY OF INDIA, CALCUTTA
REG No 3977 E'36—778'51

14 शूर· सज्जनवाच्छि(छि)ता[र्थं][1]फलद कल्पद्रुन (म) [श्री]फल । सर्व्वेषामुचितोऽर्च्चने सुम-
नसा(सा) तीक्ष्णद्वि-

15 षत्कटक पश्यत्कान्ततराङ्गना[ङ्गम]दनो जाजल्लदेवो नृप[2] ॥९॥ तस्यात्मज सकल-

16 मे(को)सलमण्डनश्री. श्रीमान्समा[हृत]समल(स्त)नराधिप[श्री] । सर्व्वक्षितीश्वरसि(शि)रोविहि-
तां-

17 [ह्रि]पे(से)व सेवाभृतान्निधिरसौ भुवि रत्न[देव][3] ॥१०॥ पृथ्वीदेवस्ततो जात पोत कठी-
रवादिव [।*]

18 सि(सि)हसद(ह)ननो योऽरिकरियूथमपोथयत(त्)[4] ॥११॥ तस्मादजायत जगच(त्र)यगीत-[5]

Second Plate

19 तस्मात्त्र्यम्व(म्ब)कपादपद्मधुपो जाजल्लदेवोऽभवद्वीराराातिनितम्वि(म्बि)नीमुखपयोज-

20 न्मौषधीशोदय । लोके यस्य यशश्चयैर्द्धवलि[ते] रम्यां(म्य) शसां(शा)कोदयं म[त्वा] सप्त-
पयोधयो व-

21 वृधिरे प्रो[त्फु]ल्लितं कैरवै[6] ॥१२॥ यो वत्सभार्ग्ग[व]वरच्यवनाप्नवनौर्व्वभूषिते गोत्रे । [सा]-
त(व)[र्ण्ण]स्य[7] वरिष्ठे

22 जात. पृथ्वीधरो विप्र[8] ॥१३॥ तस्माद्दैवज्ञचूडामणिरखिलजनानदसंदोहहे[तु] पुत्रो दामोदरो-
भूत्सक-

23 ल[गुण]निधि. पार्थिवाराधिताङ्घ्रि. ॥ (।) य. सा(शा)पाऽनुग्रहाभ्यामपर इव सदा गोभिल·
सामगाग्र्यस्ते(स्त)त्पुत्रो रा-

24 घवाख्य कविकुमुदमुदे जातवान्विप्रराज[9] ॥१४॥ भारद्वाजा[गिरस]वा(बा)र्हस्पत्यतृतीयकप्रवरे ।
भारद्वाजे

25 गोत्रे महा[धनो] नाम विप्रोभूत्[10] ॥१५॥ महाधनेनाऽजनि पुन्य(ण्य)भाजा परास(श)र कैरव-
कुन्दकीर्त्ति ॥(।) धृते[र्गृ][11]ह

26 यो यश[सा निवा]स सत्यास्पदं पुन्य(ण्य)निधानमासीत्[12] ॥१६॥ उद[यगिरे]रिव [त]रणि-
[र्दुग्धा]व्धे(ब्धे)श्चन्द्रमा यथा तद्व-

27 त् ॥(।) पुत्र पारास(श)रत.[13] प्रख्यातो नामदेवाख्य[14] ॥१७॥ ताभ्यां द्विजाभ्यां नृपवैरिनारी-
सीमन्तहारी रणरङ्गम-

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[1] Hiralal reads वाञ्छितार्थ-, but the second *akshara* is exactly like the च्छ in -च्छ्रीमा- in l. 5.

[2] Metre *Śārdūlavikrīḍita*

[3] Metre *Vasantatilakā*

[4] Metre *Anushṭubh*

[5] With the addition of कीर्त्ति this would be the first *pāda* of a verse, but the verse has not been completed Perhaps it was found to be redundant in view of the next verse

[6] Metre *Śārdūlavikrīḍita*

[7] The first *akshara* of this name is almost completely damaged Hiralal read तल्लस्य, but the reading does not suit the metre Besides, no such *gōtra* is mentioned in the *Gōtrapravarnibandha-kadamba*.

[8] Metre *Āryā*

[9] Metre *Sragdharā*

[10] Metre *Āryā*

[11] The engraver first incised र्ग and afterwards altered it to र्गृ-

[12] Metre *Upajāti*

[13] The vowel of the first syllable of this name is lengthened for the sake of the metre

[14] Metre· *Āryā*

28 ल्ल. ।। (।) जाजल्लदेवो [विधि]वद्बु(द्बु)न्देरासज्ञ[1] ददौ ग्राममदीनसत्व (त्त्व)[2] ।।१८।। थी–
रू[3]महाग्राहगृहीतमूर्त्तिर्ज्जाजिल्लदेवो नृप–

29 तिर्व्व(र्ब्ब)भूव ।। [कृ]च्छ्रेण[4] मुक्तः समवाप्य रा[ज्य] ग्रामं ददौ पुन्य(ण्य)दिने द्विजाभ्याम्[5]
।।१९।। सख[6] भद्रासनं च्छत्र[7] गजाश्व–

30 वरवाहनम् । भूमिदानस्य चि[ह्ना]नि फल(ल) स्वर्ग्गमनुत्तम(मम्)[8] ।।२०।। व(ब)हुभिर्व्व–
सुधा भुक्ता राजभि. सगरादि–

31 भि । यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फल(लम्) ।।२१।। भू[मि] य प्रतिगृह्ना(ह्णा)ति
यस्तु भूमि प्रयच्छति [।*]

32 उभौ तौ पुण्यकर्म्माणौ नियतौ स्व[र्ग्ग]गामि[नौ] ।।२२।। स्वदत्ता परदत्ता वा यो [ह]रेद्वसु–
धरा[9] । स विष्ठा–

33 या कृमिर्भूत्वा पितृभि सह [म]ज्जति ।।२३।। हृप्ति(न्ति) जातातु(न)[जा]ताश्च[10] भूम्य[र्थे]
योनृत वदेत् । स व(ब)द्धो

34 वारु[णै पाशैस्ति]र्य्यग्योन्या तु जायते ।।२४।। द्विजाश्च [ना]वमन्तव्या[स्त्रै]लोक्यमि(स्थि)तिहेतव.
[।*]

35 दे[ववत्पूज]नीयाश्च दानमानार्च्चनादिभि ।।[२५।।] वास्त[व्यवं]शकम[ला]करचित्रभानु. शत्रु–
प्रवी–

36 रनि[करे]धनचित्रभानु । [श्री]व[त्सराज]तन[य] खलु धर्म्मराजो [ज]डेरना[थ] इह ताम्र–
नि(मि)दं लिलेख[11] ।।

37 ।।२६।। सवत(त्) ९१[९][12] अग्रण [वदि] ५ सुक्र[13] । [ज्यो]तिष्यी(षी) पंडितराघवः ।।
पुरोधा ठ । नामदेव ।।

TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of verses 1-10, *see that of vv.* 1-2 *and* 4-11, *above, pp* 428-29)

(Verse 11) From him was born **Pṛithvīdēva (II)** as a cub is from a lion, who, having the strong body of a lion, destroyed his enemies like a troop of elephants.[14]

(V 12) From him was born **Jājalladēva (II)** who was devoted to the feet of the three-eyed (*god Śiva*) as a bee is to lotuses, and who was to the faces of the wives of hostile warriors as the rise of the moon is to day-lotuses, the world being whitened by

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[1] Read –सज्ञ

[2] Metre *Indravajrā*

[3] Hiralal reads धीरू, but the first *akshara* is clearly थी

[4] Hiralal reads यक्षेण The first *akshara* is imperfectly incised, but as the second is clearly च्छ्रे, the intended reading is evidently कृच्छ्रेण See the form of च्छ्र in –भवच्छ्रीमा– in l 5.

[5] Metre· *Indravajrā*

[6] Read शखो

[7] Read छत्र

[8] Read स्वर्ग्गं फलमनुत्तमम्. Metre of verses 20—25 *Anushtubh.*

[9] Read यो हरेत वसुन्धराम्

[10] Read हन्ति जातानजाताश्च

[11] Metre *Vasantatilakā*

[12] The third figure of this date is, except for a short tail below, completely lost Hiralal read it as 2, but this is impossible It may have been 9. See above, pp 529-30

[13] Read आग्रहायणे ब दि ५ शुक्रे

[14] This is followed by an incomplete quarter of another verse meaning 'From him was born . . [whose fame] was sung by the three worlds ' The verse has not been completed.

the mass of whose fame, the seven oceans rose and the lotuses bloomed, mistaking (*it*) for the beautiful rise of the moon.

(Vv. 13-4) From the Brāhmana Pṛithvīdhara, who was born in the excellent *gōtra* of [Sāvarna] adorned by the *pravaras* Vatsa, the excellent Bhārgava, Chyavana, Āpnavana and Aurva, was born Dāmōdara, the store of all excellences, the crest-jewel of astrologers and the source of abundant joy to all persons, whose feet were reverenced by the lords of the earth, who, with his (*power to*) curse and favour, always appeared as a second Gōbhila, being the foremost among the chanters of the Sāmavēda His son, named **Rāghava,** was born for the delight of poets even as the moon rises for the joy of night-lotuses.

(V. 15) In the *gōtra* of Bhāradvāja with the triad of the *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya, there was born a Brāhmana named Mahādhana

(V. 16) By Mahādhana, possessed of religious merit, was begotten Parāśara whose fame was (*bright*) like white lotuses and *kunda* flowers; who was a home of fortitude, an abode of fame, a receptacle of truth and a treasure-house of religious merit

(V. 17) As the sun rises from the eastern mountain and the moon from the milky ocean, even so was the well-known son named **Nāmadēva** (*born*) from Parāśara.

(V. 18) To those two Brāhmanas, Jājalladēva (II) of noble nature, who deprived the wives of hostile kings of the parting line of (*their*) hair, granted with proper rites a village named **Bundērā.**

(V. 19) The king **Jājalladēva (II)** had his person caught by the huge alligator Thīrū. Being released with great difficulty, he, regaining his kingdom, donated the village to the Brāhmanas on a holy day

(*Here follow six benedective and imprecatory verses*)

(V. 26) **Dharmarāja,** the son of the illustrious **Vatsarāja** (*and*) the owner of (*the village*) **Jaṇḍēra,** who is to the Vāstavya family what the sun is to a cluster of day-lotuses and who is to the crowd of hostile warriors as fire is to fuel, verily wrote (*on these plates of*) copper here.

(Line 37) **[In] the year 91[9][1] on the fifth (lunar) day of the dark fortnight of** Agraṇa (*i.e*, **Margaśīrsha), on Friday.**

The astrologer *Paṇdita* **Rāghava**; the family-priest *Ṭhakkura* **Nāmadēva.**

No 100; Plate LXXXII

KHAROD STONE INSCRIPTION OF RATNADEVA III: CHEDI YEAR 933

THE **stone** which bears this inscription is built into the wall on the left-hand side of the *mandapa* of the temple of Lakhanēśvara (Lakshmanēśvara) at Kharōd, about 2 miles to the north of **Shēorinārāyaṇ** in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh The inscription has been noticed several times Its **date** was mentioned first by Mr Beglar and then by Sir A Cunningham in the *Archæological Survey of India Reports*, Vol. VII, p. 201 and Vol XVII, p. 43 respectively The genealogy of the Kalachuri rulers mentioned in it was published by Dr. Kielhorn in the *Indian Antiquary*, Vol XXII, pp. 82 ff The contents of the record were briefly noticed by Dr D R Bhandarkar in the *Progress Report of the Archæological Survey of Western*

[1] The third figure of the date is almost completely damaged It is conjectured to be 9 See above, pp 529-30

India for 1903–4, pp 53 ff and his account was followed by Rai Bahadur Dr. Hiralal who identified some of the places mentioned in it in his *Inscriptions in C P and Berar.*[1] The record was finally edited with a lithograph, but without a translation, by Dr. N P. Chakravarti in the *Epigraphia Indica*, Vol XXI, pp 159 ff. It is edited here from the original stone and from inked estampages taken under my direction.

The inscription contains 28 lines of writing, which cover a space 3′ broad and 1′ 6″ high The writing has suffered considerably here and there, especially towards the proper left in the first twenty lines Besides, several letters are so much choked up with dust that they do not show quite clearly in an estampage, though they can be read with certainty on the original stone The **characters** are Nāgarī They resemble closely those of the Mallār stone inscription of K 919 which, as shown below, was written by the same scribe The only peculiarity which calls for notice is the sign of the *upadhmānīya* which is wrongly employed in *puhpak-*, l 23 and *puhpa-vātikā-*, l 26 The **language** is Sanskrit Except for *ōṁ namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout It contains 44 verses, all of which are numbered One of these (v 17), which described the reigning king, is repeated from line 13 of the earlier Shēorinārāyan stone inscription,[2] dated K 919, where, however, it was employed to glorify a member of a collateral branch of the ruling family, probably Ulhanadēva. As regards **orthography,** we may note that the sibilants are generally used in their proper places, the sign for *v* is everywhere employed to denote *b,* and *n* is written wrongly for *ṇ* in *nirnayē,* l 27

The inscription refers itself to the reign of **Ratnadēva III of the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the benefactions of his minister **Gaṅgādhara** at Kharōd and other places It is **dated** in the **Chēdi year 933,** without any specification of the month, fortnight and *tithi* It does not, therefore, admit of verification, but the year, if expired, would correspond to 1181-82 A C.

The record falls into two parts, the first comprising the first nineteen verses, and the second the remaining twenty-five After the customary obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris The **genealogy** of the ruling king **Ratnadēva III** is then traced from Kōkalla. Down to Jājalladēva II, it is the same as that noticed in his Amōdā plates, but there are some minor differences and references to historical events which deserve special notice. **Kaliṅgarāja** is here mentioned as a younger **son** of Kōkalla and not as a descendant, evidently remote, of that son as stated in all earlier records[3] We are again told that he became the lord of **Tummāṇa** by propitiating Vankēśvara **Jājalladēva I** is here said to have defeated **Bhujabala,** the lord of **Suvarṇapura.** This achievement of Jājalladēva is also conveyed by *double entendre* in verse 8 of the Shēorinārāyan plates of Ratnadēva II[4] **Ratnadēva II's** defeat of **Chōḍagaṅga,** the lord of elephants and the ruler of the Kalinga country, is here recorded with the further detail that the conqueror captured his horses, elephants and treasure **Pṛithvīdēva II's** victory over **Jaṭēśvara,** the son of Chōdaganga, is next mentioned in verse 18 Unfortunately this verse is partially effaced, but my reading of the preserved portion shows that Prithvīdēva II not only defeated Jatēśvara, but even made him captive This decisive victory of Prithvīdēva II is referred to in the Ratanpur

[1] Second ed, pp 117 ff

[2] Above, No 98

[3] See, *e g*, verse 7 of the Amōdā plates of Prithvīdēva I (above, No 76) and verse 6 of the Ratanpur stone inscription of Jājalladēva I (above, No 77) The relation is not stated explicitly in No 82, v. 6.

[4] Above, No 82.

inscription of K. 915[1] also, but there the details are lost owing to the flaking away of the surface of the stone

The present inscription carries the royal genealogy two reigns further than the preceding Amōdā plates of Jājalladēva II We learn from verse 12 that after the death of Jājalladēva II, the kingdom was plunged into anarchy [2] Then his elder brother **Jagaddēva** hastened from the eastern country and became king This description shows that Jājalladēva II died suddenly while his brother was fighting in the east The latter was, therefore, forced to return to his country to quell the disturbances consequent on the ruler's death It seems plausible, as conjectured by Dr Chakravarti, that Jājalladēva II who was a younger son of Prithvīdēva II, was carrying on the government in the absence of his elder brother who was for a long time engaged in fighting the Eastern Gangas He does not seem to be a usurper, otherwise he would not have received the praise in verse 11 of the present record which belongs to his nephew's reign **Ratnadēva III** was the son of this Jagaddēva by his wife **Sōmalladēvī** That Ratnapura continued to be the royal capital is clear from verse 19

The second part of the present inscription, which begins in verse 20, gives at the outset the pedigree of **Gaṅgādhara,** the chief minister of Ratandēva III His grandfather was Dēvadhara, a Brāhmana of the Kāśyapa *gōtra* The latter's son was Rājadēva who married Jīvā Their son was Gangādhara Verse 25 tells us that when the kingdom of Ratnadēva (III) was reduced to great straits, the treasury being empty, the elephant-force weakened and the country in the grip of a famine, it was Gangādhara who by his policy restored the peace and prosperity of the country Being pleased with his learning, character and diplomacy, Ratnadēva made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gangādhara had two wives **Rālhā** and **Padmā,** of whom the former gave birth to two sons **Sūprada** and **Jījāka** and the latter to **Khadgasiṁha.**

Verse 30 begins an enumeration of Gangādhara's benefactions He reconstructed the *mandapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed [3] To the south of the temple he erected a *matha* with well-seasoned wood for the residence of ascetics. He also built, evidently at Kharōd, a spacious and beautiful *mandapa* of Śauri (Vishnu) At **Ratnapura** he erected the *mandapa* of Ēkavīrā, which resembled a Pushpaka, on the top of a hill in the west [4] He built another *mandapa* in honour of Purārāti (*i e*, of Śiva) and temples of Hara and Hēramba at **Vaḍada** in the forest-tract. He constructed a temple of Durgā at **Durga,** another of the sun at the town **Pahapaka** and a lofty shrine of Śambhu at **Pōratha.** To the north of Ratnapura he built a *mandapa* for Tūntā-Ganapati, and had tanks and lotus-ponds excavated at the

[1] Above, No 96

[2] This event is evidently different from the calamity mentioned in verse 19 of the Amōdā plates of Jājalladēva II (above No 99), for, the latter took place during the reign of Jājalladēva II

[3] The temple was originally built by a king, probably Īśānadēva, of the Sōmavamśī dynasty His stone inscription which was fixed into the right-hand wall of the same *mandapa* was plastered over and is now much mutilated From the extant portion it appears that the object of it was to record the construction of a temple of Śiva under the name of Lakshmanadēva and the endowment of it with some villages including Sōtthapadraka and Mēkalapātaka The inscription has not yet been edited, but I have shown elsewhere that Īśānadēva was the uncle of Tīvaradēva and probably flourished about 540 A C See *Ep Ind*, Vol XXII, pp 18 ff and Vol XXVI, p 222

[4] This temple is still standing on the hill to the west of Ratanpur It is now said to be dedicated to Lakshmī There is a large and much abraded stone inscription in Prakrit, affixed to a wall of this temple It has not yet been deciphered

villages **Tipuruga, Girahulī, Uluvā** and **Sēṇāḍu.** Besides these, he established a charitable feeding house and raised a flower-garden at **Nārāyaṇapura.**

The *praśasti* was composed and written on the stone by **Kumārapāla**[1] of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named Jalhana It was engraved by **Jātū.** The *Śrēshthin* **Ralhaṇa,** who was the officer in charge of religious endowments, supervised the work

Of the place-names occurring here, **Tummāṇa** and **Ratnapura** have already been identified **Suvarṇapura** is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa Most of the remaining places can be identified in the vicinity of Kharōd **Vāna-Vaḍada** or Vadada of the forest may be Baludā in the Jānjgir *tahsil*, 30 m north by west of Kharōd **Durga** may be identical with the chief town of the Drug District The town **Pahapaka** is likely to be Putpurā, 16 miles to the north and **Pōratha,** Perthā 30 miles to the north-east of Kharōd, both in the Jānjgir *tahsil.* I identify **Tipuruga** with Tiprung, 10 miles south of Kharōd, in the former Katgi Zamindarī, and **Sēṇāḍu** with Sōnada, 15 miles to the east of Kharōd in the Jānjgir *tahsil* **Nārāyaṇapura,** which lies 20 miles to the south-west of Kharōd, in the Baloda Bazar *tahsil* of the Raipur District, has a mediaeval temple of Vishnu. **Girahulī** may be identical with Girōlpālī in the Jānjgir *tahsil* and **Uluvā** with Ulbā in the Raipur District.

TEXT[2]

1 सिद्धि[3] [।*] ओं नम शिवाय ॥ कल्याणानि करोतु पर्व्वतसुतापाणिग्रहप्रक्र[मे] देव केलिकला–
निधिस्त्रिजगता दक्षाध्वरध्वसक । य कण्ठद्युतिवाससा जनदृश क्षित्वै[कभगीभृतं ?] [गौ]रीवक्त्र–
निरीक्ष[णाय]

2 नि[4]दधे मुग्धेदुदीपत्विषा(ष)[5] ॥१॥ क्रियाद्व कल्याण निरवधि विधातुस्त्रिजगता समुन्मीलन्नी–
लोत्पलदलरुचीनां सहचरी । रुचि कण्ठस्योच्चैरचलतनयावक्त्रकमलप्रसर्प्पत्सौर[भ्योद्धु]रमधु–
[करी]–

3 [प]द्धतिरिव[6] ॥२॥ जीवातु कैरवाणाममृतरसवती[7] सूपकार· सुराणान्ताराणा प्राणनाथ कुसु–
मशरकथाऽध्यायिनां पीठमर्द्द. । आदर्शो दिग्वधूना पृथुगगनसरो[राजहसस्त्रिलो]क्य[8] शृङ्गारो
[रत्न]धा[म्न] [प्र*]–

4 मदरुचिरभूदत्रिनेत्रात्सुधाशु[9] ॥३॥ धरित्रीभुजो हैहयास्तस्य वशे व(ब)भूवुर्यंश प्राप येषामुदा–
रम् । भुजज्यालताव(ब)द्धलंकाधिनाथ [सहस्राज्र्जुनो] वीर[गोष्ठीगरिष्ठ][10] ॥४॥ [श्रीको]क–
[ल्लनृपस्त]दन्वयभवस्त–

5 त्सूनवोऽष्टादश ख्यातास्तेषु लघु कलिङ्गनृपतिर्व्वङ्कश्वराराधनात् । तुम्माणाधिपति[11] सुतोऽस्य

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[1] Kumārapāla figures as scribe in several other records, see above, p 519, n 3

[2] From the original stone and inked estampages

[3] Expressed by a symbol

[4] The *akshara* is slightly damaged, but it is undoubtedly नि

[5] Metre *Śārdūlavikrīdita*

[6] Metre *Śikhariṇī*

[7] The poet has used the feminine form of this adjective, evidently thinking that जीवातु is feminine But the latter is masculine or neuter Read रसयुत.

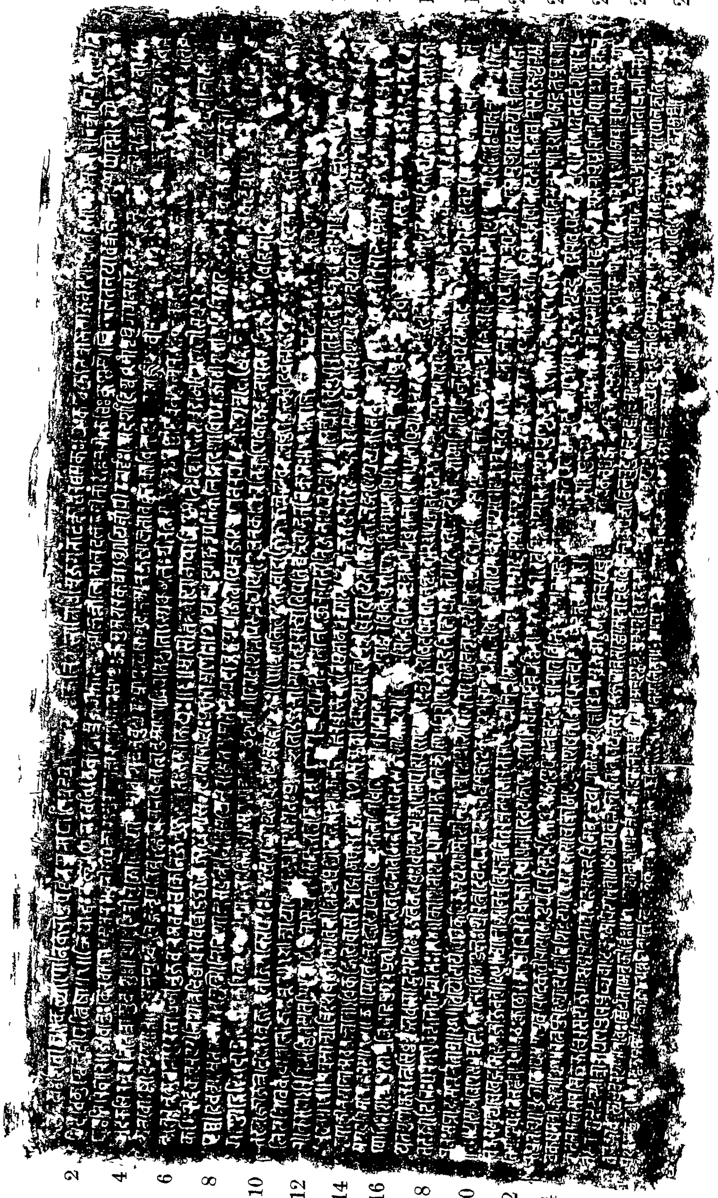
[8] Read –स्त्रिलोकीशृङ्गारो

[9] Metre *Sragdharā*

[10] Metre *Bhujangaprayāta*

[11] This *visarga* seems to have been added subsequently

KHAROD STONE INSCRIPTION OF RATNADEVA III · CHEDI YEAR 933



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SCALE ONE-FOURTH

REG No 3977 E'36—778'51

SURVEY OF INDIA, CALCUTTA.

कमल श्रीरत्नराजस्तत पृथ्वीदेवनरेश्वरोऽभवदत· [क्षोणीश]चूडामणि.[1] ॥५॥ [जाजल्ल]देव–
नृपतिस्त–

6 त्सूनुरभूत्सुवर्ण्णपुरनाथम् । भुजव(ब)लमव(ब)ल चक्रे निजभुजव(ब)लत. समीके य.[2] ॥६॥
आसीत्तत्तनयो नयोचितमति क्षोणीशचूडामणिश्रेणीसञ्चरण[प्रवु(बु)द्ध?]चरण श्रीरत्नदेवो
नृप.[3] । लोकालो–

7 कगिरीद्रकन्दरदरीविश्रान्तविद्याधरीवक्त्रेदुद्युतिजालमासल[4]यशोराशि प्रवीराग्रणी[5] ॥७॥ यश्चो–
डगङ्गनृपति कलिङ्गदेशाधिप गजाधीशम् । समिति जटेश्वरजन[क] कत(न)काश्वगजोज्झितञ्च–
क्रे[6] ॥८॥

8 पृथ्वीदेवनृपस्तत समभवद्यन्मौलि[के]शोल्लसद्रत्नार्च्चिर्न्निचयेन रञ्जितमुमाभर्त्तु पदाव्ज(ब्ज)–
द्वयम् । जित्वा येन जटेश्वरो नरपति सख्ये स्वदोर्व्विक्रमै कारागारनिवासिव(ब)न्दि[षु] [रिपु]
– –[7] [धरां ? प्रापित][8] ॥९॥

9 गण्डोद्भेदिमदाम्वु(म्बु)नि[र्झर]करित्यागस्य तस्याद्भुत कि वाच्य. स जगत्त्रयीमठकृतावासो
यशस्तापस । यस्योद्धलनकीर्ण्णभूतिकणिकाजन्मानपते[9] शशि[क्षीराम्भो]धिहिमाद्रिकुन्द[कुमुद]–
स्वर्द्दीम – – [दय][10] [॥१०॥]

10 तस्माज्जाजल्लदेवोऽभूज्जनाना जनकोपम. । अजस्र यद्गुणग्रामं वर्ण्णयन्ति मही[भु]ज[11] ॥११॥
अथ किल [ह]तदैवाद्राज्ञि जाजल्लदेवे कलचुरिकुलचन्द्रे व्र(ब्र)ह्मसायुज्य[12][माप्ते] । जगदिदम–
[पराक] सर्व्वतोव्या[प्त ?] – – क[लि]क–

11 लितविवेकव्यस्तलोकम्व(म्ब)भूव[13] ॥१२॥ ज्याया[न]स्य जगद्देवस्तत प्राग्देशतोऽञ्जसा । समेत्य
राज्याधिपतिर्व्व(र्ब्ब)भूवाद्भुतविक्रम[14] ॥१३॥ चौरै –∪∪–[15] प्रयातम ∪– [विघ्नैर्भ]यै.
प्रस्थित – – – ∪ ∪ – ∪ –[गि]रिद–

12 रीकोणेऽरिभि सस्थितम् । तस्मिन्शौर्य[16][वि]लासदानरसिके राज्यस्थिते भूप[तौ व्या]घ्रादप्यति–
कानने[17] [न] कुरुते भीतिञ्जन पर्यटन्[18] ॥१४॥ लक्ष्मीरिव मुराराते रतिवत्पुष्पधन्वन । रा[ज्ञ]
सोमल्लदेवीति [गुणार्च्चित ?] ∪ –[19]

13 भवत्[20] ॥१५॥ पुत्रस्ताभ्या त्रिदशवनितागीतकीर्त्ति. पृथिव्यामासीदाशाकुहर[वि]हरच्चारुकीर्त्ति–

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[1] Metre *Śārdūlavikrīḍita*

[2] Metre *Āryā*

[3] These *aksharas* are quite clear.

[4] Chakravarti reads पास(सु)ल, but the loop on the left of the first *akshara* shows that it is undoubtedly मा Besides, पासुल does not give a good sense here

[5] Metre *Śārdūlavikrīḍita*

[6] Almost every letter of this important hemistich is certain Metre *Āryā*

[7] The *aksharas* have left some traces here, but I am unable to read them satisfactorily

[8] Metre *Śārdūlavikrīḍita*

[9] Read –जन्मातपत्रे

[10] *Metre Śārdūlavikrīḍita*

[11] Metre *Anushṭubh*

[12] These *aksharas* are clear in the original

[13] Metre *Mālinī*

[14] Metre *Anushṭubh*

[15] The missing *aksharas* may be conjecturally restored as –रस्तमित

[16] Read तस्मिञ्शौर्य–

[17] These *aksharas* are quite clear in the estampages

[18] Metre *Śārdūlavikrīḍita*

[19] Restore –प्रिया

[20] Metre *Anushṭubh*

प्रतानः । त्यागै[र्निम्नी]कृतसुरतरुः सङ्गरोद्दामवैरि[क्षो]णीशश्री[परम]दयितो [रत्नदेव] प्रवीर[1]
॥१६॥ [यद्रूपं विदधद्वीक्ष्य[2]]
14 [मृ]गाक्षीनयनोत्सवम् । स्वतोऽधिकं ह्रियेवासीदनङ्गो मकरध्वज[3] ॥१७॥ संस्कृतादिपदन्यास-
वैचित्री चित्रदायिनी । जिह्वारङ्गाङ्गणे यस्य नरिनर्त्ति[4] [सरस्वती] ॥१८॥ [राजधानी] धराभर्त्तु-
स्तस्य [रत्नपुर पुरम्] । [पुरन्दरपुरप्रख्य]-
15 मभूदतिमनोहरम् ॥१९॥ छ ॥ गोत्रेऽभवत्कास्य(श्य)पनामधेये कलानिधिर्द्दैवधरो धरायाम् ।
[यथा*] धरोद्धारविधौ धुरीणो हरिस्तथा सोपि विपद्गताना[म्][5] ॥२०॥ पुत्र ᴗ – ᴗ ᴗ ᴗ – ᴗ
[व(ब)भूव] तस्य श्री[राजदेव] इति [सूनृतता ?] प-
16 योधि । श[स्त्रे]षु शा[स्त्र]निवहेषु पर प्रवीणोनेनोपमानमिह कोपि न सजगाम[6] ॥२१॥ वि-
[शुद्ध ?]ससिद्धिनिमि[त्त]मुत्तम पतिव्रताना धुरि सस्थिता प्रिया । व(ब)भूव [जीवे ?]ति
विशुद्धशीला [लीला[7]]गृह [सच्च]रितस्य तस्य[8] ॥२२॥ ताभ्यामजा-
17 यत गुणोत्कररत्नसिन्धुर्गङ्गाधरोऽद्भुतमति सुजनैकव(ब)धु. । धन्यस्य यत्क्षणमपीह परोपकारा-
दन्यत्कदाचिदपि न व्यसनम्व(म्ब)भूव[9] ॥२३॥ यन्मानस सुकृतशीलदयोप[शा]न्तिदानैश्च मौलि
ᴗ ᴗ – ᴗ ᴗ [पूजनीयै] । [त]स्याश्रित प्रथममित्य[वगत्य लो]-
18 भतृष्णादिभि परत एव कृतो निवास ॥२४॥ कोशे नाशमुपागते गजव(ब)ले क्षीणेऽतिरीणे जने
दुर्भिक्षोपहति गते जनपदे दीना दशामाश्रिते । येनोच्चै पदमाप[दा गतमपि] श्रीरत्नदेवप्रभो
[राज्यं] मं[त्र]व(ब)ला ᴗ – ᴗ त[10]
19 पुन सप्ताङ्गसम्पूर्णताम्[11] ॥२५॥ धैर्यौदार्यविवेकविक्रमयश सौशील्यशास्त्राण्ययो शौचाचारपरा-
मनन्यसदृशी चाण[क्य]विद्यामपि । [दृष्ट्वा चैव] नितान्त[तुष्ट]मनसा श्रीरत्नदेवेन य सर्व्वा[चा]-
रधुरी[ण ए]ष विहित प्राधा[न्यमात्ये][12] पदे
20 ॥२६॥ यस्य मन्त्रेण सर्व्वत्र निर्ज्जितारातिमडल । श्रीरत्नदेवभूपालश्चक्रे राज्यमकण्टकम्[13] ॥२७॥
रा[ल्हा[14]]पद्माभिधे [यस्य] भार्ये [भ]क्तिपरायणे । व(ब)भूवतु सदा[चार]पवित्रित-
कुलद्वये ॥२८॥ एका [सू]प्रद[15]जी[जा]कौ सुषुवे तनयोत्तमौ । सिहा(ह)-
21 विक्रममन्या च खड्गसिहमजीजनत् ॥२९॥ आलोक्यानेन विद्युत्तिततरलतरासारतारुण्यल[क्ष्मी]
लक्ष्मीम[प्येव]मेव च[कि]तमृगदृशा प्रीतिमप्यङ्गनाना[म्] । --कामाय--पुनरिह सु-
कृतैर्दृष्टससुप्तवो(बो)धादेतच्चक्रे नवीन सहजशुभम-

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[1] Metre *Mandākrāntā*

[2] The *aksharas* in the brackets have suffered considerably, but they can be restored from l 13 of the Shēorınārāyan inscription (No 98, above) where also the verse occurs.

[3] Metre of vv 17—19 *Anushtubh*

[4] Read नरीनर्त्ति

[5] Metre *Upajāti*.

[6] Metre *Vasantatilakā*

[7] The *aksharas* are almost certain

[8] Metre *Vamśasthavila*

[9] Metre of this and the next verse *Vasantatilakā*

[10] Read –दनीयत

[11] Metre of this and the next verse *Śārdūlavikrīdita*

[12] The correct reading would be प्रधानामात्यपदे

[13] Metre of this and the next two verses *Anushtubh*

[14] The superscript letter of this *akshara* is clearly *l* and the subscript one appears to be *h* Chakravarti proposed to read राण्म

[15] Chakravarti reads एकात्र प्रद–, but the medial *ū* of the third *akshara* is quite clear and the consonant appears to be *s*

22 तिर्म्मण्डप भूतभर्त्तु.[1] ॥३०॥ मठ कठोरकाष्ठौघैरत्रैवाकारि धीमता। देवदक्षिणदिग्भागे निवासा-
र्थन्तपस्विनाम्[2] ॥[३१॥] कारित विस्तृतं सौरीमण्डप[3] पुण्य[कारिणा] । गङ्गाधरेण
धरणेर्ल्ललामेवातिसुन्दरम् ॥३२॥ श्रीमद्रत्नपुरे चा-
23 रु प्रतीच्या पुऽपकोपमम्[4] । अकरोदेकवीराया मण्डप गिरिमूर्द्धनि ॥३३॥ मण्डप वानवडदे[5] पुरा-
राते[र्वि]र्निर्मितम् । [हर]हेरम्व(म्ब)यो[श्च]क्रे तत्रैव विस(श)दालयौ ॥३४॥ देवीदुर्ग्गागृहं
दुर्ग्गे रवे पह[पके ?][6] [पुरे] । पोरथे भवनं शम्भोर-
24 भ्रकषमचीकरत् ॥३५॥ रत्नपुरस्योदीच्या दिशि टूटागणपतेरसौ चक्रे । मण्डपमशेषवाञ्छितफल-
दा[तु]र्विघ्नहन्तु[श्च][7] ॥३६॥ [स]रस्तिपुरुग[ग्रामे] निर्म्ममे [विक]चावु(बु)जम् । तथा
गिरहु[8]ली[ग्रामे] स्फारा पुष्करिणीमपि[9] ॥३७॥ चक्रा[भ]
25 कृतममल सरसिजरुचिर सदा जगत्सेव्यम् । तापापहमुरु हरिमिव उलुवाग्रामे सरश्चक्रे[10] ॥३८॥
गुञ्जन्मञ्जुमधुव्रतचयचुम्वि[म्बि]तविकचपङ्क[जा]मकरोत् । पुष्करिणीम[तिम]हता(ती) से-
णा[डु]नाम्नि च [ग्रा]मे ॥३९॥ मिष्टान्नपानसम्पन्ना स-
26 वंस[त्री](त्त्री) व्यधादसौ ।नारायणपुरे पुऽप[11]वाटिकामपि शोभना(नाम्)[12] ॥४०॥ यावल्लीला-
वतीना नयनसरसिजप्रान्तसंस्थो मनोभूर्यावन्मैनाकपक्षानि[ल]चटुलचलद्वीचिमाल पयोधि. । चं-
[द्रा]र्क्कौ यावदेतौ गगनतलसमुद्यो(द्द्यो)तमानौ प्रभाभिस्ता-
27 वद्गङ्गाधरस्य प्रवरगुणनिधे स्थैर्यतामेतु कीर्त्ति[13] ॥४१॥ दक्षो लक्षणनिर्न्न(र्ण)ये कविकला-
सर्व्व[स्वविश्रा]मभूश्च्छन्द सुन्दरवु(बु)द्धिरद्भुतमति. साहित्य[चा]णक्ययो. । ख्यातो हैहयवशभू
कविवृषा यस्यानुजो ज[ल्ह]णस्तेना[का]रि कुमारपालकृतिना [सेय ?]
28 प्रशस्तिर्म्मुदा[14] ॥४२॥ स्वक्षरैर्म्मौक्तिकाकारैस्तेनैवालेखि कौतुकात् । [जातू][15]नाम्ना समु-
त्कीर्ण्णा शिल्पविज्ञानशालिना[16] ॥४३॥ श्रेष्ठिना रल्हणेनात्र धर्म्मकर्म्मा[धिकारि]णा। कृता कला-
क[ला]पज्ञजनस[स्तु]तवु(बु)द्धिना ॥४४॥ चेदिसम्वत्[17] ९३३ ॥ मङ्गलमस्तु ॥

TRANSLATION

Success! Ōm! Adoration to Śiva!

(Verse 1) May the god (*Śiva*), the destroyer of Daksha's sacrifice, the treasure of the sportive arts of the three worlds, grant (*your*) well-being!—(*he*) who, as he proceeded to grasp the hand of the daughter of the mountain (*i e*, Gaurī), used the light of the lamp which is the beautiful moon (*on his head*) for observing the face of Gaurī, after intercepting the gaze of the (*surrounding*) people with the cloth, namely, the lustre of his throat!

[1] Metre *Sragdharā*

[2] Metre of verses 31—35 *Anushtubh.*

[3] Read शौरेर्मण्डप

[4] Read पुष्पकोपमम्

[5] Chakravarti's reading वने वडदे does not suit the metre, the vertical stroke after व is evidently a part of that *akshara*

[6] Chakravarti read पह[तके ?]

[7] Metre *Āryā*

[8] This *akshara* has a clear curve below *h* to indicate the medial *u*

[9] Metre *Anushtubh*

[10] Metre of this and the next verse *Āryā*

[11] Read पुष्प-

[12] Metre *Anushtubh*

[13] Metre *Sragdharā*

[14] Metre *Śārdūlavikrīdita*

[15] The first *akshara* of this name appears to be जा Chakravarti read नातू-

[16] Metre of this and the next verse *Anushtubh.*

[17] Read -सवत्

(V. 2) May the excellent lustre of the throat of the Creator of the three worlds (*i e.*, Śiva) grant you endless good fortune!—(*the lustre*) which is a companion of[1] the colour of the petals of blooming blue lotuses and is similar to the row of female bees enlivened by the spreading fragrance of the lotus-like face of (Gaurī) the daughter of the mountain!

(V. 3) From Atri's eye there was produced the **Moon,** whose lustre causes great joy to the ocean, (*who is*) the elixir of nectar-juice to the night-lotuses, the sauce-maker of the gods, the lover of stars, the companion of those who study cupid's work, a mirror for the damsels that are the regions, a swan in the extensive lake of the firmament and an ornament of the three worlds

(V. 4) In his race there were born the kings (*called*) **Haihayas,** of whom **Sahasrārjuna,** the foremost in the assembly of the valiant,—whose arms bound down the lord of Laṅkā with his creeper-like bow-string,—attained great fame.

(V. 5) In this family there was born the illustrious king **Kōkalla** He had eighteen renowned sons. The youngest of them, the king **Kaliṅga,** (*became*) the lord of **Tummāna** by adoring (*the god*) Vaṅkēśvara His son was **Kamala.** From him (*was born*) the illustrious **Ratnarāja (I).** From him sprang the king **Pṛithvīdēva (I),** the crest-jewel of the lords of the earth.

(V. 6) His son was the king **Jājalladēva (I),** who, by the might of his arms, deprived **Bhujabala,** the lord of **Suvarṇapura,** of his power in a hostile encounter.

(V 7) His son was the king, the illustrious **Ratnadēva (II),** whose mind delighted in policy, whose feet were vigilant in moving among the rows of the crest-jewels of kings, (*who was*) the foremost of great warriors, the mass of whose fame was increased by (*its contact with*) the mass of radiance of the moon-like faces of the Vidyādharīs resting in the recesses of the caves of Lōkālōka, the lord of mountains.

(V 8) He[2] in battle deprived the king **Chōḍagaṅga,** the ruler of the **Kaliṅga** country, the lord of elephants (*and*) the father of **Jaṭēśvara,** of his gold, horses and elephants.

(V 9) From him was (*born*) **Pṛithvīdēva (II),** by the mass of the radiance of jewels shining in the hair of whose head, the two lotus-like feet of the lord of Umā were reddened. Being vanquished by him with the prowess of his arms, the king **Jaṭēśvara** was laid low on the ground . . . . among the prisoners dwelling in his jail

(V 10) Need we praise that marvellous hermit of fame, dwelling in the monastery of the three worlds, of that king who by his charity equalled the elephants, the stream of whose rutting juice breaks through their frontal globes? Before the umbrella caused by the scattered particles of his[3] ashes, the moon, the milky ocean, the Himālaya mountain, *kunda* (*flowers*), night-lotuses, celestial garlands . . . [pale into insignificance!]

(V 11) From him there was born **Jājalladēva (II),** who was to the people like (*their own*) father, (*and*) the multitude of whose merits the lords of the earth praise incessantly

(V. 12) Thereafter, when the king **Jājalladēva (II),** the moon to the **Kalachuri** family, attained, through accursed fate, union with Brahman, this wide world became enveloped in darkness on all sides, the people being distressed through loss of (*their*) discernment on account of the Kali age

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[1] *I e*, as dark as

[2] In the original text, this is a relative clause, qualifying Ratnadēva II in verse 7.

[3] *I e*, of the hermit, namely, his fame. A hermit smears his body with ashes

(V 13) Then his elder brother **Jagaddēva** of marvellous prowess, joining hastily from the eastern country, became the lord of the kingdom.

(V. 14) While that king, who delighted in valour, sport and charity, was governing the kingdom, the thieves . . . disappeared, obstacles (*vanished*), dangers departed, the enemies took shelter in the corners of mountain-caves, (*and*) the people roaming in dense forests had no fear even from a tiger.

(V. 15) As Lakshmī was of the enemy of Mura (*i e*, of Vishnu), as Rati was of the flowery-bowed (*god of love*), even so **Sōmalladēvī,** honoured for excellences, was [a dear wife] of (*that*) king

(V 16) From them was born a son (*named*) **Ratnadēva (III),** a great warrior, whose fame is sung by the wives of gods, the beautiful tendrils of whose fame are sporting in the cavities of the regions on the earth, who by his charities has humbled the celestial tree, and who is extremely dear to the fortune of hostile kings impetuous in fighting.

(V. 17) Seeing that his beautiful form gave more delight to the eyes of deer-eyed ladies than his own, the crocodile-bannered (*god of love*) became bodiless, as if through shame

(V. 18) On the stage of his tongue dances vigorously the goddess of learning, exciting wonder by the marvellous use of Sanskrit and other words [1]

(V. 19) The capital of that king was the very beautiful city of **Ratnapura,** resembling the city of Indra.

(V. 20) In the *gōtra* named Kāśyapa there was **Dēvadhara,** a treasury of arts on the earth As Hari was foremost in the act of lifting up the earth, even so was he in (*succouring*) (*men*) sunk in adversity.

(V. 21) He had a son named the illustrious **Rājadēva,** the ocean of [pleasing speech], extremely proficient in the *Śāstras* and in (*the use of*) multitudes of weapons None has attained here resemblance to him

(V 22) He, who was well-conducted, had a beloved wife named **Jīvā** of virtuous character, the foremost of chaste women and the best means of attaining unblemished success

(V. 23) From them was born **Gaṅgādhara** of wonderful intelligence, who has a multitude of excellences as the ocean has jewels, (*and who is*) the sole kinsman of the good; for blessed (*as he is*), he has never had, even for a moment, a passion other than benevolence.

(V. 24) Having come to know that his mind has already been occupied by religious merit, character, compassion, calmness, charity... (*and other*) adorable excellences, avarice, greed and other (*vices*) have dwelt away from him

(V. 25) When the treasure was exhausted, the elephant force became weak, the people were scattered, the country was infested by famine and reduced to a pitiable state, he, by the might of his policy, rendered the kingdom of his lord, the illustrious **Ratnadēva (III)**—though it had been involved in great calamities—complete with its seven constituents [2]

(V 26) Having seen his courage, liberality, discernment, valour, fame, good nature, (*proficiency in*) the *Śāstras* and also his unique (*practice of*) Chānakya's science[3] marked

[1] There is a play on the word *pada* here It means (1) a word and (2) a step in dancing.

[2] The seven constituents of a State are the king, the prime minister, an ally, a treasure, a kingdom, a stronghold and an army

[3] *I e*, the science of politics

as it is by pure conduct, the illustrious **Ratnadēva (III)**, with his mind extremely pleased, appointed him, who is foremost in all his actions, to the post of the Prime Minister

(V 27) Having vanquished multitudes of his foes everywhere by his (*i e*, Gangādhara's) policy the illustrious king **Ratnadēva (III)** has freed the kingdom from all troublesome persons

(V. 28) He had two wives **Rālhā** and **Padmā** wholly devoted (*to him*), who purified both their families by their virtuous conduct.

(V. 29) One (*of them*) gave birth to two excellent sons **Sūprada** and **Jījāka,** and the other brought forth **Khaḍgasiṁha** who was like the lion in valour

(V 30) Having realized that the loveliness of youth is worthless and extremely transitory like a mass (*of the flashes*) of lightning, so also fortune and also the love of ladies whose eyes resemble those of a frightened deer, he, who is by nature well-intentioned, has constructed this new *mandapa* of (Śiva) the Lord of creatures, since his knowledge, which was (*previously*) dormant, has been awakened by meritorious deeds . . .

(V. 31) At this very place, to the south of the temple, the wise one has constructed a monastery with heaps of well-seasoned wood for the habitation of ascetics

(V. 32) An extensive *mandapa* of Śauri, (*which is*), as it were, a very beautiful ornament of the earth, was caused to be built by the meritorious **Gaṅgādhara.**

(V. 33) In the famous **Ratnapura,** he built a beautiful *mandapa* of Ēkavīrā, resembling a Pushpaka,[1] on the top of a hill in the west.

(V. 34) (*He*) built a *mandapa* of Śiva at **Vaḍada** in the forest tract. At the same place he constructed two shining temples of Hara and Hēramba.

(V. 35) He caused to be erected a temple of the goddess Durgā at **Durga** and (*another*) of the sun at the town of **Pahapaka** and a cloud-scraping temple of Śambhu at **Pōratha.**

(V 36) In the northern direction of **Ratnapura** he constructed a *mandapa* of Tūṇṭā-Ganapati, who grants all the desired objects and destroys obstacles

(V 37) He excavated a tank with blooming lotuses in the village **Tipuruga** and a large lotus-pool in the village **Girahulī.**

(V 38) At the village **Uluvā** he made a large tank, (*circular*) like a wheel, clean and lovely with lotuses, which is ever resorted to by the (*living*) world and removes (*the oppression of*) heat (*and so*) resembles Hari who shines with a discuss, is blameless and charming with a lotus (*which he carries in his hand*), who is adored by the world and frees it from oppression [2]

(V. 39) He excavated at the village called **Sēṇāḍu** a very large lotus-pool, the blooming lotuses in which are kissed by swarms of lovely humming bees.

(V. 40) At **Nārayaṇapura** he established a charitable feeding house for all, furnished with savoury food and drink, and also a beautiful flower-garden.

(V. 41) As long as the mind-born (*god of love*) abides in the corner of the lotus-like eyes of graceful women, as long as the ocean has wreaths of rolling waves (*caused*) by the wind (*set in motion*) by (*the flapping of*) the wings of the Maināka mountain, as long as the moon and the sun shine with their lustre in the vault of the sky—even so long may the fame of **Gaṅgādhara,** the treasure of excellent merits, endure!

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[1] For a description of Pushpaka, see P K Acharya, *Indian Architecture*, pp 113-114

[2] There is a play on several words here, in consequence of which the tank and Hari, *i e*, (Vishnu) are described in identical expressions

(V. 42) The wise **Kumārapāla** has composed this *praśasti* with joy—(*he*) who is clever in interpreting marks (*on the body*?), who is the resting place of the very essence of poetic art, whose intellect shines by (*the study of*) metrics, who has a wonderful understanding of literature and politics, who is well-known as an eminent poet born in the **Haihaya** family and whose younger brother is **Jalhaṇa**.

(V. 43) He himself, eagerly, wrote it in beautiful letters resembling pearls It was incised by (*the artisan*) named **Jātū** who is distinguished for his knowledge of sculpture

(V 44) It has been put up here by the *Śrēshthin* **Ralhaṇa** who is in charge of religious endowments and whose intelligence is praised by the people conversant with a number of arts.

The **Chēdi year 933** May there be bliss!

No. 101 ; Plate LXXXIII

PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

These plates were discovered in 1934 by Pandit Lochan Prasad Pandeya, Hon. Secretary of the Mahākōsala Historical Society They were found in the possession of Thakur Gokul Singh, Malguzar of **Pēṇḍrābandh,** a village (lat 20° 39′ N, long 82° 57′ E) in the Balōdā Bazār *tahsil* of the Raipur District in the Chhattisgarh Division of Madhya Pradesh The inscription was edited by me for the first time in the *Epigraphia Indica,* Vol XXIII, pp 1 ff. It is edited here from the original plates and ink-impressions which I owe to the kindness of the Government Epigraphist for India

The record is on **two** massive **copper-plates** measuring from 11½″ to 12″ broad and from 7½″ to 8″ high They are about .1″ in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas* At the centre of the top of each plate there is a hole, ½″ in diameter for the ring which originally held the plates together This ring, which is also of copper, is circular in shape and about 4″ in diameter, with the central portion flattened to form a round seal 2 6″ in diameter. About one-third portion of the ring was broken off when the plates first reached me. They were, therefore, not held together by it, but there is no reason to doubt that it actually belongs to them. The weight of the broken ring and the seal is 16 *tolas* The edges of the plates have been neither fashioned thicker, nor raised into rims Still the inscription is very well-preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are thirty-five lines in all, 17 being inscribed on the first plate and the remaining 18 on the second The average size of the letters is 3″ except in the last two lines, where, for want of sufficient space, it is reduced to 2″ On the **seal** is inscribed in the centre a crudely executed figure of Lakshmī, seated cross-legged on a lotus-seat, flanked on either side by an elephant, with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of it there is the legend *Rāja-śrīmat-Prātāpamalladēvaḥ* in a horizontal line, and below it appears a sheathed sword lying parallel to it.

The **characters** are Nāgarī The letters are deeply cut, but not well-formed. The form of the initial *i* in *ishta-*, l 32, shows its upper part developed as in the modern Nāgarī alphabet. The left limb of *dh* also is fully developed In writing conjunct letters the engraver has not distinguished between *p* and *y*, and also between *l* and *n*, in some cases, again, he has incised *p* for *m*; see *tasya*, l 6, *-Gōkarnnau*, l 12 and *nirmpita-* (for *nirmmita-*), l 9. The sign of *avagraha* in l 2 differs from that in l 26 A superfluous syllable is scored off by two vertical strokes at the top, see *nṛi* in l 32. The *visarga*,

which was omitted after *khamdana* in l 14, is written immediately below the line In two other cases the omission is indicated by a *kākapada*, the position and the form of which indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied [1] Thus *suvritta* and *ga* which were omitted in ll 11 and 14 are supplied with the figures 11 and 14 respectively at the bottom of the first plate. Similarly *nē* which was omitted in the second line of the second plate is incised with the figure 2 at the top of the plate

The **language** is Sanskrit. Except for *ōm Vrahmanē namah* in the first line and the particulars of the date and the place of issue in the last, the record is metrically composed throughout The verses, of which there are twenty-nine, are all numbered, except the last one In the genealogical portion, only five of the verses[2] are taken from the old draft, the others appearing here for the first time As regards **orthography,** we may note that *v* is generally written for *b* and the dental and palatal sibilants are confused, as in *Vrahmanē* and *Swam* in l 1 and *āśīd=āśīma-*, l 16 , and *y* is used for *j* in *Vāyapēya-*, l 31

The inscription is one of the king **Pratāpamalla** who belonged to **the Kalachuri Dynasty of Ratanpur.** The **object** of it is to record the grant, by Pratāpamalla, of a certain village to a Brāhmana on the occasion of a sankrānti The record was written by **Pratirāja** who was born in a **Gauḍa** family and was the light (*i e*, the chief) of the *Srī-karaṇa* or Record Office.

The **genealogy** of the king down to Prithvīdēva II is given here as in the latter's Amōdā plates,[3] with the omission, obviously inadvertent, of one complete verse about Kamalarāja, the son of Kalingarāja About **Ratnadēva II,** the father of Prithvīdēva II, the present record gives the important information that he defeated **Chōḍaganga** and **Gōkarṇa** in battle. Several other records of this dynasty,[4] no doubt, mention Ratnadēva II's defeat of Chōdaganga, but that he was accompanied by an ally named Gōkarna is known from this inscription only.

After Prithvīdēva II, the present inscription mentions his son **Jagaddēva,** omitting the name of his brother Jājalladēva II, probably because he was a collateral [5] Jagaddēva was succeeded by his son **Ratnadēva III,** whose son **Pratāpamalla** made the present grant From the description given here that though a boy he was a second Bali in strength, it appears that Pratāpamalla came to the throne while quite young He is evidently identical with the homonymous prince whose round or hexagonal copper coins are found in large numbers in Chhattisgarh It is noteworthy that like the seal of the present plates these coins also bear the figure of a sheathed sword on the reverse.

Verses 15-18 give the genealogy and description of the donee and state the occasion of the grant There was a Brāhmana named Suvarnakara of the Pārāśara *gōtra* and three *pravaras, viz*, Vasishtha, Śakti and Pārāśara. His son was Divākara who was proficient in the Vēdas From him was born Sādhāra, whose son **Satyasādhāra**[6] was honoured by

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[1] See also above, p 327, n 3

[2] *Viz* verses 1,2 and 4-6. Verse 5 is slightly altered, see below, p 546, n 2

[3] Above, Nos. 91 and 94

[4] Above, Nos. 93, l 6, 97 l 4, 100, l 7 *etc*

[5] Though a collateral he is mentioned in the Kharōd inscription of Ratnadēva III (above, No 100, l 10).

[6] It appears better to regard Satyasādhāra as the son of Sādhāra than to identify the two as I did before, see *Ep Ind*, Vol. XXIII, p 8, n 1

the Kalachuris To Sātyasādhāra Pratāpamalla gave a village named **Kāyaṭhā,** situated in the **Anargha-maṇḍala** on the occasion of the **Makara-saṅkrānti.** The last line states that the plates were issued from the victorious camp at **Palasadā** on **Tuesday, the 10th day of the bright fortnight of Māgha in the year 965** of an unspecified era The *tithi* and the year are expressed in decimal figures only

The date of this grant must evidently be referred to the Kalachuri era, but the details do not work out regularly The tenth *tithi* of the bright fortnight of Māgha in the *expired* Kalachuri year 965 fell on Thursday (the 23rd January 1214 A C) and not on Tuesday The same *tithi* in the *current* Kalachuri year 965 fell on Saturday (the 2nd February 1213 A C). In neither case was it connected with a Tuesday The discrepancy can, however, be accounted for as follows Though the grant was made on the day of the Makara-sankrānti, the plates were actually issued a few days later as in the case of the Kāvī plate[1] of Jayabhata IV The Makara-sankrānti in the *expired* Kalachuri year 965 fell on Wednesday, the eleventh *tithi* of the bright fortnight of Pausha (the 25th December 1213 A. C). The plates were, however, actually incised about a fortnight after, on the tenth *tithi* of the dark half of Māgha which (if the month was *pūrṇimānta*) fell on a Tuesday. The writer seems to have, by mistake, written *su di* for *va di*. The corresponding Christian date is, therefore, **Tuesday, the 7th January 1214 A.C.**

As for the **localities** mentioned here, the *mandala* of **Anargha,** as stated before,[2] roughly corresponds to the modern Jānjgir *tahsil* of the Bilaspur District The village **Kāyaṭhā** is still extant in the form Kaitā, about 15 miles almost due west of Pēṇḍrābandh, and about 3 miles beyond the southern limit of the Jānjgir *tahsil* As for Palasadā there are several villages named Parsadā or Parsadi in the Balōdā Bazār *tahsil*, but the village where Pratāpamalla's camp was pitched may be Parsodi about a mile to the north of Kaitā.

TEXT[3]

First Plate

1 ओ व्र(ब्र)ह्मणे नम ।। निर्ग्गुण व्यापक नित्य सि(शि)व परमकारण(णम्) । भावग्राह्य पर ज्योतिस्तस्मै सद्र(द्ब्र)ह्मणे नम.[4] ।।१।।

2 यदेतदग्रेसरमव(ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभू- द्भुवि कार्त्त-

3 वीर्य[5] ।।२।। तस्माच्छक्रातिकीर्त्ते सकलगुणधरा हैहया नेकस[6] कौ जाता प्रत्यर्थिपृथ्वीपतिकरिह-

4 रयो मार्ग्गणे कल्पवृक्षा । तद्वसा(शा)श्चेदिदेसे(शे) कलचुरिरिति च ख्यातिमीयुर्ण्णरेन्द्रा[7] जात कोकल्लदेवो नृ-

5 पतिररिकुलक्ष्माभुजा धूमकेतु[8] ।।३।। अष्टादसा(शा)रिकरिकुम्भविभग्नसिहा[9] पुत्रा व(ब)भूवु- रतिसौ(शौ)र्यप-

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[1] Above, No 23

[2] Above, p 420

[3] From the original plates.

[4] Metre *Anushtubh*

[5] Metre. *Upajāti*

[6] Read नैकश

[7] Read –र्न्नरेन्द्रा

[8] Metre *Sragdharā*

[9] Read –विभङ्गसिहा

6 राश्च तस्य तत्राग्रजो नृपवरस्त्रिपुरीस(श) आसी(सी)त्पास्र्वे(श्र्वे) च मडलपतीन्स चकार वं(बं)–
धून(न्)[1] ॥४॥ तेषामनूजस्तु[2]

7 कलिगराज प्रतापवन्हि(ह्नि)क्षपितारिराज । जातोन्वये दुष्टरि[पु][3]प्रवीरप्रियाननाम्भोरुहपा–
र्व्वणे–

8 न्दु[4] ॥५॥ तेनाथ चद्रवदनोजनि रत्नराजो विस्वो(श्वो)पकारकरुणार्ज्जितपुण्यभार । येन स्व–
वा(बा)हुयु–

9 गनिर्म्पि(र्म्मि)तदि(वि)क्रमेण नीतं यस(श)स्त्रि(स्त्रि)भुवने विनिहत्य स(श)त्रून(न्)[5] ॥६॥
पृथ्वीदेवोभवत्तस्मान्नृप सा(शा)र्दूल–

10 विक्रम । नखदर्प्पणसक्रान्तनमद्भूपालमडल[6] ॥७॥ अथ रुचिररुचिस्री(श्री)राश्रय सत्कलाना–

11 मनुपहितकलकोनर्घमूर्त्ति सुवृत्त[7] [।*] सकलगुणसमूह स्री(श्री)मतस्तस्य सूनुर्व्विधुरिव सुकृ–
तानात्धा(न्धा)म जाजल्लदेव–

12 [8] ॥८॥ रत्नदेवोभवत्तस्मादभूतोपमविक्रम । यश्चोडगगगोकर्ण्णौ युधि चक्रे पराङमुखौ[9] ॥९॥
ततोभूदासीम–

13 क्षितिवलयविक्रान्त[10]महिमा हिमानीवत्कान्तैर्जगदपि यशोभिर्ध्व(र्द्ध)वलयन(न्)। रणे क्रुद्धा(द्ध)–
द्वेषिद्विपदलनदीक्षाहरिसम

14 सुत पृथ्वीदेवो दनुजदलनस्तस्य नृपते[11] ॥१०॥ प्रचडाखडभूपालयु[12]द्धकडूतिखडन[13] [।*] जग[14]–
र्द्देवोभवत्तस्मान्नृप स्प(शा)र्द्दूल–

15 विक्रम[15] ॥११॥ तत्पुत्रश्चित्रकीर्त्ति सकलकलचुरिक्ष्माभुजा भूषणश्री श्रीमानुत्फुल्लमल्लीनि–

16 करनिभयसो(शो)रासि(शि)भिर्व्याप्तविस्व (श्व) । आसी(सी)दासी(सी)मभूमीवलयपरिवृढ–
प्रौढदो काडलीला–

17 निर्द्धूतासे(शे)षवैरिक्षितिपतिनिवहो भूपती रत्नराज[16] ॥१२॥ पुत्रस्तस्य यसो(शो)ब्धि(ब्धि)लो–

Second Plate

18 ललहरीनिर्द्धूतदिग्मडलो मूर्त्या निर्ज्जितमन्मथ समभवत श्रीमत्प्रतापो[17] नृप । भूपालार्ण्णवसो–
(शो)षणे

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[1] Metre *Vasantatilakā*

[2] The vowel of नू is lengthened for the sake of the metre Many other records of the Kalachuris of Ratanpur (*e g*, No 76, l 10, No 89, l 7, above) read अनूजस्य which seems to be better, since such a word is required to be connected with अन्वये

[3] Other cognate plates read द्विष्ट–

[4] Metre *Upajāti*

[5] Metre *Vasantatilakā*

[6] Metre *Anushtubh*

[7] This word which was at first omitted is supplied with the figure 11 at the bottom of the plate

[8] Metre *Mālinī*

[9] The engraver had first incised the conjunct ङग, but he afterwards cancelled it and incised only the letter ङ् at the top of मु Metre *Anushtubh*

[10] The vertical stroke of त is not incised

[11] The engraver first incised त्र and then corrected it as नृ Metre *Śikharinī*

[12] The vowel of यु was first incised as long and then shortened

[13] The *visarga* after न, which was omitted at first, is incised below the line

[14] The *akshara* ग, which was omitted here, is incised together with the figure 14 at the bottom of the plate There are superfluous marks of *rēpha* on both द्दे and वो

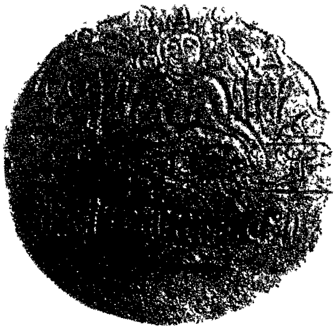
[15] Metre. *Anushtubh*

[16] Metre *Sragdharā*

[17] Read समभवच्छ्री–

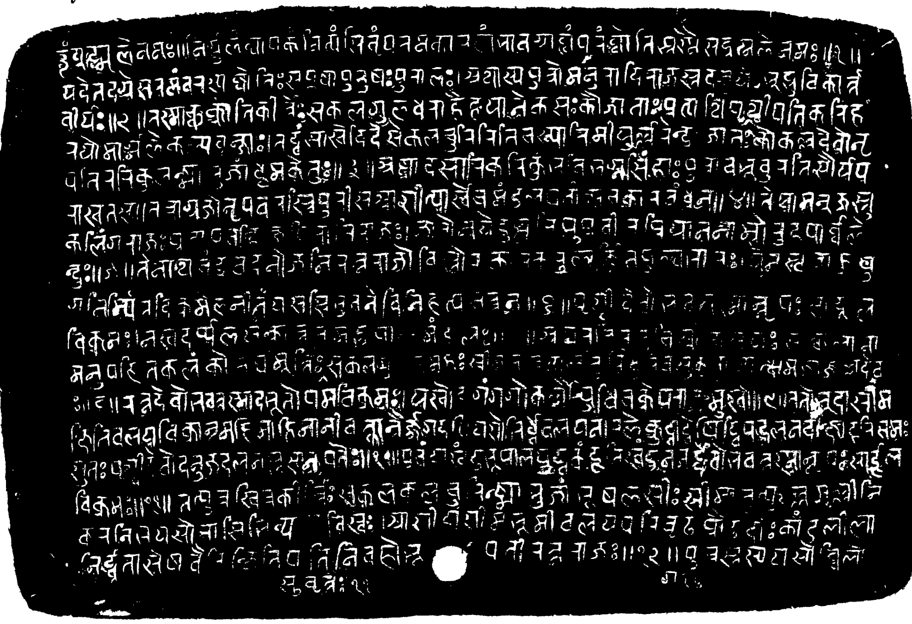
PENDRABANDH PLATES OF PRATAPAMALLA (KALACHURI) YEAR 965

Seal



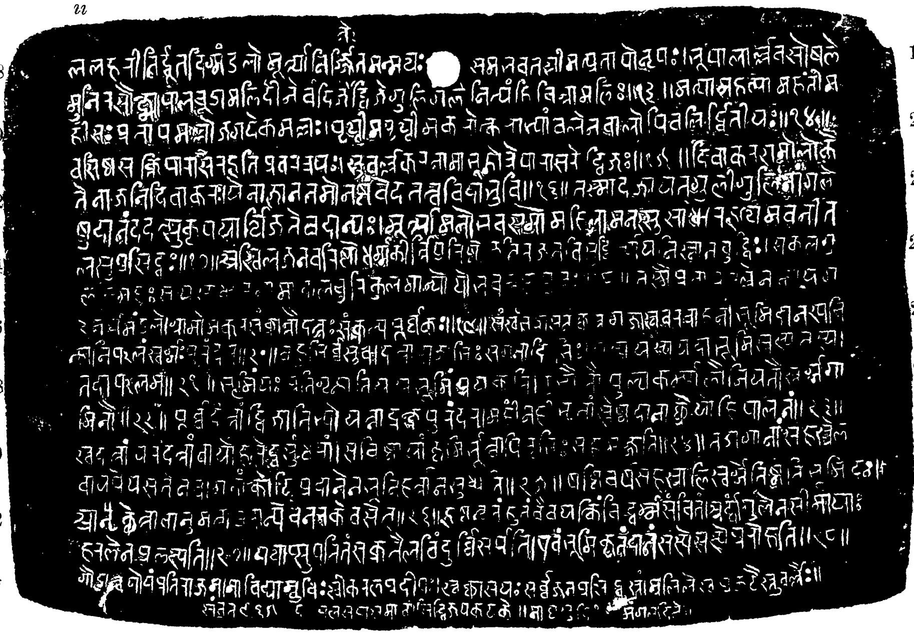
Actual size (From a photograph)

i



B CH CHHABRA SCALE THREE-FIFTHS. SURVEY OF INDIA, CALCUTTA
REG No 3977 E'36-778'51

ii



19 मुनिरसौ क्ष्मापालचूडामणिर्दीने वदिजने[1] द्विजे गुणिगणे नित्यं हि चिन्तामणि[2] ॥१३॥ मत्या महत्या महती म–

20 हीस (श) प्रतापमल्लो जगदेकमल्ल । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व (ब) लेन वा (बा) लोपि व (ब) लिर्द्वितीय[3] ॥१४॥

21 वसिष्ठस (श) क्तिपारास (श) र इतिप्रवरत्रय । सुवर्ण्णकरनामाभूद्गोत्रे पारास (श) रे द्विज[4] ॥१५॥ दिवाकरश (स) मो लोके

22 तेनाजनि दिवाकर । येनाज्ञानतमो नष्ट[5] वेदतत्व (त्त्व) विदा भुवि ॥१६॥ तस्मादजायत गुणी गुणिना गणे–

23 षु दानं ददत्सु कृपयार्थिजते (ने) वदान्य । मूर्त्या मनोभवसमो महिलामनस्सु साधार इत्थमवनीत–

24 लसुप्रसिद्ध[6] ॥१७॥ अखिलजनवरिष्टो (ष्ठो) धर्म्मकीर्त्तिप्रतिष्टो (ष्ठो) जनितजनविसु (शु) द्धि– त्र्या (न्र्या) यनिस्ना (ष्णा) तवु (बु) द्धि । सकलगु–

25 णसमूह सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्र[7] ॥१८॥ तस्मै प्रतापमल्लेन कायठा–

26 ऽनर्घमडले। ग्रामो मकरसक्रान्तौ दत्त[8] सकल्पपूर्वक[9] ॥१९॥ स (श) ख (खो) भ[10]द्रासनं च्छ (छ) त्र गजास्व (श्व) वरवाहन (नम्) । भूमिदानश्य (स्य) चि–

27 न्हा (ह्ला) नि फल स्वर्ग्गं पुरदर ॥२०॥ व (ब) हुभिर्व्वसुधा दत्ता राजभि सगरादिभि । यस्य यस्य यदा भूमिस्तस्य तस्य ।[11]

28 तदा फलम (म्) ॥२१॥ भूमि य प्रतिगृन्हा (ह्ला) ति यश्च भूमि प्रयच्छति । उभौ तौ पुण्य– कर्म्माणौ नियतौ स्वर्ग्गगा–

29 मिनौ ॥२२॥ पूर्व्वदत्ता द्विजातिभ्यो यत्नाद्रक्ष पुरदर । मही महीभृता स्ने (श्रे) ष्ठ दानाच्छ्रेयो हि पालन (नम्) ॥२३॥

30 स्वदत्ता परदत्ता वा यो हरेद्वसुधरा[12]। स वि[ष्ठा]या कृमिर्भूत्वा पितृभि सह मज्जति ॥२४॥ तडागाना सहस्त्रे (स्रे) ण

31 वाय (ज) पेयस (श) तेन च । गवा कोटिप्रदानेन भूमिहर्त्ता न सु (शु) ध्यति ॥२५॥ षष्टिवर्षसह– स्राणि स्वर्ग्गे तिष्ठति भूमिद ।

32 आच्छेत्ता[13] चानुमत्ता (न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टन्दत (त्त) हुत चैव यत्किचिद्धर्म– सचित (तम्) । अर्द्धा गुलेन सीमाया[14]

33 हरणेन प्रणस्य (श्य) ति ॥२७॥ यथाप्सु पतित स (श) क्र तैलवि (बि) दुर्व्विसर्प्पति । एव भूमिकृत दान सस्ये सस्ये प्ररोहति ॥२८॥

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[1] The *akshara* न्ने, which was omitted here, is incised with the figure 2 at the top

[2] Metre *Śārdūlavikrīdita*

[3] Metre *Upajāti*

[4] Metre of this and the following verse *Anushtubh*

[5] The sense requires here a word like नाशित

[6] Metre *Vasantatilakā*

[7] Metre *Mālinī*

[8] The engraver first incised त्न and then corrected it into त्त

[9] Metre of verses 19—28 *Anushtubh*

[10] च, which was first incised, is corrected into भ

[11] This *danda* is superfluous

[12] Read हरेत वसुन्धराम् ।

[13] The *akshara* न् was at first incised after आ, but the engraver has indicated by two vertical strokes on it that the *akshara* was incised by mistake and is to be omitted

[14] Read सीमाया

34 गौडान्वयोयं प्रतिराजमा(ना)मा विद्याम्वु(म्बु)धि स्त्री(श्री)करणप्रदीप । स्वच्छास(श)य· सर्व्वंजनप्रसिद्धस्ताम्र[1] लिलेख प्रकटैस्तु वर्ण्णै·[2] ॥ [२९॥*]

35 संवत(त्) ९६५ द[3] पलसदासमावासिद्विजयकटके[4] ॥ माघसुदि १० मंगलदिने ॥

Seal

राजश्रीमत्प्रतापमल्लदेव ॥

TRANSLATION

Ōm! Adoration to Brahman!

(*For a translation of vv.* 1—2, *see p.* 428)

(Verse 3) From him (*i. e*, Kārtavīryya) who surpassed the fame of Indra, were born on the earth many **Haihayas**, endowed with all excellences, who were lions to the elephants that were hostile kings and wish-fulfilling trees to suppliants. The kings, who were (*born*) in their family, became famous as **Kalachuris** in the **Chēdi** country. (*In their family*) was born the king **Kōkalladēva**, who was a comet to the families of his enemies [5]

(*For a translation of v* 4, *see that of v.* 5 *on p.* 428.)

(V. 5) In (*that*) family was born their younger brother, **Kaliṅgarāja** who exterminated hostile kings by the fire of his valour and who was the full moon to the day-lotuses which were the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) Thereafter he[6] begot **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the whole world, (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread his fame in the three worlds

(V 7) From him (*i e*, Ratnarāja I) was born the king **Pṛithvīdēva (I)**, whose prowess was like that of a tiger, (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him

(V 8) Then that illustrious king's son was **Jājalladēva (I)** who, like the moon, was possessed of radiant complexion and majesty, (*but*) had no spots, who was a repository of good arts (*as the moon is of digits*), who was endowed with an inestimable form (*and*) was virtuous (*as the moon has a well-rounded form*), (*and*) who possessed all qualities and was an abode of all merits

(V 9) From him was born **Ratnadēva (II)** of incomparable valour, who, in battle, turned back **Chōḍagaṅga** and **Gōkarṇa.**

(V 10) Then was born to that king a son named **Pṛithvīdēva (II)**, whose power extended to the bounds of the orb of the earth, who whitened the world with his lovely glory, as with a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants; (*and*) who was a destroyer of demons (*i e*, wicked people)

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[1] Read -स्ताम्रे

[2] Metre. *Indravajrā*

[3] This *akshara* and the *dandas* after कटके are superfluous

[4] Read -वासितविजय-

[5] *I e*, he caused their destruction

[6] As the text stands, Ratnarāja I appears to be a son of Kalingarāja But from several other records we know that Kalingarāja's son was Kamalarāja who was the father of Ratnarāja I

(V. 11) From him was born the king **Jagaddēva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings

(V 12) His son was the illustrious king **Ratnarāja (III)**, of wonderful fame, who was an excellent ornament of all Kalachuri kings, who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers, who destroyed all the hosts of hostile kings by the play of his massive aims, which were the masters of the orb of the earth to the (*extreme*) boundaries.

(V 13) Then was born his son the illustrious king **Pratāpa**, who has cleansed the circle of regions with the rolling waves of the ocean of (*his*) fame, who has surpassed the god of love by his (*lovely*) form, who is the sage (*Agastya*) in drying up the ocean of (*hostile*) kings, who is the crest-jewel of kings and at all times the philosopher's stone to poor people, panegyrists, Brāhmanas and multitudes of meritorious persons

(V 14) **Pratāpamalla**, (*who is*) of great intellect, the lord of the earth (*and*) the pre-eminent warrior of the world, who, though a boy, is a second Bali in strength, has made, by his arms, this wide earth (*look*) small

(V 15) There was a Brāhmana named Suvarnakara in the Pārāśara *gōtra* with the three *pravaras*, Vasistha, Śakti and Pārāśara.

(V 16) He begot Divākara, who was like the sun in this world and who, knowing the essence of the Vēdas, dispelled the darkness of ignorance on the earth

(V 17) From him was born a meritorious (*son*), who became well-known by the name of Sādhāra, who was (*reckoned as*) the (*most*) meritorious among assemblages of meritorious persons (*and as*) beneficent among those who made gifts out of compassion for suppliants (*and*) who in form appeared like the mind-born (*god of love*) to the minds of ladies

(V 18) There is his son named **Satyasādhāra**, the foremost among all people, who is famed for religious merit, who, has caused the purification of the people, whose intellect is proficient in Nyāya and who, being possessed of the whole multitude of merits has become venerable to the **Kalachuri** family

(V 19) To him **Pratāpamalla** gave, with a solemn declaration on the **Makara-saṅkrānti**, a village (*named*) **Kāyaṭhā** (*situated*) in the **Anargha-maṇḍala.**

(*Here follow nine benedictive and imprecatory verses*)

(V 20) This ocean of learning named **Pratirāja** of the **Gauḍa** family, the light (*i e*, Chief) of *Śrī-karana* (Record Office), who entertains pure thoughts and is famous among all people, has written on (*these*) copper (*plates*) with clear letters

(Line 35) At the victorious camp pitched at **Palasadā**, on **Tuesday**, the **tenth** (*lunar*) **day of the bright** (*fortnight*) **of Māgha in the year 965.**

Seal

The King, the illustrious **Pratāpamalladēva.**

No. 102; Plate LXXXIV

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

These plates were discovered by a farmer named Ramnath some time in 1939 while he was cultivating a field at the village Pawni, 3 miles north by west from **Bilaigarh,** the chief town of the former Bilaigarh Zamindarī in the Raipur District They were sent

to the Zamindar of Bilaigarh. He very kindly presented them to the Central Museum, Nagpur, where they are deposited now They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India

They are **two copper-plates,** measuring 10½" broad and 7" high They are about 1" in thickness and weigh 121 *tolas* Their ends have not been raised into rims, still the record on them is in an excellent state of preservation At the centre of the top of each plate there is a hole, 6" in diameter, for the ring which must have held the two plates together, but no ring or seal has yet been discovered The plates are inscribed on the inner side only The record consists of 38 lines, of which 16 are inscribed on the first, and the remaining 22 on the second plate. The average size of the letters is 2".

The **characters** are Nāgarī The letters are deeply cut and somewhat better formed than those of the Pēndrābandh plates[1] though, as shown below, the writer of both the records was the same In other respects, they present the same peculiarities as those of the Pēndrābandh plates In line 2, a superfluous stroke has been scored off, while in line 5 two *aksharas* have been shown to be redundant by incising two vertical strokes at their top.

The **language** is Sanskrit Except for *ōṁ Vrahmanē namaḥ* in the first line and the date in the last, the whole record is metrically composed The verses number 30, all of which except v 16 are numbered Consequently, the numbers of verses from 17 onwards are less by one In the genealogical portion all the verses are copied from earlier records like the Pēndrābandh plates The **orthography** shows the usual peculiarities of the use of *v* for *b* (*e.g*, in *Vrahmanē*, l.1), *s* for *ś* and *vice versa* (*e g*, in *sivam*, l 1 and *śakala-*, l 24) as well as the confusion of *y* and *j* (*e g*, in *yātō-* for *jātō-*, l 7 and *jasas=* for *yaśas=*, l 9)

The inscription is one of the king **Pratāpamalla** of the **Kalachuri Dynasty of Ratanpur.** As all the verses in the genealogical portion have occurred before in the Pēndrābandh plates, the present inscription does not add to our historical knowledge.[2] The **object** of it is to record the grant, by Pratāpamalla, of the village **Siralā** to the Brāhmana **Haridāsa** of the Sānkrita *gōtra*[3] on the occasion of a **lunar eclipse** which took place on **the full-moon day of Āshāḍha.** No year is mentioned in connection with the eclipse, but it was probably identical with **Samvat** 969, recorded at the end of the last line Verse 20 eulogises the Saiva Āchārya **Īśānaśiva,** but for what purpose it is not clear The inscription was written by **Pratirāja** of the **Gauḍa** family who had also written the earlier Pēndrābandh plates[4]

The date of the grant must plainly be referred to the Kalachuri era. According to the epoch of 247-48 A. C, the *paurṇimā* of Āshādha in the *expired* year 969 ended 18 h. 15 m after mean sunrise on the 24th June 1218 A. C, on which day there was a lunar eclipse as stated in the grant.

There is only one **place,** *viz*, the village **Siralā,** mentioned in this grant No place-name corresponding to it can be traced in the vicinity of Bilaigarh Its site seems to be occupied now by the village Pawni where the plates were found underground. This village lies only about two miles to the south of Kaitā which was granted by the same king by his Pēṇdrābandh plates.

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[1] Above, No. 101.
[2] The verse descriptive of Kamalarāja is omitted in this inscription as in No 101.
[3] See below, p 552, n 9
[4] See above, No 101, l 34

TEXT[1]

First Plate

1 सिद्धि[2] [।*] ओ व्र(ब्र)ह्मणे नम ॥ निर्ग्गुणं व्यापक नित्य सि(शि)व परमकारण(णम्) । भावग्राह्य(ह्य) पर ज्योतिस्तस्मै सद्व्रह्मणे[3] नम.[4] ॥१॥

2 यदेतदग्रेसरमव(ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य[5] पुत्रो मनुरादिराजस्तदन्वयेभूद्भु-

3 वि कार्त्ति(र्त्त)वीर्यं[6] ॥२॥ तस्मात्छक्रातिकीर्त्ते[7] सकलगुणधरा हैहया नेकस[8] कौ जाता ।[9] प्रत्य-

4 र्थं[10]पृथ्वीपतिकरिहरयो मार्ग्गणे कल्पवृक्षा । तद्वसा[11]श्चेदिदेसे(शे) कलचुरिरिति च स्या(ख्या)-तिमीयुण्ण(र्न्न)रे-

5 द्रा यात[12] कोकल्लदेवो नृपतिररिकुलक्ष्माभुजा धूमकेतु[13] ॥३॥ अष्टादसा(शा)रिकरिकुभ[14]-

6 विभग्नसिघा[15] पुत्रा व(ब)भूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(श) आ-सीत्पार्स्वे[16] च मड-

7 लप[ती]न्स चकार व(ब)धून्[17] ॥४॥ तेषामनूजस्तु[18] कलिगराज प्रतापवह्निक्षप्तारिराज[19] । या(जा)तोन्व-

8 ये दुष्टरिपुप्रवीरप्रियाननाभोरुहपार्व्वणेदु.[20] ॥५॥ तेनाथ चद्रवदनोऽजनि रत्त(त्न)राजो विश्वोपका-

9 रकरुणार्ज्जितपुण्यभार । येन स्ववा(बा)हुयुगनिर्म्मितविक्रमेण ।[21] नीत जस[22]स्त्रिभुवने विनिहत्य स(श)-

10 त्रून्[23] ॥६॥ पृथ्वीदेवोभवत्तस्मान्नृप. सा(शा)र्दूलविक्रम । नखदर्पणसक्रान्तनमद्भूपालमडल[24] ॥७॥

11 अथ रुचिररुचिस्त्रीरासय[25] सत्कलानामनुपहितकलकोऽनर्घमूर्त्ति. सुवृत्त । सकलगु-

12 णसमूह[*][श्री]मतस्तस्य सूनुर्विधुरिव सुकृताना धाम जाजल्लदेव[26] ॥८॥ रत्त(त्न)देवो-भवत्तस्मादभूतो-

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[1] From the original plates
[2] Expressed by a symbol
[3] Read सद्ब्रह्मणे
[4] Metre *Anushtubh*
[5] The medial *i* preceding *sya* has been cancelled
[6] Metre *Upajāti*
[7] Read तस्माच्छक्रा-
[8] Read नैकश
[9] This *danda* is superfluous
[10] Read प्रत्यर्थि-
[11] Read तद्वशा-
[12] Read जात
[13] Metre *Sragdharā*
[14] The two *aksharas vibha*, which were superfluous, have been cancelled here.
[15] Read विभङ्गसिहा
[16] Read आसीत्पार्श्वे
[17] Metre *Vasantatilakā*
[18] Read तेषा- The vowel of नू is lengthened for the sake of the metre.
[19] Read -क्षपितारिराज
[20] Metre· *Upajāti*
[21] This *danda* is superfluous
[22] Read यश-.
[23] Metre: *Vasantatilakā*
[24] Metre *Anushtubh.*
[25] Read -रुचिश्रीराश्रय .
[26] Metre. *Mālinī*

13 पमविक्रम । ज(य)श्चोडगङ्ग[1]गोकण्णौं युधि चक्रे पराङमुंखौ[2] ॥९॥ ततोभूदासीमक्ष(क्षि)ति-
वलयवि-
14 क्रत्त[3]महिमा हिमानीवत्कात्तैं(न्तैं)यँ(जँ)गदपि ज(य)सो(शो)भिर्द्धवलयन(न्) । रणे क्रुद्धा(द्ध)-
द्वेक्षि(षि)द्विपदलनदीक्षा-
15 हरिसम सुत पृथ्वीदेवो दनुजदलनस्तस्य नृपते[4] ॥[१]०॥ प्रचंडाखडभूपाल-
16 युद्धकडूतिखडन. । जगद्देवोभवत्तस्मा[न्नृ]प· [सा](शा)र्दूलविक्रम.[5] ॥११॥ तत्पुत्रस्चि(श्चि)-
त्रकीर्त्ति सकलकलचुरि-

Second Plate

17 क्ष्माभुजां भूव(ष)णस्री (श्री) श्रीमानुत्फुल्लत(म)ल्लीनिकरनिभज(य)सो(शो)रासि(शि)भि-
र्व्याप्तविश्व । आसीदासीमभू-
18 मीवलयपरिवृढप्रौढदो का(का)डलीलानिद्धू(र्द्धू)तासे(शे)ष[वै]रिक्षितिपतिति(नि)व[हो] भूपती
रत्नराज[6] ॥१२॥
19 पुत्रस्तस्य यसो(शो)द्धि(ब्धि)लोललहरीनिर्द्धूतदिग्मडलो मूर्त्या निर्ज्जितमन्म[थ]स(स्स)मभवत्
स्री(श्री)मत्प्रतापो नृप । भूपा-
20 लार्ण्णवसो(शो)षणे मुनिरसौ [क्ष्मा]पालचूडामणि[र्दी]ने वदिजने द्विजे गुणिगणे नित्य हि चिन्ता-
मणि[7] ॥१३॥
21 मत्या महत्या महती महीस(श) प्रतापमल्लो जगद्दे(दे)कमल्ल । पृथ्वीमपृथ्वीमकरोत्कराभ्यां
व(ब)लेन वा(बा)लोपि व(ब)लि-
22 द्वितीय[8] ॥१४॥ प्रवरै साकृताङ्गिरसवानस्पत्यसज्ञकै[9] [।*] संयुते साकृत(ते) गोत्रे पडितो
भृगुसा(स)ज्ञक. ॥१५॥ व(ब)-
23 भूव स्रु(श्रु)तिसपन्नः । पुराणस्मृतिसा(शा)स्त्रवित् [।*] आचारमार्ग्गनिरत· प्रियवाक् साधु-
स(स)मत[10] ।[।१६॥*] समुद्भूतस्तस्मा-
24 च्छशव[11]धर इव क्षीरजलध(धे) दिवोदास पुत्र श(स)कलगुणविज्ञाननिपुण [।*] सदामात्यो
विप्रै जनमपरका-
25 नदजनक[12] स्फुरकी(त्की)र्त्तिलो(र्लो)के सकलनरपै पू(स्पृ)ष्टचरण[13] ॥१६॥ (॥१७॥) तत्पुत्रो
हरिदास उत्तममतिर्म्मान्य सता-
26 मग्रणी[*] सन्मागै(र्गैं)करतो विवेकवसति. विप्रेषु[14] चूडामणि [।*] सास्त्रा[र्थ]स्रुति[15]धर्म्म-
नित्यनिरतो धर्म्मैकवुधि[16] सदा

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[1] The dot inside the curve of *n* is very faintly seen on the original plate

[2] Read पराङमुखौ Metre *Anushtubh*

[3] Read विक्रान्त-

[4] Metre *Śikharinī*

[5] Metre *Anushtubh*

[6] Metre *Sragdharā*

[7] Metre *Śārdūlavikrīḍita*

[8] Metre of this and the following two verses· *Anushtubh*.

[9] The metre is defective here as the seventh syllable of the first *pāda* is not prosodially long as required. वानस्पत्य- is probably a mistake for वा(बा)र्हस्पत्य-. The *pravaras* of the Sankriti *gōtra* are usually given as *Āngirasa*, *Sānkṛitya* and *Gaurivīta* See *Gōtrapravaranibandhakadamba*, p 44

[10] This verse is not numbered in the text

[11] This *akshara* is superfluous

[12] The text is very corrupt here Perhaps विप्रे सततपरकारुण्यजनक is meant

[13] Metre *Śikharinī*

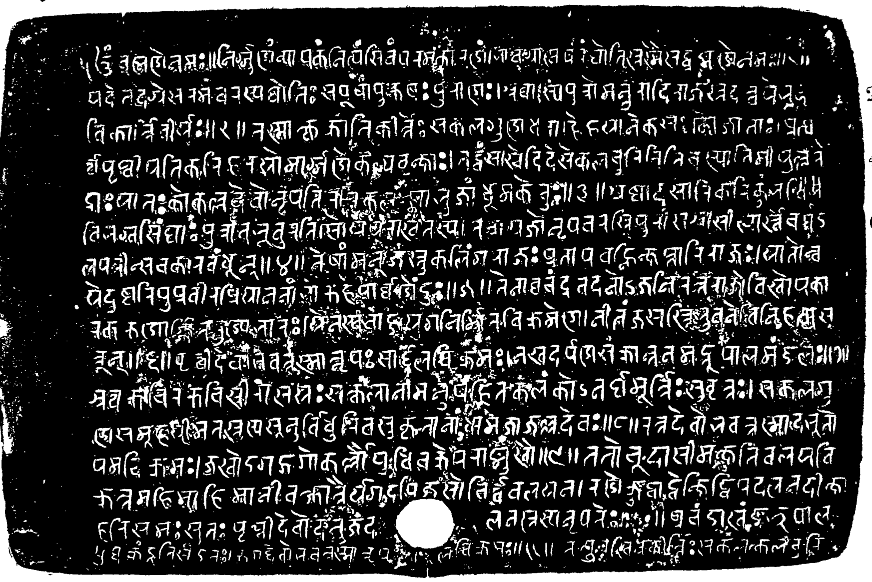
[14] Read -वसतिर्विप्रेषु

[15] Read शास्त्रार्थश्रुति-.

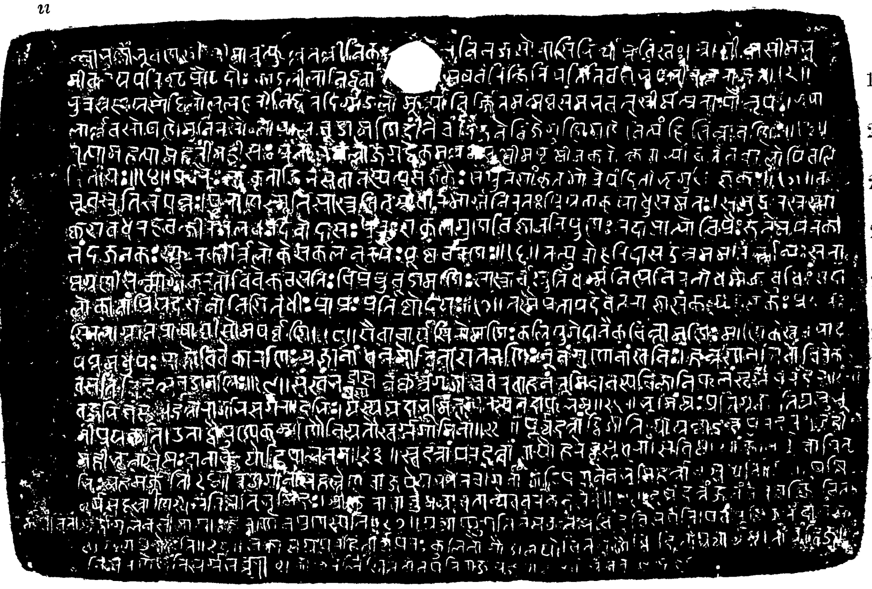
[16] Read धर्म्मैकबुद्धि..

Bilaigarh Plates of Pratapamalla (Kalachuri) Year 969

i



ii



B Ch Chhabra

SCALE TWO-THIRDS

Survey of India, Calcutta

Reg No 3977 E 36-778'51

27 लोकानां प्रियदर्शनो निशितधीः प्राप्त· प्रतिष्ठोदय[1] ॥१७॥ (॥१८॥) तस्मै प्रतापदेवेन राज्ञा संकल्पपूर्व्वक [।*] प्रदत्तः

28 सिरलाग्राम आषा[ढ्या] सोमपर्व्वणि[2] ॥१८॥ (॥१९॥) शैवाचार्यसि(शि)रोमणि कलियुगे दानैकचिन्तामणिः माणिकेस्वरपाद[3]–

29 पद्मधुप प्राज्ञो विवेकार(ग्र)णि (णी) [।*] अज्ञानाधन्त(त)मोविनाशतरणि नून गुणाना खनि । हन्त(न्ते)शानशिवो विवेक–

30 वसतिविद्वत्स[4] चूडामणि[5] ॥१९॥ (॥२०॥) संख[6] भद्रासनं च्छ(छ)त्र गजास्व(श्व) वरवाहन(नम्) [।*] भूमिदानस्य चिन्हा(ह्ना)नि फल स्वर्ग[ं*] पुरदर[7] ॥२०॥ (॥२१॥)

31 व(ब)हुभिव्व(र्व्व)सुधा दत्ता राजभि[ः*] सगरादिभि । यस्य[8] यस्य यदा भूमि तस्य[9] तस्य तदा फल[म्] ॥२१॥ (॥२२॥) भूमि य प्रतिगृन्हा(ह्णा)ति यस्तु भू–

32 मो[10] प्रयच्छति । उता द्वौ[11] पुण्यकर्म्माणौ नियतौ[12] स्वर्ग्गगामिनौ ॥२२॥ (॥२३॥) पूर्व्वं–दत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर (र) । मही(ही)

33 महीभृता सेष्ठ[13] दानाच्छ्रेयो हि पालनम(म्) ॥२३॥ (॥२४॥) स्वदत्ता परदत्ता वा यौ(यो) हरे[द्व]सूधरा[14] । स विष्ठायां कृमिर्भूत्वा पितृ–

34 भि सह मज्जति ॥२४॥ (॥२५॥) तडागाना सहस्रेण वाजपेयस(श)तेन च । गवा कोटिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ॥२५॥ (॥२६॥) षष्ठि(ष्टि)

35 वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिद· । आच्छेता(त्ता) वा(चा)नुमन्ता च तान्येव नरके वसेत(त्) ॥२६॥ (॥२७॥) [इ]ष्टं दत्त हुत चैव यत्किंचित(द्)ध–

36 र्मसचित(तम्)[15] । अर्द्धांगुलेन सीमाया[16] हरणेन प्रणस्य(श्य)ति ॥२७॥ (॥२८॥) यथाप्सु पतित[17] स(श)क्र तैलवि(बि)दु विसर्पति[18] । एव भूमिकृत दान स–

37 स्य सस्य[19] प्ररोहति ॥२८॥ (॥२९॥) स्वच्छासय[20] परहितार्थपर कुलि(ली)नो गौडान्वयोचित–गुणैर्व्विदितो यथार्थम् । तात्र[21] द्विजा–

38 तिचरणेषु निसर्ग्गभक्त्या व्यक्ताक्षरैर्लिखितवान(न्) पतिराजसक्त ॥२९॥[22] (॥३०॥) संवत् ९६९ [।*]

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[1] Read प्राप्तप्रतिष्ठोदय Metre *Śārdūlavikrīḍita*

[2] Metre *Anushtubh*

[3] Read –मणिर्माणिक्येश्वर–

[4] Read –वसतिर्विद्वत्सु

[5] Metre *Śārdūlavikrīḍita*

[6] Read शङ्खो

[7] Metre of this and the following eight verses *Anushtubh*

[8] This word, which was omitted at first, is written above the line

[9] Read भूमिस्तस्य

[10] Read भूमिं

[11] Read उभौ तौ

[12] Read नियत

[13] Read श्रेष्ठ.

[14] Read यो हरेत वसुन्धराम्

[15] धर्मसचित, which was omitted at first, has been added later on by writing ध at the end of line 35 and र्मसचित in the margin before the commencement of line 36.

[16] This *visarga* should be elided

[17] Read पतित

[18] Read तैलबिन्दुर्व्विसर्पति

[19] Read सस्ये सस्ये

[20] Read स्वच्छाशय

[21] Read ताम्र

[22] Read प्रतिराजभक्त See verse 29 of No 101, above

TRANSLATION

Success! Ōm! Adoration to Brahman!

(*For a translation of vv.* 1-14, *see above, pp.* 548-49)

(Verses 15-16) In the Sānkrita *gōtra* connected with the *pravaras* named Sāṅkrita, Āngirasa and Bārhaspatya,[1] there was a learned Brāhmana named Bhrigu, well-versed in the Vēdas, conversant with the Purānas, Smritis and Sāstras, devoted to the path of (*virtuous*) conduct, of agreeable speech and esteemed by good persons

(V. 17) From him was born, like the moon from the milk-ocean, (*his*) son Divōdāsa, clever in discerning all excellences, who, being always a (*good*) councillor, constantly showed great compassion to Brāhmanas,[2] and with his fame shining in the world, had his feet touched by all kings.

(V 18) His son is **Haridāsa** of excellent intelligence, (*who is*) venerable, foremost among good persons, solely devoted to the virtuous path, an abode of right judgment, a crest-jewel among Brāhmanas, constantly engaged in the interpretation of the Sāstras, (*the study of*) the Vēdas and (*the practice of*) religious conduct, (*and is*) always solely intent on piety, whose appearance is pleasing to the people, (*and*) who has a keen intellect and has attained a respectable position

(V. 19) To him the king **Pratāpadēva** gave, with a solemn declaration, the village **Siralā** on (*the occasion of*) **a lunar eclipse** on the **full-moon day of Āshāḍha.**

(V 20) There is, Oh! **Īśānaśiva,** a crest-jewel of Śaiva Āchāryas, the unique philosopher's stone for charity in the Kali age, a bee on the lotuses which are the feet of Mānikyēśvara,[3] a wise man, being foremost for his right judgment, who is the sun for dispelling the pitchy darkness, namely, nescience, and is indeed a mine of excellences, an abode of discernment and a crest-jewel among learned people.

(*Here follow nine benedictive and imprecatory verses*)

(V 30) The devoted **Pratirāja,** who entertains pure thoughts, who is intent on doing good to others, who comes of a good family and is rightly known by excellences befitting his Gauḍa race, has written on (*these*) copper (*plates*) in clear letters on account of his natural devotion to the feet of the twice-born.

The year 969

Nos 103-4; Plate LXXXV

RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552.

These inscriptions (called here A and B) have been mentioned several times. One of them (B) was first brought to notice by Sir R Jenkins in the *Asiatic Researches*, Vol. XV, p. 505. Both of them were subsequently noticed by Mr. Beglar,[4] Dr D R Bhandarkar[5] and R.B Hiralal.[6] They are edited here for the first time from the original stones which I examined *in situ* in 1935

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[1] The text reads *Vānaspatya* which seems to be a mistake for *Bārhaspatya*. The *gōtra* is generally named *Sankṛiti* The usual *pravaras* of that *gōtra* are Āngirasa, Sānkṛitya and Gaurivīta.

[2] See above, p 552, n. 12

[3] *Māṇikyēśvara* seems to be the god Śiva, probably installed in a temple at Ratanpur.

[4] *C. A. S. I.* R, Vol VII, p. 216.

[5] *P R A S W I for* 1903-4, p 52

[6] *I C P. B*, first ed, p. 114, second ed., p 126.

The inscriptions are incised on two **stones** built into the front wall of the sanctum—A on the left and B on the right side of the door-way—in the temple of Mahāmāyā at **Ratanpur** in the Bilaspur District of Madhya Pradesh A contains five, and B, eleven lines The former covers a space measuring 1′ broad by $3\frac{1}{2}''$ high and the latter, a space measuring $11\frac{5}{8}''$ broad by $6\frac{1}{2}''$ high The **characters** of both are Nāgarī and the **language,** barbarous Sanskrit There are several mistakes of **orthography** and grammar in both the records, but especially in B. Both the records are metrically composed A contains 3 and B, 8 verses The only orthographical peculiarities worth noticing here are that *kshy* is used for *khy* in *vikshyātā* in l. 2, *j* for *y* in *jantra-vidyā* in l 4 and *sh* for *kh* in *alashadāsa* (for *lēkhadāsa*) in l 10, all in B

The first inscription (A) refers itself to the reign of **Vāharēndra** or king **Vāhara.** That he belonged to the Haihaya dynasty is clear from inscription No 105, below It compares **Ratnapura** to the city of Indra (*i e*, Amarāvatī in heaven) and states that the king Vāharēndra, who stayed there, had a force of a thousand horses and sixty elephants, evidently stationed at **Ratnapura** It next mentions **Gōvinda,** the Mayor of Ratnapura, who was Vāharēndra's (trusted) servant in all affairs

The second inscription (B) opens with a salutation to Viśvakarman, the architect of gods It then lavishes fulsome praise on the *Sūtradhāra* Chhītaku of the Kōkāsa family His father Manmatha and brother Māndana are also mentioned All of them find mention in the Kosgain stone inscription of Vāhara [1]

Both the inscriptions are thus of the same period The first is undated, but the second gives the **year 1552** without further particulars This must, of course, be referred to the Vikrama era and corresponds to 1495-96 A C In the absence of the necessary details, the date does not admit of verification

TEXT[2]

A

1 श्रीम[द्र]त्नपुर पुरदरपुर(र) दवानरादुर्लभ[3] तत्रास्ति क्षितिपालनैकनृपती(ति) श्री-

2 वाहरेद्र[.*] स्वयंम(यम्) [।*] त[त्रै]व[4] गजेंद्रषष्ठि[5]गुडितमेकं सहस्र हया[6] सग्रामे रि-

3 पुमर्दन न री(वि)षम वह्लेश्च तेजा(जो)धिकं(कम्)[7] ॥१॥ श्रीमान्वाहररायस्य सर्वकार्ये-

4 षु सेवक[*] । तरार[8] नाम गोवीद[9] रत्नपुरप्रजाधिप[*][10] ॥२॥ सर्वजीवदयापाल[*] [सा]-

5 मिती राजभारण[11] । कृताकारणसामर्थ गोवीदनाम विश्रुता[12] ॥३॥

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[1] See below, No 105, ll 19-20

[2] From the original stones

[3] Read देवैर्नरैर्दुर्लभम्

[4] One *akshara* is missing here Read तत्तत्रैव

[5] Read -षष्टि-

[6] Grammar requires a reading like हयानाम्

[7] Metre *Śārdūlavikrīdita*

[8] No such word is known to Sanskrit lexicons Perhaps the intended reading is तत्रास्ति.

[9] Read नाम्ना गोविंदो.

[0] Metre *Anushtubh*

[11] Read स्वामिनो राज्यभारक

[12] Read कार्याकार्यसमर्थोऽस्य गोविंदो नाम विश्रुत । Metre *Anushtubh.*

B

1 ओम् [।*] स्त्रि(श्री)विश्वकर्मयि[1] नम· ॥ हृदय[2] च दयाधर्म्मं[*] ॥[3] कोकासवशदीपक[*] ॥(।) सील्पसास्त्रेषु[4]
2 विक्ष्याता[5] ॥ छीतकु सूत्रधारीण[6] ॥[१॥*][7] देवगुरुप्रसादेन ॥ [पच]विद्यामहोदधि[*] ॥(।) रेखना-
3 रायन वान[8] ॥ गुणवान्सत्यवादीभि[9] ॥२॥ काष्टपाषानेके[10] चैव ॥ कनक पीत[11] ली-
4 लया ॥ जंत्रविद्या माहाविद्या[12] ॥ छीतकु सूत्रधारीण[13] ॥३॥ वकत्रीवकवादग[14] ॥
5 वेलीपत्रादीकी[15] नरं(?) ॥ त्री(त्रि)तालसप्तताल च ॥ छीतकु सु(सू)त्रधारीण[13] ॥४॥ विद्याना
6 पति गभीर[16] ॥ हृदय केसव[17]वसेत् । मन्मथ सुतकर्ता च[18] ॥ छीतकु सूत्रधारीण[19]
7 ॥५॥ [20] उपागरु(रू)पवादी च ॥ कामसारगृहे सदा ॥ सा(शा)स्त्रजपी त्रिभक्तस्य(श्च)॥ माडन
8 लघुवाधव[21] ॥६॥ व्रह्मभक्तो गुणा[*] सर्वे[22] ॥ ज्योतिसास्त्रसमन्वीत[23] ॥ विस्वकर्म्मा-[24]
9 प्रसादेन ॥ माडन इ मिलीष्यते[25] ॥७॥ [दित्य]न(नो) रुपकामस्च[26] विद्यासर्वगुणे-
10 षु च ॥ भ्रात्रिभक्तो सुसि(शी)लस्य[27] ॥ अलषदास प्रस्यते[28] ॥ [८॥*] सुभमस्तु[29] सर्वदा [।*]
11 स्त्रि(श्री)सवत् १५५२ समये ॥

TRANSLATION

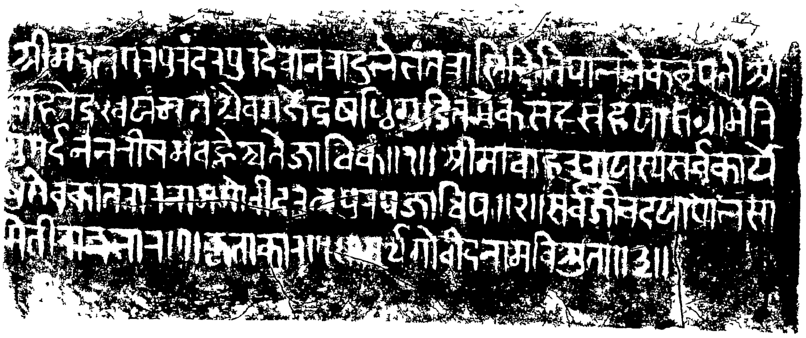
A

(Verse 1) (*There is*) the famous **Ratnapura** (*which is like*) the city of Purandara, inaccessible for gods and men. There resides **Vāharēndra** himself, a unique king in

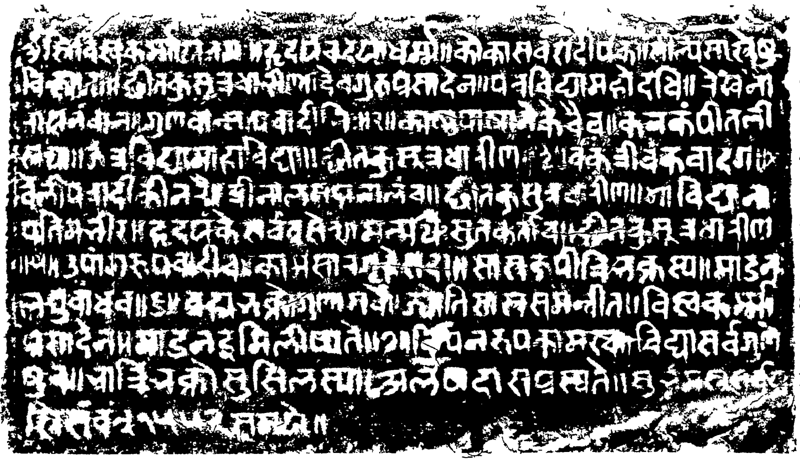
[1] Read विश्वकर्मणे
[2] Read हृदये
[3] These *dandas* marking the end of the *pāda* here and in the sequel are superfluous.
[4] Read शिल्पशास्त्रेषु
[5] Read विख्यात
[6] Read छीतकु सूत्रधारिणाम्
[7] Metre of this and all the following verses *Anushtubh*.
[8] Read रेखानारायणो वापि
[9] Read गुणवान्सत्यवाक्तथा
[10] Read काष्ठपाषाणके
[11] Read कनकेपि च लीलया
[12] Read यत्रविद्या महाविद्या
[13] Read छीतको सूत्रधारिण
[14] Perhaps -वादन is intended.
[15] Read वल्लीपत्रादिकै .
[16] Perhaps विद्यापतिश्च गम्भीर· is meant.
[17] Read केशवे.
[18] Perhaps मन्मथस्य सुत. कर्ता is intended.
[19] Read छीतकु. सूत्रधारक .
[20] The meaning of this verse is not clear to me
[21] Read माडनो लघुबाधव·
[22] Read ब्रह्मभक्त. सर्वगुण .
[23] Read ज्योति शास्त्रसमन्वित
[24] Read विश्वकर्म्मप्रसादेन
[25] Read माडने हि मिलिष्यते.
[26] Perhaps रूपकारश्च is intended
[27] Perhaps भ्रातृभक्त सुशीलश्च is meant
[28] Read लेखदास प्रशस्यते
[29] Read शुभमस्तु

RATANPUR STONE INSCRIPTIONS OF VAHARA (VIKRAMA) YEAR 1552

A



B



B CH CHHABRA
REG No 3977 E 36-778 51

SCALE ONE-HALF

SURVEY OF INDIA, CALCUTTA

respect of protection of the earth At the same place there are a thousand horses together with sixty elephants, more lustrous than fire and destructive of foes in battle.

(V 2) There is (*the officer*) named **Gōvinda,** the Mayor of **Ratnapura** and the (*trusted*) servant of the king **Vāhara** in all affairs

(V. 3) (*This*) **Gōvinda** is well-known as a kind (*officer*), who protects all creatures, who bears the burden of (*governing*) the kingdom of his lord (*and*) has power to do or to desist from doing (*anything*)

B

Ōm! Adoration to the illustrious Viśvakarman!

(Verse 1) Among *sūtradhāras,* **Chhītaku,** the light of the **Kōkāsa** family, is well-known for (*his proficiency in*) *Silpaśāstras* (*and has*) the virtue of compassion in (*his*) heart

(V. 2) By the favour of gods and preceptors, (*he*) is the ocean of five sciences, (*a veritable*) Nārāyana in respect of draftsmanship, meritorious and truthful.

(V 3) The *Sūtradhāra* **Chhītaku** (*can work*) on wood and stone and also on gold with ease. He possesses (*knowledge of*) the great science, the science of machinery

(V 4) The *Sūtradhāra* **Chhītaku** knows (*how to play on*) *vanka* and *trivaṅka* (*and to carve?*) creepers and leaves. (*He knows*) also the *tri-tāla* and *sapta-tāla*

(V 5) The *Sūtradhāra* **Chhītaku,** the able son of **Manmatha,** is a perfect master of sciences (*and*) has fixed his heart on Kēśava

(V 6) His younger brother is **Māṇḍana,** devoted to three (*deities?*) and a reader of scriptures . .

(V 7) He is devoted to Brāhmanas All merits together with the knowledge of astronomy will be found in Māṇḍana by the favour of Viśvakarman

(V 8) The writer is **Dityana,** the sculptor, (*who is*) well-conducted and devoted to his brother, and is praised for (*his knowledge of*) sciences and all merits.

May there be always bliss!

In the memorable **year 1552.**

No. 105, Plate LXXXVI

KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA

This inscription was first brought to notice by Mr. Beglar in Sir A Cunningham's *Archæological Survey of India Reports*, Vol VII, p 214 It was subsequently noticed very briefly in Mr. Nelson's *Bilaspur District Gazetteer*, p 37 and later on in R B. Hiralal's *Inscriptions in the Central Provinces and Berar.*[1] It is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur.

The inscription is engraved on one side of a slab of reddish **sand-stone** which was originally found in the fort of **Kosgain,**[2] 4 miles to the north-east of Chhuri, the chief town of the former Chhuri Zamindārī in the Bilaspur District of Madhya Pradesh The same stone contains another record, incised on the other side, which also belongs to the reign of Vāhara [3]

[1] First ed, pp. 114-15, second ed, p 126

[2] The fort of Kosgain is described in detail by Beglar in Cunningham's *A S. I* R., Vol. XIII, pp 153 ff

[3] No 106, below.

The present inscription, which contains twenty lines, covers a space measuring 2′ 7″ broad and 1′ 4½″ high. It has suffered a good deal owing to the effects of weather, especially in the middle of lines 9-14 where several *aksharas* have become illegible. Besides, a large crack has cut the stone vertically on the proper right, damaging from two to four *aksharas* in each line except the last four, in each of which, owing to the breaking away of a large piece, as many as eight or nine *aksharas* have been destroyed. Fortunately, not much of historical importance has been lost. The **characters** are Nāgarī and the **language,** Sanskrit. Except for *siddhih śrī-Ganēśāya namaḥ* in the beginning and the names of sculptors at the end, the whole record is metrically composed. The verses, all of which are numbered, total 23. The **orthography** does not call for any remark except that *b* is everywhere denoted by the sign for *v*.

The inscription is one of the king **Vāhara** who belonged to the **Haihaya** (*i e*, Kalachuri) **Dynasty of Ratanpur.** The **object** of it seems to be to record the king's victory over some Pathānas.

After the customary obeisance to Ganēśa, the record opens with three invocatory verses in honour of Lambōdara (Gaṇēśa), Śiva and Durgā. It then describes the **Moon,** the mythical progenitor of the **Haihaya** (or Kalachuri) **family.** The first historical prince, named after the legendary kings Haihaya[1] and Kārtavīrya, is **Siṅghaṇa.** The name of his son, which is partly damaged, seems to have been **Ḍaṅghīra.** His son was **Madanabrahman,** from whom was born **Rāmchandra.** The latter's son was **Ratnasēna,**[2] whose son, apparently from his wife **Guṇḍāyī,** was **Vāharēndra.** We are next told that when Vāharēndra marched with his army, the Pathānas used to run away in apprehension to the river Sōṇa, while others, giving up their kingdoms, wealth and life, took shelter in the fortress of heaven. From **Ratnapura,** the king used to bring to his capital wild elephants and give them away together with gold to his suppliants. He used to make gifts of cows and burn a hundred thousand lights in honour of the goddess Durgā[3] in the month of Kārttika. He stored abundant wealth and provisions in the fortress of **Kōsaṅga,** from which he used to sally forth in search of enemies.

The inscription next describes, in verses 16-17, the king's councillor **Mādhava,** who defeated certain enemies whose names are illegible, and wrested away their fortune. He is also said to have vanquished the Pathāṇas and annexed their territory, carrying away a large booty of gold and other (precious) metals, horses and elephants, as well as cows and buffaloes. Vāharēndra's family-priest was **Dēvadatta Tripāṭhī,** who used to advise him rightly in accordance with the *śāstras* and the science of politics. We are next told that the king once gave a huge elephant to a learned man named **Nāganātha,** who had hailed from **Karṇāṭa,** for composing a *praśasti* of Durgā. The present record, which is also called a *praśasti,* was composed by **Nāganātha** and written by **Rāmadāsa,** the son of Mōhana. Next is mentioned a Kāyastha named **Jagannātha,** a trusted servant of Vāharēndra. Finally, the record states that the artisan (*Sūtradhāra*) **Manmatha,** had two sons **Chhītaku** and **Māṇḍana,** of whom the latter incised the present *praśasti.*

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[1] Hiralal's statement that 'the genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtavīryārjuna' is evidently due to misreading. Haihaya, not Haya, is mentioned in v. 5 and he was directly followed by Kārtavīrya Arjuna.

[2] Hiralal's statement that Hariśchandra was another son of Rāmachandra is evidently wrong. Hariśchandra, who is mentioned in the beginning of verse 8 in connection with the description of Vāharēndra, was a legendary king noted for his liberality.

[3] Beglar has described the shrine of Pārvatī (now called Kosgain Mātā) which is situated on the summit of a sharply pointed peak called Kosgain-garh. See Cunningham's *A S I R*, Vol XIII, p. 155.

The inscription is not dated,[1] but from the other inscription on the same stone,[2] which belongs to the same reign and is dated in the Vikrama year 1570, as well as from the Ratanpur inscription[3] dated in the Vikrama year 1552, which mentions the artisans Chhītaku and Māndana, it is clear that Vāharēndra flourished at the end of the fifteenth and in the beginning of the sixteenth century A C

There are only two places mentioned in the present record Of them, **Ratnapura,** already identified, was for a long time the capital of the Kalachuris in Chhattisgarh, though at the time of the present *praśasti* the seat of the government seems to have been shifted to the fort of Kosgain in the hilly tract to the north-east, probably on account of Muslim invasions **Kōsaṅga** is evidently the fort of Kosgain in the former Chhuri Zamindārī, where the inscribed stone was originally discovered[4]

TEXT[5]

1 सिद्धि ।। श्रीगणेशाय नम ।। पार्व्वत्या स्तनपर्व्व[ते] ᴗ ᴗ वताङ्कक्रीडाचलौ (ले) क्रीडतश्शुण्डादण्ड-
करण्डमण्डनमभूदम्भोनिधिस्सान्वय[*] । सा भूमिस्सकलारजो[6]भवदहो कुम्भस्थले निस्तले[7] वा-
(बा)लोप्येष निजा ᴗ

2 तीमनुसर[8] लम्वो(म्बो)दर पातु व[*][9] ।।१।। आनन्दाम्वु(म्बु)धि – ᴗ –[10] नयनयोरालि [ङ्ग]ने
दर्शयन्देव्या से(स)स्मितमीक्षितस्सचकितन्नूत्नोढया रागत । भक्तानुग्रहकारणङ्किमपि तस्येद-[11]
म्परन्दैवतम्पायान्न परमे[श्व]-

3 रस्स भगवानर्द्धेन्दुचूडामणि ।।२।। या शश्वन्नवरात्रि[षु*] प्रतिदिनम्पु(म्पू)जाविधानैश्शुभैरेकैको-
त्तरवृद्धित पशुगणैरन्नैरनेकै फलै । सन्तुष्टा जननी जगत्त्रयहिता सद्य प्रसन्ना च सा दुर्ग्गा वाहर-
[भू]प-

4 तेश्चिरतरं पायादपायाज्जगत् ।।३।। नीहाराशुरभूत्सुरा[सुर*]गणै[.*] क्षीरोदधेर्म्मन्थनान्मन्दारा-
दिसहोदरस्त्रिजगतीसन्तापनिर्व्वापिक । सद्वृत्तस्सकल कलाभिरभितस्सम्मीलयन्देवतास्सर्वज्ञाभरण-
म्व(म्ब)भूव तदय

5 सर्वज्ञचूडामणि ।।४।। तद्वशेजनि हैहय क्षितिप[तिर्मू*]र्त्त. प्रतापानलस्तस्मादप्यनु भूमिप कृतमति·
प्रद्युम्न एवापर । आनम्म्राखिलभूमिपप्रविलसन्मौलीन्द्रनीलप्रभाभृङ्गश्रेणिनिषेवि-

6 तांघ्रिकमल. श्रीकार्त्तवीर्य्योर्ज्जुन· ।।५।। ततस्सिङ्घण[भूपा*]लो [ड]घीर[12]स्तदनतर(रम्) ।
ततोपि मदनत्र(ब्र)ह्मा रामचन्द्रस्ततोभवत्[13] ।।६।। रत्नसेनस्ततो राजा रामचद्रा[त्मजोभवत् ।]
गुण्डायी नाम तत्पत्नि(त्नी) गुणालङ्कार-

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[1] According to Hiralal, the inscription was dated, but has broken off exactly where the year was given This does not appear to be correct The date, if the inscription contained one, should have come at the end as in No 106 below, and there the record is fairly well preserved

[2] Below, No 106.

[3] Above, No 104

[4] Mr Beglar's supposition that the stone was brought from elsewhere, because it is inscribed on both the sides (*C A S I R*, Vol XIII, p 157) is thus untenable

[5] From the original stone and inked estampages

[6] The correct reading would be –रजा अभवदहो

[7] Perhaps विस्तृते is intended

[8] Read मतिमनुसरल्लँम्बोदर. This would not, however, suit the metre

[9] Metre of verses 1-5· *Śārdūlavikrīdita*

[10] The missing *aksharas* may have been मज्जन

[11] Originally तस्येय–, alt red to तस्येद–

[12] The lower part of the first *akshara* of this personal name is broken off The second *akshara* is exactly like घ of घाटम in ll 5 and 10 of No 106, below Hiralal's reading धीर cannot, therefore, be accepted.

[13] Metre of this and the next verse *Anushtubh*

7 भासुरा ।।७।। हरिश्चन्द्रश्चन्द्र. क्षितितलमितस्सत्यनि ᴗ – ᴗ –[1] दारश्शूर परपुरपुरारातिरतुल । कुमार किम्म(म्मा)र. किमथ सह[दे]व[स्स] नकुल कुमारस्तस्यासीदखिलरिपुहा वाहर-नृप[2] ।।८।। स–

8 न्त्यज्य स्वानि ठाणा[3]न्यहह भयभरभ्रान्तचित्ता पठा[णा *] – र[4] शोणम्प्रपन्ना प्रचलति सव(ब)ले वाहरेन्द्रक्षितीन्द्रे । शङ्कातोन्ये निजासून्वसुगणमपरित्याज्यराज्य[ञ्च] हित्वा स्वर्ग्गन्दुर्ग्गं श्रयन्ते प्रति[भ]–

9 [ट]दलनोद्दण्डचण्डप्रतापा[5] ।।९।। चित्र रत्नपुरादभीरु ᴗ ᴗ – – तेस्समम्व(म्ब)न्धनङ्कृत्वा स्वैर–विहारिणो वनगजानाधारणै[ ] [स्वेच्छया]। आनीय स्वपुरन्तत. कलियुगे कर्णं प्रयच्छत्यसावर्थिभ्य ससुवर्ण–

10 क नृपवर श्रीवाहरक्ष्मापति.[6] [।।१०।।] यस्सम्यक्प्रति[का][र्त्तिक*]म्प्रतिदिन स्नात्वा ददात्या–दराद्गोदानञ्च तत श्रृणोति महितम्पुण्यम्पुराणादिक(कम्) । दीपानामपि लक्षमक्षयफलप्राप्त्यै प्रयच्छत्यसौ दुर्ग्गा–

11 या निकटे महानयमत[*] श्रीवाहरक्ष्मापति. ।।११।। यद्वा – – ᴗ [7]कोटिप्रखरखुरपुटप्रोद्धृ[ता]–नेक[धू]लीमालोक्या – ᴗ – – [प्यरि]सरिदभव[त्ती]रभाङ्नीरपूरा । तत्राप्यासन्रणोत्का र–णशिरसि हता शत्रव पुत्र–

12 हीना यस्य [श्रीवाह]रेन्द्रक्षितिपतिरतुलस्सोयमास्ते मही[न्द्र.।।][8] १२।। कुर्वन्नम्वु(म्बु)मुचाम–पान्निधिरिवातिथ्य [सदै]वानिश नानाधान्यधनैधसंहतितृणस्तोमादिसङ्ग्राहक । दुर्ग्गं स्वर्ग्गं इवा–पर· क्षितितले–

13 साध्यो महा[नु]न्नत[*] – – – ᴗ ᴗ – ᴗ –[9] विजयते श्रीवाहरक्ष्मा[पति *][10] ।।१३।। पारावारो मुनीन्द्रादभिभवविभव – ᴗ – – ᴗ मानै – – – – ᴗ – ध वसुगणमखिलञ्चात्र सस्थाप्य दुर्ग्गे कोस–ङ्गेनेकश्रृङ्गे सकलरि–

14 पुगण [सा]ङ्गभङ्ग प्र[मथ्य*] – – – – ᴗ – – मयमपि परितस्संभ्रमन्व(न्ब)म्भ्रमीति[11] ।।१४।। सिहद्वार कर्म्म ती[व्र ?] ᴗ – – मादौ जित्वा सिन्धु – ली – मौली(लीम्)। येनानीता राज्यलक्ष्मी: परेषामास्ते सोयम्माधवस्तस्य मन्त्री[12] ।।

15 १५।। अवलव्य(ब्य)निदेश – ᴗ – –, ᴗ ᴗ – वाहरभूपतेरुदार ।।(।)[हृत*]वानिह माधवप्रधान[*] कठिनान्त करण पठाणभूमि(मिम्)[13] ।।१६।। येनानीत स्वर्ण्णमुष्टै पठाणाञ्जित्वा युद्धे धातवोन्ये गजाश्व(श्वम्) । गावस्सख्या–

16 ति(ती)तसंख्या महिष्यस्सोय मन्त्री माधवो[मा]त्यसिह[14] ।।[१७।।*] – –[15] शास्त्रैर्नीतितस्सू–

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[1] The missing *aksharas* may be conjecturally supplied as –लय सदो–

[2] Metre *Śikharinī*

[3] This is a Hindi word, meaning स्थानानि

[4] Read दूर

[5] The sense requires the reading -प्रतापात् Metre *Sragdharā*

[6] Metre of this and the next verse *Śārdūlavikrīdita*

[7] Read यद्वाहिन्यश्व–

[8] Metre *Sragdharā*

[9] The missing letters may be conjecturally supplied as यस्यासौ पृथिवीतले

[10] Metre *Śārdūlavikrīdita*

[11] Metre *Sragdharā*

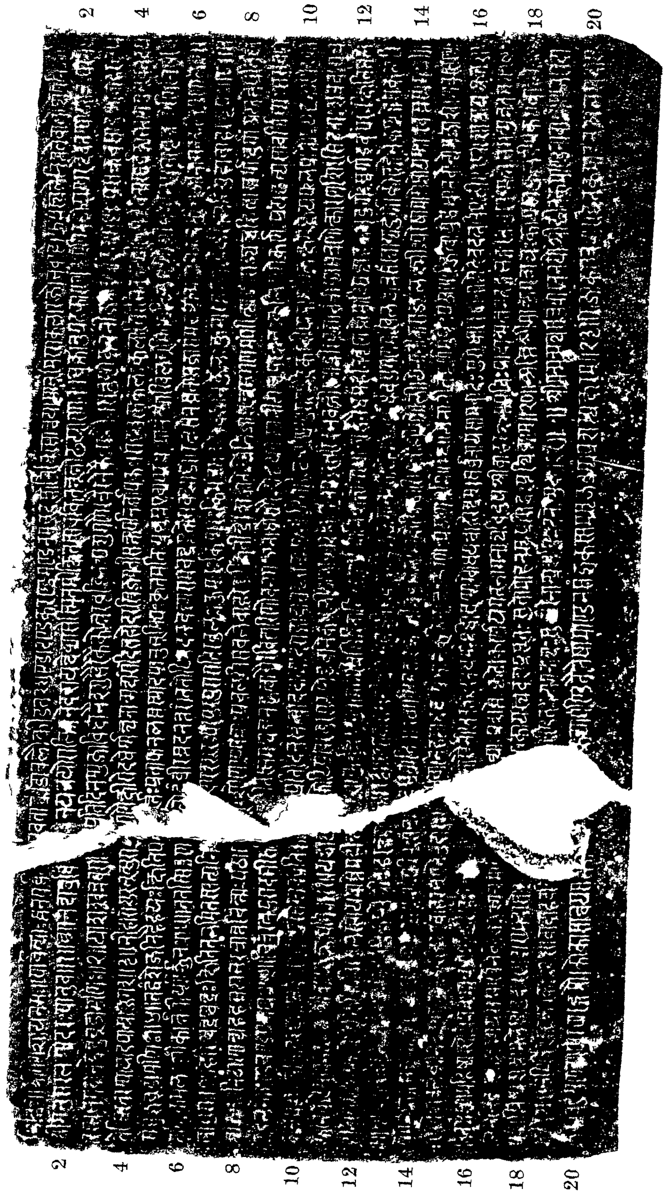
[12] Metre *Śālinī*

[13] Metre *Mālabhāriṇī*

[14] Metre of this and the next verse· *Śālinī*.

[15] Read नाना–

KOSGAIN STONE INSCRIPTION (No I) OF VAHARA



B CH CHHABRA

SCALE THREE-TENTHS

REG No 3977 E'36—778'52

SURVEY OF INDIA CALCUTTA

क्ष्मधर्म्मम्वु(म्बु)ध्वा सम्म्य(म्य)वो(ग्बो)धयन्वाहरेन्द्रम् । सर्व्वत्रायं सामवादः पुरोधा विद्वानास्ते
देवद[त्त]स्त्रिपाठी ॥१८॥ शा[न्ता]य [क्रतु]शा-
17 लिने निजयशःस्तम्भाय सम्भाविने[।*] कोसङ्गस्य च मा ‿ – ‿ ‿ ‿ – [दे*]व्याः प्रशस्तेः कृते ।
कर्ण्णाटागतनागनाथविदुषे श्रीवाहरक्ष्मापतिः प्रादान्मत्तमतङ्गभङ्गनिपुणम्मत्तेभमत्युन्नतम्[1] ॥१९॥
18 प्रशस्तिम्प्रशस्तामलेखीदुदा[रस्स]दा रामदासो मु[दा*] – ‿ – – [।*] ‿ – – ष[2] कायस्थवंशप्रसूतः
सुतो मोहनस्य प्रसिद्धः पृथिव्याम्[3] ॥२०॥ अस्ति श्रीमाञ्जगन्नाथः काय[स्थ]कुलदीपकः । वाहरेन्द्र-
19 स्य विश्वासभूमि[र्विश्वोपकारकः][4] ॥२१॥ वादाहववि – – ‿ ‿‿‿‿ ‿ पण्डितः । नागनाथः
सुधीरेनाम्प्रशस्तिमतनोन्मुदा ॥२२॥ ॥ श्रीमन्मन्मथसूत्रधारतनयौ श्रीछीतकूमाण्डनावास्तां
मानस(?)दा-
20 [य]कौ व(ब)हुगुणव्यापारपारङ्गमौ । कोकासान्वयस ‿ –[5] ‿ ‿ ‿ – – –[6] [क्रि]यापण्डितौ
तेषां माण्डनसंज्ञकस्समसृजद्रम्यं प्रशस्त्यक्षरम्[7] ॥२३॥ सजाकसूत्रधार[:*] छितकू(कुः।) मांडनश्च
ल(ले)खदास[:] [।।*]

TRANSLATION

Success! Adoration to holy Gaṇēśa!

(Verse 1) While (*Gaṇēśa*) was sporting on the pleasure-mount, namely, the mountain-like breast of Pārvatī, the ocean, together with its family, became an ornament in the box which was his trunk. The whole spot on (*his*) expansive frontal globe became, lo! free from dust![8] May the pot-bellied (*Gaṇēśa*), who, a child as he is, follows his own inclination, protect you!

(V. 2) May that great god, the holy half-moon-crested (*Śiva*), protect us!—(*he*) who, at the time of (*Pārvatī's*) embrace, showed that his eyes had a plunge into the ocean of joy; who, through love, was looked at timidly and smilingly by the newly-wedded goddess (*Pārvatī*); (*and*) to whom she is the highest deity who favours her devotee!

(V. 3) May that Durgā for a long time save the world from harm!—(*she*) who, being beneficial to the three worlds, was pleased by continuous excellent worship, (*offerings of*) groups of beasts increasing (*in number daily*) by one, various (*kinds*) of food and fruits day after day during (*the period of*) nine nights[9] and at once favoured the king **Vāhara**!

(V. 4) From the churning of the milky ocean by gods and demons there was produced the cool-rayed (*Moon*), the uterine (*brother*) of the celestial tree and others, who allays the heat of the three worlds. Being perfectly round and complete, and collecting all gods round him by his digits, he has become an ornament, a crest-jewel, of the omniscient (*Śiva*).

(V. 5) In his family was born the lord of the earth, **Haihaya**, the fire of valour incarnate, and after him the wise king **Arjuna**, the illustrious son of **Kṛitavīrya**, who was a

[1] Metre: *Śārdūlavikrīḍita.*
[2] Restore सुधीरेष.
[3] Metre: *Bhujaṅgaprayāta.*
[4] Metre of this and the next verse: *Anushṭubh.*
[5] Read –सम्भवौ.
[6] The last two of the missing *aksharas* were probably शिल्प–.
[7] Metre: *Śārdūlavikrīḍita.*
[8] I am not quite certain about the meaning of this verse.
[9] The 'nine nights' are the first nine *tithis* of the bright fortnight of Āśvina, which are held to be sacred to Durgā.

second Pradyumna[1] himself, the lotuses of whose feet were enjoyed by the rows of bees, namely, the lustre of sapphires on the shining crowns of all kings bending (*before him*)

(V. 6) Thereafter was born the king **Siṅghaṇa,** after him, **Ḍaṅghīra;** after him also (*came*) **Madanabrahman** and then **Rāmachandra.**

(V. 7) Then there was **Ratnasēna,** the son of **Rāmachandra.** His wife was **Guṇḍāyī** by name, (*who was*) resplendent with the ornaments of her excellences

(V 8) His son is the king **Vāhara** who has destroyed all his enemies, (*and about whom the following doubts are entertained, viz*.,) "Is he Hariśchandra, or the Moon descended on the surface of the earth, or Kārttikēya, or the god of love, or Nakula, or Sahadēva, (*since he is*) the abode of truth, always liberal (*and*) brave, the incomparable Śiva to the enemies' cities?"

(V. 9) When **Vāharēndra,** the lord of the earth, marches with his army, the Pathānas deserting their stations hastily repair to the [distant] **Śōṇa,** their minds being perplexed through fear, others, through apprehension of him whose prowess is extremely fierce in destroying hostile warriors, take shelter in the fort of heaven, after giving up their lives, wealth and kingdom not fit to be deserted

(V. 10) Having captured at will wild elephants which had been sporting freely . . . . and got them brought by their drivers to his capital from **Ratnapura, Vāhara,** the best of kings, the illustrious lord of the earth, (*who is*) Karna of the Kali age, oh, wonder! gives them away together with gold to his suppliants!

(V 11) Day after day in every month of Kārttika he, having bathed, piously makes gifts of cows and then listens to the reading of venerable holy Purānas and other (*works*), he gives away in the presence of Durgā a hundred thousand lamps also, for the attainment of an eternal reward. Hence is this illustrious lord of the earth, **Vāhara,** great!

(V 12) Seeing the abundant dust raised by the pairs of hard hoofs of crores of horses in his army . . the river in the form of his enemies, overflowing with water, rushed to the banks There also were (*his*) enemies who, being eager for fighting, were killed in the forefront of battle and lost their sons. Such is this matchless lord of the earth, the illustrious king **Vāharēndra !**

(V. 13) Triumphant is the illustrious king **Vāhara** (*who possesses*) this large, high and invulnerable fort like another heaven on earth, which, like the ocean, receives clouds hospitably, . . (*and*) has (*large*) stores of various kinds of corn, wealth, fuel and grass accumulated in it . . . . . .

(V 14) . . . . . . Having placed all wealth . . . . in this fort of many peaks (*called*) **Kōsaṅga,** (*and*) having destroyed completely all hosts of enemies, this (*Vāharēndra*) also roams about, marching here and there.

(V. 15) Here is that *Mantrin* of his, (*named*) **Mādhava,** who snatched away the royal fortune of the enemies, having first made the principal gate and performed a brave deed, conquered[2]. . . .

(V 16) Obeying the command of the king **Vāhara,** . . . . the noble minister **Mādhava,** (*becoming*) hard-hearted, wrested away the territory of the Paṭhānas.

(V. 17) Having defeated the Pathānas in battle, he brought away by camels gold (*and*) other metals, elephants and horses, innumerable cows and female buffaloes. Such is the councillor Mādhava, a lion among the *Amātyas*!

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[1] Pradyumna, the son of Krishna, was an incarnation of the god of love.

[2] The names of the enemies defeated by Mādhava are not clear on the original stone.

(V. 18) There is his learned preceptor **Dēvadatta Tripāṭhī,** an advocate of peace in all cases, who rightly advises **Vāharēndra** in accordance with various scriptures, policy and (*his*) knowledge of subtle religious duty.

(V. 19) To the learned **Nāganātha,** who has come from **Karṇāṭa,** who is peaceful (*by temperament*), shines by (*the performance of*) sacrifices, and is the pillar of his fame, the illustrious lord of the earth, **Vāhara,** donated a very huge rutting elephant, clever in defeating (*other*) rutting elephants, (*as a reward*) for the *praśasti* of the goddess (*which he had composed*) . . . .

(V. 20) This noble (*and*) [wise] **Rāmadāsa,** the son of **Mōhana,** born of the **Kāyastha** family, who is well-known on earth, has joyfully written (*this*) excellent *praśasti.*

(V 21) There is the illustrious **Jagannātha,** the light of the **Kāyastha** family and the repository of **Vāharēndra's** confidence, who has obliged the whole world.

(V. 22) The learned (*and*) wise **Nāganātha** . . in the contest of disputations . . . has composed this *praśasti* with pleasure

(V. 23) There are the illustrious **Chhītaku** and **Māṇḍana,** the sons of the illustrious *Sūtradhāra* Manmatha, born in the family of **Kōkāsa,** who have attained mastery in many crafts and are experts in the art of sculpture Of them, (*the sculptor*) named **Māṇḍana** has incised[1] the beautiful letters of (*this*) *praśasti*

Chhītaku is the *Sajāka*[2] *Sūtradhāra* and **Māṇḍana** (*is*) the humble writer

No 106; Plate LXXXVII

KOSGAIN STONE INSCRIPTION (No.II) OF VAHARA: (VIKRAMA) YEAR 1570

This inscription, together with another[3] on the same stone, was first brought to notice by Mr. Beglar in Sir A Cunningham's *Archæological Survey of India Reports,* Vol VII, p. 214 It was subsequently very briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar* [4] It is edited here from the original stone, now deposited in the Central Museum, Nagpur

The record is engraved on the opposite side of the same slab of reddish **sand-stone** which bears the preceding inscription of Vāhara As stated before, the stone was originally found in the fort of **Kosgain,** 4 miles north-east of Chhuri in the Bilaspur District of Madhya Pradesh

The inscription contains fifteen lines and covers a space measuring 2′ 7 5″ broad by 1′ 2″ high It has suffered a good deal by exposure to weather especially in lines 10-15 where several *aksharas,* which were not originally very deeply engraved, have now become almost illegible. Besides, the crack, referred to above[5] in connection with the preceding inscription, which appears here on the proper left, has damaged one or two *aksharas* in each line. The technical execution is not good The **characters** are Nāgarī, the average size of the letters being 5″. The **language** is Sanskrit As regards **orthography,** *b* is everywhere denoted by the sign for *v;* see *e g* *kadamva-vana-*, l 4, *s* is occasionally used for *ś* as in *-vaṁsa-*, l.3 and *-visishta-*, l 9, and *vice versa,* though rarely, as in *smit-āśyē*, l 2, *sh* is employed for *kh* in *vishaṇdy-*, l 3 ; *n* and *ṇ* are confused in some places; see *Asvina,*

[1] *Lit*, has produced.
[2] For *Sajāka* prefixed to *Sūtradhāra,* see above, No 59 C, line 5.
[3] No 105, above.
[4] First ed, pp 114 ff, second ed., p 126.
[5] Above, p. 558

l. 14 and *-punya-*, l. 4; the *anusvāra* before *v* is changed to *m*, and *mra* is written as *mvra* in *s-āmvra-*, l. 4.

The inscription, called *praśasti* in line 11, is one of **Ghāṭama**,[1] a feudatory of the **Kalachuri** prince **Vāhara.** The **object** of it is apparently to commemorate the death, in battle, of **Yaśa,** the father-in-law of Ghātama. The record was composed by the poet **Chandrākara** and written on the stone by Māndēka. It was engraved by **Vira,** the son of Kōsura.

After the customary obeisance to Mahā-Ganēśa, the inscription opens with three verses in honour of Ganēśa, Ambikā and Murāri (Krishna). We are next told that in the **Lūṇḍēla** family was born **Karṇadēva.** His son **Yaśa** gave his daughter in marriage to **Ghāṭama.** After consigning his son **Saurīdāsa** to Ghātama's care and putting him in possession of his territory and treasure, Yaśa attacked some enemies[2] whose names are not mentioned. The record next mentions **Tējanārāyaṇa** who is said to have lost his life on the battlefield.

With verse 9 begins the **genealogy** of **Ghāṭama.** In the **Chāyuhāna** (Chauhān) family there was a prince named **Nirdēvala.** His son was **Bharata.** After him is mentioned **Ghāṭama** who, though it is not expressly stated, was probably his son and successor. Ghātama obtained possession of a heaven-like fortress (evidently Kōsaṅga, modern Kosgain) and was greatly favoured by the king **Vāhara.** His minister was **Gōraksha,** who had apparently a son named **Vaijala.** Verse 18 states that Ghātama gave cows, yielding good milk and decked with gold and cloth, together with their calves to the poet **Chandrākara** who composed this *praśasti* by his order.

The inscription is **dated,**[3] in line 14, in the year **1570,** the cyclic year being **Vikrama,** on **Monday, the thirteenth tithi of the dark fortnight of Āśvina.**[4] This date must evidently be referred to the Vikrama era. In the northern Vikrama year 1570 expired, the thirteenth *tithi* of the dark fortnight of the *pūrṇimānta* Āśvina *commenced* 2 h. 50 m. after mean sunrise on Monday. The cyclic year was Vikrama according to the northern luni-solar system.[5] Though the *tithi* was not civilly connected with Monday, it must have been so cited because it was current when the inscription was put up. The corresponding Christian date is the **26th September 1513 A. C.**

TEXT[6]

1 [सिद्धि] [।*] श्रीमा(म)हागणेशाय नम[*]।। सिद्धिस्व(स्स्व)र्गनिवासिना नवमुखै ‒ ‒ ᴗ ‒ ‒ ᴗ ‒ स्त्रैलोक्यस्थितसत्व(त्त्व)विद्रुतकरे देवासुरे(रै) सगरे ।। (।) यन्नामस्मरण व(ब)ला‒ ᴗ ᴗ ᴗ ‒ ‒ ‒ ᴗ घ हेलया ‒ ‒ ‒ ᴗ ᴗ ‒ ᴗ ‒ ᴗ सकल[स्व*]स्वामितावाप्त[ये][7] ।।[१।।*]

2 [जन*]ककरतलस्थम्मोदक देहि मह्य न तनय तदिद किन्तूत्तमा[ङ्ग] द्विजाते । इति विल्पति

[1] His name appears as *Ghātamma* in verses 7, 14 and 17-19 owing to the exigencies of the metre.

[2] They were perhaps the Pathānas whom Vāhara claims to have vanquished in l. 8 of No. 105, above.

[3] Hiralal's statement that the inscription has broken off where the year was given is not correct. The figures of the year, though somewhat indistinct, can be read without much difficulty on the original stone.

[4] There is another date in l. 13, *viz.*, Wednesday, the 10th *tithi* of the bright fortnight in the first or intercalary Māgha. There was, however, no intercalary Māgha in or about the Vikrama year 1570.

[5] According to the southern luni-solar system, it was Śrīmukha.

[6] From the original stone.

[7] Metre of verses 1-3 *Śārdūlavikrīḍita*.

विघ्नेशे च शर्व्वे स्मिताश्ये(स्ये) भृशमहरहरव्यात्कौतुकम्वोऽम्वि[काया][1] ॥२॥ अन्तर्गेहगतो रतो रतिरसाद्गोपाङ्गणा(ना)लिङ्गनाद्गाढ – ᴗ ᴗ
3 – ᴗ [त] कुचयुगं धृत्वा विष(ख)ण्डचाधर(रम्)॥(।) राधाया[*]सरसाङ्गभङ्गनविधेर्न्नालस्थित – ᴗ – मातु पातु रुदन्मुराररिति मे हैम फल(ल) दि(दी)यता(ताम्)॥३॥ लूण्डेलवस(श)प्रथि[तो] न[रेन्द्र *] – – सदा शू(सू)रिकृतप्रशस । शिव ᴗ – – ᴗ रणश्रृ(श्रु)तानामा – ᴗ – –
4 ᴗ ᴗ कर्ण्णदेव[2] ॥४॥ तस्यात्मजो जगति विश्रुतपुन्य(ण्य)कीर्त्तिर्न्नाम(म्ना) [यशो] निखिलशिल्प–मकारि येन । साम्ब्र(म्र)द्रुमक्रमुकचम्पकनारिकेलरम्य कदम्व(म्ब)वनम ᴗ ᴗ – ᴗ युग्म(ग्मम्)[3] ॥५॥ स स्वतनूजा गिरिजा हिमवानिव शकराय सु . ।
5 . . . [गुणमती] पत्नीत्वेन श्रीघाटमाय सप्रददौ[4] ॥६॥ सोऽय सौरीदासनाम[5] सुपुत्र जामात्रे घाट–म्मदेवाय दात्रे । सप्राप्यास्मै स स्वदेस(श) सकोश पश्चाच्छत्रूनेयि[वा*]न्योद्धुकाम[6] ॥७॥ आसी[त्*] क्षीणारिपक्षो द्विजसुरगुरुगो – ᴗ –
6 – कदक्ष ख्यात[*] क्षीर(रा)ब्धि(ब्धि)जातापतिनिरतमतिस्तेजनारायणाख्य । नानाशस्त्रास्त्रपातै. परिहृतसुतनुस्तिष्ठ तिष्ठेति जल्पन(न्) शौर्येणाजौ जगामामरवरवनि[ता*] वाछ्छि(छ्छि)त स्वर्गमार्गं[म्*][7] ॥८॥ अस्ति स्मा(स्वा)श्रृ(श्रि)तकल्पया(पा)दय(प)सम [पृथ्वी*]–
7 [त*]ले पण्डित[ ]* प्रोद्दोर्द्दण्डपराक्रमोऽमललसच्छ्रीचायुहानान्वय । देवावन्यमर(रा)र्च्चनार्प्पण–पर सद्राजपुत्र पवित्रस्त्रस्तार्तिहर खलक्षयकर. शी(श्री)देवनिर्देव[ल] [*][8] ॥९॥ निखिल–नयनिधान क्षत्रिये[षु] प्रधान सुरधरणिसु – –[9]
8 – ᴗ – – सुपात्र समभवदवदातख्यातकीर्त्तिस्तदङ्गाभ्र(द्भ्र)रत इति जगत्यामुत्तमस्लो(श्लो)क–सेवी[10] ॥१०॥ स[र्वं(?)]स्वच्छनयो नयैकनिलयो येनैतदत्यु[धृ(च्छ्रि)]त दुर्ङ्गं (र्गं)[11] स्वर्ग–सम [च*] स[द्गु]न(ण)कृत – – ᴗ प्रापो(प्यो)ज्ति(र्जि)त(तम्) । स्री(श्री)मद्वाहरभु(भू)भुजा–त्यनुगृहीतेनेय – – ᴗ –
9 – – – ᴗ ᴗ – जना विजयिना सी(श्री)घाटमेनामुना[12] ॥११॥ दानैर्यो व(ब)लिवद्विसि(शि)-ष्टचरी(रि)तैर्यो भोजवद्विक्रमप्रायो विक्रमकारिताभिरिह य सी(शी)लैश्च [य *] सि[न्धु]–वत(त्) । र(रू)पैर्य स्मरवद्यशोऽ[13]भिरमलैर्यो रामचन्द्रोपि [च*] – –
10 – ᴗ[14]कुलाचलैककुलिश स्रीघाटम[15] क्ष्मातले ॥१२॥ तस्यामात्यो नीतिविन्मन्त्रकर्त्ता शास्ता लोकानाममित्रप्रहर्त्ता [।*] दि(दी)नोद्धर्त्तास्ति(स्ति)द[16]स्त्रि(श्री)गोरक्षनामा सप्रा[प्ता*]शा–नाना(?)नीतिप्रसु(सू)तै[17] ॥[१३॥*] वयो(चो)भिर्भव्याभव्य ज्ञापयन(न्)[18] [घा]टम्म . .

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[1] Read कौतुक वोऽम्बिकाया
[2] Metre *Upajāti*
[3] Metre *Vasantatilakā*.
[4] Metre *Āryā*
[5] This is incorrect for –नामान
[6] Metre *Śālinī*
[7] Metre *Sragdharā*
[8] Metre *Śārdūlavikrīdita*
[9] Read –सुराणा
[10] Metre *Mālinī*
[11] There appears a redundant *visarga* here
[12] Metre of this and the following verse *Śārdūlavikrīdita*
[13] This *avagraha* is superfluous Read –द्यशोभि–
[14] The missing *aksharas* were perhaps सोय शत्रु–.
[15] Read श्रीघाटम
[16] This *akshara* is redundant The following *akshara*, again, is required to be short
[17] Perhaps it would be better to read सप्राप्ताशा यस्य नीतिप्रसूनै Metre *Śālinī*
[18] I am not certain about the reading here The metre also appears irregular.

11 . . पुत्र पवित्र सी(श्री)मानासे(स्ते)वैंजलो नामनामा[1] ।।१४।। प्रशस्ति [प्र]शस्ता प्रस(श)स्ताक्षरेणाखिलेय ⏑ – – ⏑ – – ⏑ – – । पुरारातिभत्के(क्ते)न कायस्थवस(श)प्रवर्या–[वतंसेन ?] [मा]डेकनाम्ना[2] ।।१५।। भारद्वाजान्व[या]म्भोजभानुपुञ्जोपम [द्विज] ।

12 ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ भत्को(क्तो) जगत्सृज[3] ।।१६।। चन्द्राकर कविवर स(स्व)द(दे)शादागत ⏑ ⏓ । [चक्रे] ⏓ ⏓ ⏑ – – ⏓, ⏓ [घाटम्म]निदेशत ।।१७।। ददौ घाटम्मदेवोऽस्मै स ⏓ ⏓ ⏓ ⏑ वसते । गा सवत्सा सुपयस सवच्छपटहाटका[4] ।।१८।। – –

13 – ⏑ ⏑ – ⏑ णेर शरदि द्विम्मीवमासाद्वितीये राधे(?)धवलाख्यपक्षदशमीमिसे(त्रे) वु(बु)धस्याहनि [*।] – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ वरे कोसङ्गदुर्गेस्व(श्व)रद्वार कारितवा ⏑ – ⏑ ⏑ ⏑ – घाटम्मदेवोधुना[5] ।।१९।।यावत्स्वर्गमयो धृतामरचयो मेरुम्र्म[हीम]–

14 [ण्डल्ले सूर्या]चन्द्रमसो(सौ) निरस्ततमसौ यावच्चरन्तौ दिवि । याव[च्चा ?]वु(बु)षु वासुदेव–वसतिर्यावच्च – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ सहिता कीर्त्ति[श्चिर] – ⏑ –[6] ।।२०।। [सवत्] १५७० विक्रमनामसवत्सरे आश्विण(न)वदि १३ सोमे सप्रस(श)स्ति णि[र्मि]ता[7]

15 . . . . . .[8] नाइकतमया नाइकनवया नाइकतमया कोसुरपुत्रविर(रे)ण ।।

TRANSLATION

Success! Adoration to the holy Mahā-Ganēśa!

(Verse 1) [Obeisance to Ganēśa] for the attainment of complete mastery over . . , (*he*) who is (*the cause of*) the success of the denizens of heaven in the fight of gods and demons, which had distracted all the creatures of the three worlds, the remembrance of whose name !

(V. 2) May the great joy of Ambikā protect you day by day!—(*the joy which she felt*) while Śiva was smiling and Ganēśa was crying (*saying to her*), "Give me the *mōdaka* in the hand of the father", (*to which she replied*) "(*My*) son! it is not that, but (*it is*) the head of a Brāhmana!"[9]

(V 3) May Murāri protect you!—(*he*) who, going into the inner apartment, felt delighted through love and . close embrace of the cowherdess and having grasped the two breasts (*of Rādhā*) and wounded her lower lip cried to his mother, "Give me (*that*) golden fruit"![10]

(V. 4) There was **Karnadēva,** the king well-known in the family of **Lūṇḍela,** who was always praised by poets . . . of those who are celebrated in battle.

(V 5) His son was named **Yaśa,** whose holy fame (*is*) well-known in the world, and who erected this whole structure together with clusters of Kadamba trees rendered beautiful by mango, betel-nut, champaka and cocoa-nut trees

(V. 6) He gave his daughter to the illustrious **Ghāṭama** (*as*) his wife even as (*the mountain*) Himālaya gave Girijā to Śankara . .

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[1] The text is corrupt here Metre *Śālinī*

[2] Metre *Bhujangaprayāta*

[3] Metre of verses 16–18 *Anushtubh*

[4] Perhaps it would be better to read सवम्त्रपटहाटका·

[5] Metre of this and the next verse *Śārdūlavikrīdita*

[6] Restore तिष्ठतु

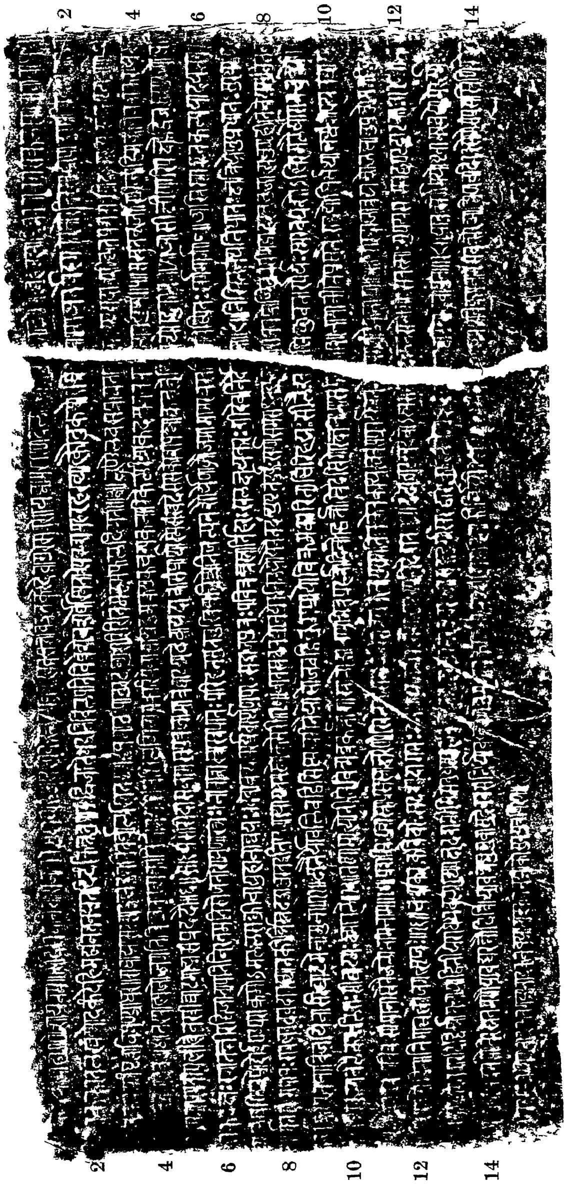
[7] Read –निर्मिता

[8] About eight *aksharas* are illegible here

[9] This is perhaps the skull which Śiva carries in his hand as a begging bowl

[10] This refers to the breast of the fair-complexioned Rādhā.

KOSGAIN STONE INSCRIPTION (NO II) OF VAHARA: (VIKRAMA) YEAR 1570



B CH CHHABRA

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SCALE THREE-TENTHS

SURVEY OF INDIA, CALCUTTA

(V. 7) He, having made over his good son named **Saurīdāsa** (*and also*) his own territory together with (*his*) treasure to his liberal son-in-law **Ghāṭammadēva,** afterwards marched against the enemies, being desirous of fighting

(V. 8) There was (*one*) named **Tējanārāyaṇa,** who thinned the ranks of (*his*) enemies, who was vigilant [in protecting] the twice-born, gods, preceptors, cows , and was devoted to (*Vishnu*) the husband of the daughter of the milk-ocean,—who, his handsome body being struck by various weapons, went by the path of heaven (*fighting*) bravely in battle, crying out "Stay ! Stay !" and being chosen by the best heavenly damsels.

(V. 9) There was the illustrious king **Nirdēvala,** a learned man, who was like the Kalpa tree to his dependants, a noble prince born in the spotless and shining **Chāyuhāna** (Chauhān) race, the valour of whose arms was great, who was devoted to the worship of gods and earthly gods (*i e*, Brāhmanas), and being (*himself*) pure (*in conduct*), removed the sufferings of distressed people, and destroyed wicked persons

(V. 10) From his body was born (*a son*) named **Bharata,** who enjoyed best fame in (*this*) world, who was the foremost among Kshatriyas, a repository of all political wisdom, most deserving gods and earthly [gods] and whose glory was pure and well-known

(V. 11) (*had*) a perfectly clean policy (*and*) was the sole repository of political wisdom . this victorious, illustrious **Ghāṭama,** who is highly favoured by the illustrious king **Vāhara,** having obtained this extremely high and great fortress which is like heaven . .

(V 12) (*This is*) that illustrious **Ghāṭama** on the earth, the unique thunderbolt for the chief mountain, namely, the family [of his enemy], who resembles Bali in charity and Bhōja in (*his*) distinguished actions, who is almost like Vikrama in valorous deeds and like the ocean in character, who resembles the god of love in handsome form and is even Rāmachandra by (*his*) spotless fame.

(V 13) His *Amātya* (*is*) the illustrious **Gōraksha** by name, a councillor conversant with political science, a ruler of the people, a destroyer of enemies and a deliverer of poor persons, the flowers of whose policy have reached (*all*) quarters

(V. 14) There is the illustrious (*and*) holy son named **Vaijala** . . communicating in words to Ghātamma whatever is good or bad .

(V. 15) This excellent and complete *praśasti* has been written in excellent letters by the ornament of the *Kāyastha* race, named **Māṇḍēka,** who is a devotee of Siva.

(V. 16) a Brāhmana who is to the family of Bhāradvāja what a collection of rays is to a lotus a devotee of the creator of the world

(V. 17) The foremost poet **Chandrākara,** who has come (*here*) from his country, composed [this *praśasti*] by the order of **Ghāṭamma.**

(V. 18) The king **Ghāṭamma** gave him . . . cows yielding good milk, (*adorned*) with gold and cloth, together with calves

(V. 19) [Victorious is] now [that] **Ghāṭammadēva,** who caused to be constructed the gate of **Kōsaṅga,** the best of fortresses, on **Wednesday** coupled with the **tenth** (*tithi*) of the **bright fortnight** of the **first** of the **two months** (*called*) **Māgha** in autumn !

(V. 20) As long as there is on the circle of the earth the Mēru (*mountain*) consisting of heaven and containing a multitude of gods, as long as the sun and the moon

move about in the sky dispelling darkness, as long as Vāsudēva (*i. e.*, Vishnu) dwells in water,—even so long may this meritorious work last!

On Monday, the 13th ***tithi*** **of the dark fortnight of Āśvina** in the (*cycle*) year named **Vikrama** in the **year 1570,** this *praśasti* [has been engraved] by **Vira,** the son of Kōsura . . . . .

INSCRIPTIONS OF THE KALACHURIS OF RAIPUR

No. 107, Plate LXXXVIII

RAIPUR STONE INSCRIPTION OF BRAHMADEVA : (VIKRAMA) YEAR 1458

THE **slab** of grey **sand-stone,** measuring 2′ 1½″ broad and 1′ 6½″ high, which contains this inscription, was originally found fixed into a wall of the fort at **Raipur,** the headquarters of the Raipur District in the Chhattisgarh Division of Madhya Pradesh The inscription has been mentioned several times, first by Sir R Jenkins in the *Asiatic Researches,* Vol XV, p 505, then by Sir A. Cunningham in his *Archæological Survey of India Reports,* Vol XVII, p 77, and finally by Dr. Kielhorn, who calculated the correct equivalent of its date in the *Indian Antiquary,* Vol XIX, p 26 and referred to it again in the *Epigraphia Indica,* Vol II, p 230 in his article on the Khalāri stone inscription of Hari-brahmadēva [1] Dr Kielhorn has also briefly noticed its contents[2] in the *Indian Antiquary,* Vol XXII, p 83 The record is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur, and from inked estampages taken under my supervision

The writing, which consists of 25 lines, covers a space measuring from 1′ 10″ to 1′ 11″ broad and 1′ 3″ high. It is generally in a good state of preservation except that in lines 22-25 a few *aksharas* have been either damaged or completely lost owing to the breaking off of the proper right corner and of a few pieces from the bottom of the stone. The **characters** are Nāgarī. The size of the letters is about 5″

The **language** is very corrupt Sanskrit Except for the opening obeisance to Ganēśa, Sarasvatī and the poet's preceptors in l 1, the particulars of the date, the reigning king and some other details in ll 9-12, the introductory and concluding expressions such as *Nagara-varnanāh,* l 12, *Vamśāvalih,* l 17 and *ya(i)ti praśastih samāptah(tā)* in l 25, the names of the *Sūtradhāra* and the writer in l 25, and the pious wish for the welfare of the world at the end, the inscription is metrically composed throughout. The verses, except the first two, are not numbered. Their total number is 23 Attention may be called here to the use in verse 11 of the Hindi metre *Gītikā* which is rare in Sanskrit poetry. The firts eight verses eulogising the different deities are fairly good, but owing to the ignorance and carelessness of the writer, the record contains, even in this portion, innumerable mistakes. The correct text can, however, be restored here without much difficulty The subsequent verses, descriptive of the genealogy of the king Brahmadēva and the *Nāyaka* Hājirāja, are even more incorrectly written They abound in mistakes of orthography, euphony and grammar The record being so full of errors, the exact relationship and even the names of the persons mentioned in it are, in several cases, open to doubt, but fortunately these cases occur towards the end of the inscription and in a portion which has little historical importance As regards **orthography,** it is impossible and also unnecessary to enumerate all the mistakes which will be found corrected below in the footnotes to the transcribed text, but we may note the following peculiarities:—*n* is used for *n* and *vice versa* , see *-nivāran-aika-*, l.1 and *-pamchānanah,* l 2; *b* is denoted by the sign for *v* throughout ; *sh* and *kh* are interchanged in some places; see *sushadā,* ll 6-7 and *-bhūkhanam,* l 9 , the final *n* is wrongly

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[1] Below, No 108

[2] Dr Kielhorn has summarised the contents of only the earlier part of the *praśasti* which gives the royal genealogy About the later part he remarks, 'The concluding lines of the inscription (18–25) have reference to the founder of the temple, Hājirāja, and are void of interest' *Ind Ant*, Vol XXII, p 83.

changed to *anusvāra* as in *tasmim*, l. 11 and in several cases the proper order of the members of a conjunct is reversed; see *mautkika-* for *mauktika-*, l. 5, *nitavma-* for *nitamba-*, l. 12, *Phāgluna* for *Phālguna*, l. 10 *etc.*

The inscription refers itself to the reign of the king **Brahmadēva** of **Rāyapura.** He belonged to the Haihaya or Kalachuri dynasty as is known from the next inscription. The **object** of it is to record the construction, by the *Nāyaka* **Hājirāja,** of a temple of Hātakēśvara[1] (Śiva) at Rāyapura.

After the customary salutation to Ganēśa, Sarasvatī and the poet's preceptors, the inscription begins with eight verses in honour of Vighnēśvara (*i. e.*, Ganēśa), Bhāratī (the goddess of speech), the preceptor, Śiva, the Gangā and the moon. It then proceeds to record that on **Friday, the eighth tithi of the bright fortnight of Phālguna** in the (Vikrama) **year 1458** and the **Śaka year 1322**, the cyclic year being **Sarvajit,** during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva,** while his minister was *Thākura* Tripurāridēva and the Court-*Pandita* was Mahādēva, the *Nāyaka* **Hājirājadēva**[2] constructed a temple of Hātakēśvara (Śiva) at **Rāyapura.**

After a verse descriptive of Rāyapura we get a **genealogy** of the ruling king in verses 10-12. At Rāyapura there reigned a great king, **Lakshmīdēva.** His son was **Singha,** who in turn had a son named **Rāmachandra. Brahmadēva**[3], who is mentioned next, was probably a son of Rāmachandra, though there is no explicit statement to that effect. The description of these princes is conventional and altogether devoid of historical interest.

The pedigree of **Hājirāja** commences in verse 13. It seems from that verse that his father also was named **Brahmadēva.** The subsequent verses seem to describe his sons, grandsons and also brothers, but owing to the careless manner in which the record is composed and written, their exact relationship to one another is in many cases uncertain. **Hājirāja** seems to have had two sons, **Padmanābha** and **Pāhidēva.** The former's son was **Kānhaḍa** and the latter's, **Śivaśarman.** Two brothers of Hājirāja are also named in verses 20 and 21. The elder of them was named **Supau**(?) and the younger **Gēyāti.** The former of these had two sons, **Gōlha** and **Vishṇudāsa.** The inscription finally mentions the artisan **Nāmadēva.**

The **date** of the inscription corresponds to **Friday, the 10th February 1402 A. C.** On that day the eighth *tithi* of the bright fortnight of Phālguna in the *expired* Vikrama year 1458 ended 22 h. 20 m. after mean sunrise.[4] The cyclic year was Sarvajit according to the northern luni-solar system. The corresponding Śaka year was, however, 1323 expired, not 1322 as wrongly stated in the inscription.[5]

[1] In both the places (ll. 11 and 19) where the name occurs it is written as *Hatakēśvara*, but this is evidently a mistake for the usual form *Hātakēśvara*.

[2] The inscription does not state if Hājirāja was connected with the royal court.

[3] The king's name occurs as *Rāyabrahmadēva* in l. 11 and as *Rāyabrahman* in l. 16, but *rāya* (*rājan*) is only an epithet prefixed to his name, as it does not occur in his Khalāri inscription where he is called *Haribrahman*. The name *Harirāyabrahman* given by Kielhorn is probably due to a mislection in ll. 16-17, where the correct reading is *-bhuvi Rāyabrahma-nripatēr=*, not *Harirāyabrahma-nripatēr=*. In the Khalāri inscription Haribrahmadēva is called the son of Rāmadēva.

[4] According to Kielhorn's calculations, the *tithi* ended 20 h. 33 m. after mean sunrise on that day. He adds the following note on the name of the cyclic year—'The year Sarvajit, No. 21, lasted, according to the Sūrya-Siddhānta rule, without *bīja*, from 22 June, A. D. 1400 to 18 June, A. D. 1401, and with *bīja*, from 28 July, A. D. 1400, to 24 July, A. D. 1401, and according to the Jyōtistattva rule, from 2 June, A. D. 1400 to 29 May, A. D. 1401. Accordingly, Sarvajit was not actually current on the day of the date (10 February, A. D. 1402), but it was current at the commencement of the solar year (26 March, A. D. 1401). By the Tēlinga rule the date would fall in the year Bhriśya, No. 15.' *Ind. Ant.*, Vol. XIX, p. 26.

[5] In the *Asiatic Researches*, Vol. XV, p. 505, the Śaka year is given as 1323, but that was probably in order to make it correspond to V. 1458.

There is only one **place-name** mentioned in the present record **Rāyapura,** where the temple of Hātakēśvara was erected, is clearly Raipur where the inscribed stone was found.

TEXT[1]

1 ।। ओ सिधि(द्धि) [।*] गणेशाय नम ।। सरस्वत्यै नम [।*] गुरुभ्यो नम ।। विघ्नध्वान्त-
निवारनै (णै)कतरणिर्विघ्नाटवी-

2 ।। हव्यवाट्[2] विघ्नव्यालकुले(ल)प्रमद(दि)गरुडो विघ्नेभपचाण(न)न [।*] विघ्नोत्व(त्तु)ग-
गिरीप्रभ्रेदनपवी[वि]घ्नाब्धयडवो[3] विघ्नो-

3 ।। घौघण(न)प्रचडपवनर्विघ्नेस्वर पातू[4] व[5] ।।१। [।*] द्रुहिणवदनपद्मे राजहशि(सी)व सु(शु)-
भ्रा सकलवलुषवलिकदकुद्दालकन्या[6] अमरगण-

4 ।। नताह्(ह्लि) [का]मधेनू(नु) कवि(वी)ना दहतु कमलहस्ता भारनि(ती) किल्वि(ल्बि)ष
व:[7] ।।२।[।*] अज्ञानत्रिमिराधस्य[8] ज्ञानाजनशलाकया । चक्षु[रु*]न्मि(न्मी)लितं जे(ये)न

5 ।। तस्मै श्रीगुरवे नम.[9] [।।३।।*] [ज]यत्येकशराघातविदारितपुरत्रय(य) ।। (।) धनुर्धराणा
धुरै वापिनां कि भूवणत्रय[10] ।।[४।।*] मौलौ मौत्कि(क्ति)कवि-

6 ।। भ्रमा[*] पृटुजटावलिसु मल्लिनिभा[11] कठे हारविहारणोजलिपुटे पुलप्रसुनप्रभा[12] ।।(।) भूमौ
पातितपुप्पव्रिष्टिरचना ताराश्चिच्चाव्मरे[13] शभोर्व[।*] सु-

7 ।। ष(ख)दा भवंतु[14] नटतो गांगा पयोवि(बि)दव[15] ।। [५।।*] पातु वो स(श)[भु]मूध्नोध्नि
जटाजु(जू)टोटजे स्ति(स्थि)ता । तपस्विन्न्यवसिता गगातिरमुपास्रित[16] ।। [६।।*] जाति-
स्म[र*]त्व

8 ।। त्रिथ्विपतित्व सौभाग्यनावन्यमतिवरुपं [।] शिव(वे) च भत्कि परमायुविद्य दा(द)दातु म(मे)
शकर जन्मजन्मनि[17] ।। [७।।*] जटाधर(र) खडशशाकशेखर स-

9 ।। दा महापन्नगवस्र(स्त्र)ककण(णम्) [।*] कपालमालासितभ[स्म]भूख(ष)ण न पुन्य(ण्य)हि(ही)-
ना[*] प्रणमति शकर(रम्)[18] [।८।।*] स्वस्ति श्रीसवतु[19] १४५८ वर्षे साके[20]

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[1] From the original stone and inked estampages

[2] Read हव्यवाड् The *dand s* in the beginning of all lines are superfluous

[3] Read –गिरिप्रभेदनपविर्विघ्नाब्धिधग्वाडवो The *akshara* वि is incised above ब्ध, but it is not clear where it is to be inserted

[4] Read -विघ्नौघोग्रघनप्रचडपवनो विघ्नेश्वर पातु

[5] Metre· *Śārdūlavikridita*

[6] Read सकलकलुषवल्लीकदकुद्दालकन्या

[7] Metre *Mālini*

[8] Read –तिमिरान्धस्य

[9] Metre *Anushtubh*

[10] The intended wording seems to be धनुर्धराणा च शरैर्व्यापिना कि भुवनत्रयम्, but it does not suit the metre *Anushtubh*

[11] Read पृथुजटावल्लीषु मल्लीनिभा

[12] Read हारविहारिणोञ्जलिपुटे फुल्लप्रसूनप्रभा

[13] Read भूमौ पातितपुष्पवृष्टिरचनास्ताराश्चश्चाम्बरे

[14] Read भवन्तु The *akshara* व, which was omitted at first, is written in the margin

[15] Metre *Śārdūlavikrīdita*

[16] The verse may be corrected as follows— पातु वं शम्भुमूर्द्धस्थजटाजूटोटजे स्थिता । तपस्विनीव शीताशो कला गङ्गामुपाश्रिता ।। Metre *Anushtubh*

[17] Read जातिस्मरत्व पृथिवीपतित्व सौभाग्यतोऽवन्ध्यमतिस्वरूपम् । शिवे च भक्ति परमार्थविद्या ददातु शम्भुर्मम जन्मजन्मनि ।। Metre *Upajāti*

[18] Metre *Upēndravajrā*

[19] Read –सवत्

[20] Read शाके.

10 ।। १३२२ समये सर्वजितनाम[1] सवत्सरे फाग्लु(ल्गु)न सुध अष्टमि[2] सु(शु)क्रे अद्येह श्रीरायपुरे महाराज(जा)धिराजश्रीम–

11 ।। द्रायव्र(ब्र)ह्मदेवराज्ये प्रधानठाा(ठा)कुर त्रिपुरारिदेव[*] पडितमहादेव[*] तस्मि समय[3] नायकश्रीहाजिराजदेव[4] हटकेश्वरस्य प्न(प्र)शाद

12 ।। कृतः [।।*] नगरवर्णना (ना) [।*] यत्रेशदग्धवपुषो विषमासु(शु)गस्य सजीवनौषधय एव नित-व्म(म्ब)वत्य [।*] धन्यै[*] सुषै(खै)र्जयति रायपुरे वश–

13 ।। ता चितौ कुवरनगरिमवधिरयति[5] ।। [९।।*] रायपुरसु(शु)भस्थान(ने) लष्मिदेव[6] महानृप । तस्य पुत्रो भवे सिघ[7] क्षात्रधर्मेषु विश्रृ(श्रु)त ।।[8] [१०।।*] सदश मणि–[9]

14 ।। गणघटितपट्टुतरगडचुवि(बि)तकु(कु)डल शरदि समुदिततुहिनकरव(क)रपु(पु)जित द्विज–मडल[10] ।। (।) कलितरीपूकुलनीषिल–[11]

15 ।। जगदुपकारश(स)ततवैभव । सुरश(स)कविवरविमलमतिधररामचद्रतनूभव[12] । [।११।।*] कालाकारत्रि(क्र)पाणमदरमहिष्यलोडितप्रोभ्द–

16 ।। टद्विद्धा (?) मग्नतामहाम्वुराशिजनिताक्षौमोत्तरि(री)यावृता ।।(।) लि(ली)लातामरसस्र–गञ्चितकरा त्यक्ना(क्ता)न्य सगातरा । वि(वी)रश्रीर्भू(र्भु)वि रायव्र(ब्र)ह्मनृप–

17 ।। तेरत्रवमुक्तठति[13] ।। [१२।।*] वशावलि [।*], व्र(ब्र)ह्मदेवस्य पितर कि[14] नाम इति को वदे[15] ।।(।) व्र(ब्र)ह्मदेवस्य वशस्य(श्च) महादेवेषु [वि*]सृ(श्रु)त [।।*] तस्य पु–

18 ।। त्रो भवे हाजि धर्मशास्त्रविशारद[16] [।।१३।।*] समस्तसा(शा)स्त्रार्थ विचार्यमेक[17] सृत्यार्थ–सास्त्रास्त्रवणैकशक्त[18] ।। (।) एव प्रसिधोपि[19] म–

19 ।। हि(ही)तलस्य श्रीमा विराजो भव[20] हाजी(जि)राज ।। [१४।।*] हाजिराजस्य किर्तोय हट–केश्वरस्य कीत्तन[21] । [अ]द्भुत न श्रृत केन प्रशा–

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[1] Read सर्वजिन्नाम–

[2] Read फाल्गुनशुद्धाष्टम्या

[3] Read तस्मिन् समये

[4] Read नायकश्रीहाजिराजदेवेन हाटकेश्वरस्य प्रासाद कृत ।

[5] Read वसन्त्यश्चित्ते कुबेरनगरीमवधीरयन्ति ।। Metre *Vasartatılakā*

[6] Read लक्ष्मीदेवो

[7] Read तस्य पुत्रोऽभवत्सिह

[8] Metre *Anushtubh*

[9] Read सदृशमणि–

[10] Read –पुजितद्विजमडल

[11] Read कलितरिपुकुलनिखिल– The *akshara* following ल has been cancelled

[12] This verse appears to be in the Hindi metre *Gītikā*

[13] I propose to read कालाकारकृपाणमदरमहीष्वालोडितप्रोद्भूटा वेलाभग्नमहाम्बुराशिजनितक्षौमोत्तरीयावृता । लीलातामरसस्रगञ्चितकरा त्यक्तान्यसङ्गान्तरा वीरश्रीर्भुवि रायब्रह्मनृपतेरत्रैवमुत्कण्ठते ।। but I am not sure about the sense of the first half of this verse The *akshara* ह्म of रायब्रह्म, which was omitted at first, is written above the line Kielhorn seems to have wrongly read हरिरायब्रह्मनृपते- in ll 16–17 See *Ep Ind*, Vol II, p 230 and *Ind Ant*, Vol XXII, p 83 The *aksharas* are clearly as given above Metre *Śārdūlavikrīdita*

[14] Read के

[15] Read वदेत्

[16] Read तस्य पुत्रोभवद् हाजिर्धर्मशास्त्रविशारद । Metre *Anushtubh* This verse has six quarters as in epic poetry

[17] Read समस्तशास्त्रार्थविचारणैक

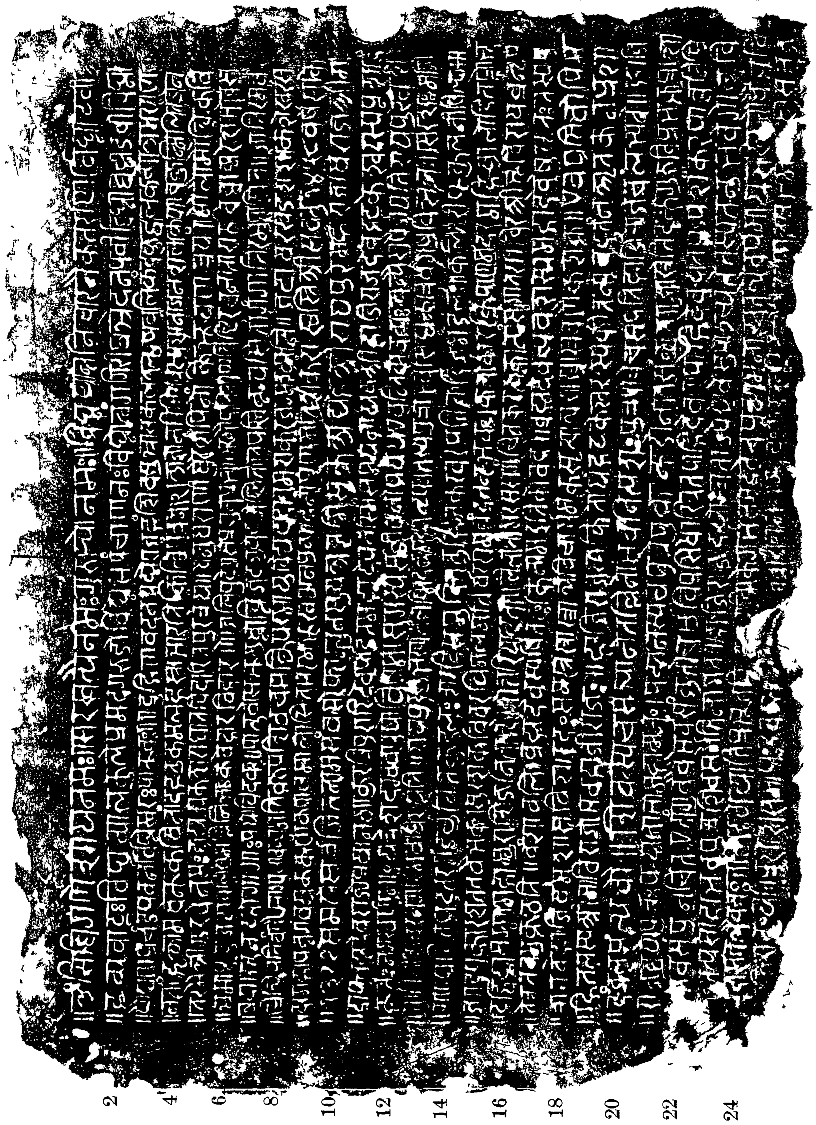
[18] Read श्रुत्यर्थशास्त्रश्रवणैकशक्त

[19] Read प्रसिद्धोऽपि.

[20] The correct reading would be श्रीमान् विराजोभवद्, but this would not suit the metre *Indravaırā*

[21] Read हाजिराजस्य कीर्त्यर्थं हाटकेश्वरकीर्त्तनम्

Raipur Stone Inscription of Brahmadeva (Vikrama) Year 1458



B Ch Chhabra SCALE SEVEN-TWENTIETHS Survey of India, Calcutta.

Reg No 3977 E'36—778 51

20 ॥ दजलपत्यवौ[1] ॥ [१५॥*] शिवस्य[2] च सध्याने तल्लिनो[3] भव नित्यश [।*] पुत्रपौत्रे च संपति हाजिराजे च लभ्य [ते][4] ॥[१६॥*] हाजि-

21 ॥ राजद्व[यो] पुत्र [5] पद्मनाभो महात्मन । पद्मनस्य च[6] पुत्रेषु कान्हडो नाम सन्मत[7] ॥ [१७॥*] शास्त्रेति(षु) दक्ष(क्षो) गुरविप्रभक्त[*] प्राशा-

22 ᴗ – – विस(?)पुनचित[8] [।*] एता गुनै वैभवसजुतो च[9] भुंवि प्रमिधो[10] स्थित[*] पाहिदेव ॥ [१८॥*] पाहिदेव[11] यत[*] पुज्यशकरपार्व्वतिप्रि-

23 [य *][12] । यत्प्रसादाभव पुत्र शिवसर्मेति नामत [13] ॥ [१९॥*] हाजिराजद्वयो भ्राता[14] ज्येष्टो(ष्ठो) वै सुपौ[15](?) उच्यते [।*] तस्य तनुभवे गोल्ह वि-

24 ᴗ दास[*] त[थै]व य [16] [॥२०॥*] तथैह(व) गेयाति[*] प्रभूतवि[त्त *] ᴗ – म्बिकेगर्भसमुःद्भवे च[17] [।*] पु[न्या]मनाश्च तथैवपेमा[18] य स[ख्यि ?]तो वै भू(भु)वि

25 [हा*]जिराज [19] [॥२१॥*] यति[20] प्रशस्ति[*] समाप्त(प्ता) [।*] देव[स्य] [पू][जक *] . [सू*]त्रधा[रो] नाम नामदेव मडपघटित(ता) [लीखित] नमण[21] [।*] सुभमस्तु[22] सर्व्वज[ग]-[त ।*]

TRANSLATION

Ōm ! Success ! Adoration to Ganēśa ! Adoration to Sarasvatī ! Adoration to Preceptors !

(Verse 1) May (Ganēśa), the lord of obstacles, protect you !—(*he*) who is the unique sun in dispelling the darkness of obstacles, the fire (*which burns*) the forest of obstacles, the eagle which destroys the families of serpents which are obstacles, the lion which destroys the elephants, namely, obstacles, the thunderbolt which shatters the high mountain of obstacles, the submarine fire which consumes the ocean of obstacles,[23] (*and*) the terrific wind (*which scatters*) the mighty clouds, namely, the collection of obstacles !

(V 2) May the goddess of eloquence, who has a lotus in her hand, consume your

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[1] Read अद्भुतो न श्रुत केन प्रासाद सलपन्ति वैं । केन is used in the sense of केनापि Metre of this and the next five verses *Anushtubh*

[2] Read शिवस्यैव

[3] Read तल्लीनोभवन्नित्यश ।

[4] Read पुत्रपौत्राश्च सम्पत्तिर्हाजिराजेन लभ्यते

[5] Perhaps हाजिराजस्य पुत्रौ द्वौ is the intended reading

[6] Read पद्मनाभस्य

[7] Read सन्मत or सम्मत

[8] Read पुण्यचित्त'

[9] Read एतेर्गुणैर्वैभवसयुतश्च

[10] Read प्रसिद्ध

[11] Read पाहिदेवो

[12] Read पूज्यशकरपार्व्वतीप्रिय

[13] Read तत्प्रसादादभूत्पुत्र शिवशर्म्मेति नामत ।

[14] Perhaps हाजिराजस्य बन्धू द्वौ is the intended reading

[15] This *akshara* seems to have been altered to some other which is not clear.

[16] The correct reading of this hemistich may be तस्य तनुभवौ गोल्हो विष्णुदासस्तथैव य

[17] Perhaps तथाम्बिकागर्भसमुद्भवश्च is the intended reading

[18] I am unable to suggest a satisfactory emendation of this reading. Perhaps अप्रमेय is intended.

[19] Read यत्सख्यतेा वै भुवि हाजिराज Metre *Upajāti*

[20] Read इति

[21] Read लिखित नामेन(?)

[22] Read शुभ-

[23] The translation here and in some other places below where the text is very corrupt is according to the emendations proposed in the footnotes

sin!—(*she*) who looks like a white female swan in the lotus which is the face of Brahmā; who is the maiden that uproots the tap-root of the whole creeper of sins, whose feet are saluted by crowds of gods; (*and*) who is the cow of plenty to poets!

(V 3) Obeisance to that illustrious teacher who, with the pencil of the magic ointment, namely, knowledge, opens the eyes of those who are blinded by the defect of ignorance!

(V 4) Triumphant is (Śiva) who, by the stroke of one arrow, destroyed three cities! What are (*even*) three worlds to the bow-men who (*can*) pervade them with arrows?

(V. 5) May the drops of the water of the Gangā grant you happiness!—(*those*) which, as Śambhu dances, have the beauty of pearls on his head, which appear like jasmine flowers on the large creepers of his matted hair, which fall gracefully like a necklace round his neck; which shine like full-blown flowers in the cavity of his hands; which are arranged on the ground like flowers showered down and which look beautiful like stars in the sky!

(V. 6) May the digit of the moon protect you!—(*the digit*) which stays like a female ascetic in the cottage-like mass of matted hair on the head of Śiva by (*the bank of*) the Gaṅgā!

(V 7) May Śambhu grant me, in every life, recollection of former existence, lordship of the earth, fruitful intelligence through good fortune, devotion to Śiva (*and*) spiritual knowledge!

(V. 8) Those who are devoid of religious merit do not bow to Śiva, who wears matted hair, has the crescent moon on his crest, always wears garments and bracelets of large serpents, (*and*) has ornaments of strings of skulls and white ashes[2]

Hail! In the memorable **Samvat 1458** (*and*) **Śaka year 1322**, in the cyclic year named **Sarvajit**, on **Friday, the eighth** (*tithi*) **of the bright fortnight of Phālguna**—on this day, here, at the famous **Rāyapura**, during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva**, (*while there is*) the Prime Minister, *Thākura* **Tripurāridēva** and the *Paṇḍita*, **Mahādēva**—at that time the Nāyaka **Hājirāja** erected a temple of Hātakēśvara.

The description of the city—

(V. 9) Dwelling in (*this*) victorious **Rāyapura**, beautiful women, who are themselves the herbs that revive the god of love, deride in their minds, on account of the blessed pleasures (*which they enjoy*), (Alakā) the city of Kubēra.

(V 10) In the famous city of **Rāyapura** (*there was*) a great king (*named*) **Lakshmīdēva.** His son (*was*) **Simha**, well-known for (*his*) warlike qualities.

(V. 11) (*His*) son (*was*) **Rāmachandra**, whose beautiful cheeks were kissed by the ear-ornaments made of a number of uniform jewels, who gathered (*round himself*) a crowd of Brāhmaṇas, even as the rays of the moon rising in autumn attract flocks of birds; whose wealth is always expended in benefiting the whole world in which families of enemies have been destroyed, and who supports the clear (*poetic*) talent of the foremost among charming poets

(V. 12) The goddess of heroism is even here, on the earth, pining for the king **Brahman,**—(*she*) who has routed great warriors on the earth (*which is churned*) by the Mandara mountain, namely, his death-like sword, who has covered (*herself*) with the silken

[1] *Mallī* (also called *mallikā*) is 'Jasminum Zambac'

[2] Compare verse 1 of the Chhōṭi Deori inscription, No 36, above.

upper garment furnished by the great mass of water overflowing the shores (?), whose hands are adorned with a graceful garland of lotuses, and whose mind has turned away from others' company.

The genealogy—

(V. 13) Who can say who were the forefathers of the god Brahmā? And (*yet*) the family of the god Brahmā is well-known among the great gods His[1] son is[2] **Hāji**, proficient in religious writings

(V. 14) There is the illustrious and brilliant **Hājirāja**, who is well-known on the surface of the earth as the one (*man*) who reflects on the import of all scriptures and who is capable of understanding the meaning of the Vēdas and other sacred writings

(V. 15) "Such a wonderful temple of Hātakēśvara, which makes **Hājirāja** famous, has not been heard of (*before*) by any one." They talk about the temple (*in this way*)

(V. 16) He was engrossed in meditation on Śiva[3]! (*Thus*) sons, grandsons and wealth are obtained by **Hājirāja.**

(V 17) The magnanimous **Hājirāja** has two sons, (*one of them being*) **Padmanābha.** Among the sons of Padmanābha, **Kānhaḍa** is popular

(V. 18) (*The other son*) **Pāhidēva** is well-known on the earth as possessed of high position and merits (*viz.*) great proficiency in scriptures, devotion to gods and Brāhmanas, . . .

(V. 19) Since Pāhidēva is dear to the venerable Sankara and Pārvatī, he had by their favour a son named **Śivaśarman.**

(V 20) Hājirāja has two brothers The elder (*of them*) is called **Supau.** His sons are **Gōlha** and **Vishṇudāsa.**

(V. 21) Similarly (*his younger brother*), born of the womb of Ambikā, is **Gēyāti,** possessed of abundant wealth and a virtuous mind . . . , by whose friendship Hājirāja is . on the earth

Here ends the *praśasti*

The worshipper of the god is . . . The *Sūtradhara* named **Nāmadēva** constructed the *mandapa.* The *praśasti* has been written by Nāma(?).

May the whole world be happy!

No 108; Plate LXXXIX

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

This inscription was first brought to notice by Sir A Cunningham's Assistant, Mr J D. Beglar, in the *Archæological Survey of India Reports*, Vol. VII, p 157 and was subsequently edited, without any translation or facsimile, by Dr Kielhorn in the *Epigraphia Indica*, Vol II, pp 228 ff It is edited here from the original stone and its ink impressions taken under my direction

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[1] This shows that this verse in its earlier part refers to the father of Hājirāja His name was probably Brahmadēva As his ancestors were not well-known, the author refers, by way of apology, to the similar case of the god Brahmā!

[2] The text has a verb in the past tense here But as the present record was evidently put up by Hājirāja himself, I have used the present tense in his case throughout in the translation

[3] This evidently refers to Hājirāja. As the sons and grandsons of Hājirāja are named in the sequel, the author may have intended to convey that Hājirāja obtained them by meditation on Śiva.

The **slab** of polished red **sand-stone,** which bears this inscription, was originally fitted into the wall of the *mandapa* of a temple at **Khalāri**[1], about 45 miles east of Raipur in the Raipur District of Madhya Pradesh It is now preserved in the Raipur Museum

The inscription contains sixteen lines of writing, which cover a space of about 1' 11½" broad by 11½" high The writing is in a good state of preservation, only two or three letters being slightly damaged The size of the letters is about 5". The **characters** are Nāgarī The letters *dh* and *bh* present throughout their modern Nāgarī forms and the *prishthamātrās* have nowhere been used The sign of the *avagraha* has been used in some places to mark the elision of the initial *a* or *ā* The **language** is Sanskrit. Except for the customary salutation to Ganapati in the beginning and the particulars of the date *etc* at the end, the whole record is in verse The **orthography** does not present anything calling for remark, except that *b* is everywhere denoted by the sign for *v*

The inscription refers itself to the reign of the king **Haribrahmadēva** of the Kalachuri[2] dynasty The object of it is to record the construction of a temple of Nārāyana by the shoe-maker (*mōchī*) **Dēvapāla,** son of Śivadāsa and grandson of Jasau, at the town of **Khalvāṭikā.**

After the customary obeisance to Ganapati and three invocatory verses in honour of that god and of Bhāratī (the goddess of speech) and Nārāyana, the inscription goes on to state that in the **Kalachuri** branch of the **Ahihaya**[3] (*i e.,* Haihaya) dynasty there was born the king **Siṁhaṇa,** a devotee of Śiva ,who conquered eighteen forts of his enemies. His son was **Rāmadēva,** who killed in battle **Bhōṇiṁgadēva** of the **Phaṇivaṁśa** (*i e* , Nāga lineage) His son was **Haribrahmadēva,** who also was a devotee of Chandrachūda (Śiva) Verses 7-8 describe his capital **Khalvāṭikā** The inscription was written by **Rāmadāsa** of the **Vāstavya** family and was engraved by the artisan **Ratnapāla.**

The inscription is **dated** in lines 15 and 16 in the (Vikrama) **year 1470,** the **Śaka year 1334,** the cyclic year being **Plava,** on **Saturday, the ninth** *tithi* **of the bright fortnight of Māgha,** while the **moon** was in the asterism **Rōhiṇī** As Kielhorn has shown, the details of the date agree neither for the Vikrama year 1470 current (corresponding to Śaka 1334 expired), nor for the Vikrama year 1470 expired The proper year is **Vikrama 1471 expired,** corresponding to **Śaka 1336 expired.** In that year the ninth *tithi* of the bright fortnight of Māgha ended 15 h 20 m after mean sunrise on Saturday (the 19th January **1415 A.C.**) and the moon was in the asterism of Rohiṇī for 12 h 15 m. after mean sunrise on that day The cyclic year also, according to the northern luni-solar system[4], was **Plava**[5]. The Christian equivalent of the day is, therefore, **the 19th January 1415 A.C.**

As the present inscription was incised only about thirteen years after the preceding one which also comes from the Raipur District, the kings Simhana, Rāmadēva and Haribrahmadēva mentioned in it are plainly identical with Singha, Rāmachandra and Brahmadēva named in the latter. Kielhorn identified the first two of them with the homonymous kings mentioned in the Rāmtēk stone inscription But the latter are there said to have belonged to the Yādava dynasty and must, therefore, be identical with the well-known kings Simhana and Rāmachandra of that dynasty, who flourished in the

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[1] *C A S I R*, Vol VII, p 157

[2] The text has actually *Kalachuti* in l 5, but it is evidently a mistake for *Kalachuri*

[3] *Haihaya* has been written here as *Ahihaya* evidently to suit the metre

[4] According to the southern luni-solar system, the cyclic year for Vikrama 1471 expired was Jaya

[5] According to Kielhorn's calculations, the *tithi* ended 16 h 18 m after mean sunrise and the moon was in the *nakshatra* Rōhiṇī from 13 h 8 m or, by the *Garga-siddhānta,* from 1 h 19 m after mean sunrise, or, by the *Brahma-siddhānta,* from about sunrise The Jovian year Plava, by the *Sūrya-siddhānta* rule without *bīja,* lasted from the 24th April 1414 A C to the 20th April 1415 A. C.

13th century A C Besides, there is no evidence that the rule of the petty Kalachuri princes mentioned here extended as far as Nagpur in the west in the 14th century A C The identification proposed by Kielhorn cannot, therefore, be upheld [1]

There is only one **place-name** mentioned here, *viz*, **Khalvāṭikā,** which is clearly identical with Khalāri where the present inscription was discovered

TEXT[2]

1 ।।[3] ओं श्रीगणपतये नम. । सकलदुरितहर्त्ताऽभीष्टसिद्धिप्रकर्त्ता निगमसमुपगीत शेषयज्ञोपवीत । ललितमधुकरालीसे–

2 ।। [वि]ता[4] गडपालीतटभुवि गणराज पातु वो विघ्नराज [5] ।।१।। वेदानाराध्य वेधा पठति भगवती यामनायस्तचित्त श्रीकण्ठस्यापि नादैरपहरति मन

3 ।। पार्व्वती किन्नरीभि । हारा नारायणस्योरसि रहसि रणत्ककणा यद्भुजा स्यु सद्य सत्काव्य–सिद्ध्यै स्फुरतु कविमुखाभोरुहे भारती सा[6] ।।२।। व्र(ब्र)ह्माद–

4 ।। [यो] द(दि)विषद श्रुतिवाक्यदृष्ट्या ध्यायन्ति य पुरुषमात्मविदोप्यमूर्त्त(र्त्तम्) । पापानि यत्स्मरणतो विलय प्रयाति नारायण स्फुरतु चेतसि सर्व्वदा व [7]। [।*] ३।। अहिह–

5 ।। यनृपवशे शंभुभक्तोऽवतीर्ण कलचुति(रि)रिति शाखा प्राप्य तीव्रप्रताप । निजभुजगुरुदर्पाद्योऽरि–दुर्गाण्यजैषीद्रणभुवि दश चाष्टौ सिहणक्षोणिपाल [8] ।।

6 ।।४।। अभवदवनिपालस्तत्सुतो रामदेव समरशिरसि धीरो येन भोणिगदेव । मणिरिव फणिवश–स्याऽहृत कोपदृष्ट्या तरुणतरणितेज पुजराजत्प्रताप ।।५।।

7 ।। तत्पुत्र शत्रुहता जगति विजयते चद्रचूडस्य भक्त श्याम कामाभिरामो मनसि मृगदृशामुद्भटाना कृतात. । सर्व्वेषा याचकाना स्फुरदमरतरुर्व्वाक्पति पडिता–

8 ।। ना गीतज्ञाना द्वितीयो भरत इव नृप श्रीहरिव्र(ब्र)ह्मदेव [9] ।।६।। तद्राजधानी नगरी गरिष्ठा खल्वाटिका राजति वाटिकाभि । सुरालया यत्र हिमालयाभा विभाति

9 ।। शृगैरतिशुभ्रतुगै [10] ।।७।। भूदेवा यत्र वेदाध्ययनमनुरता स्वस्तिमतो वसति श्रीमत श्रीविलासे–रमरपरिवृढ राजराज हसत । कामिन्य कामदेव त्रिपुरहर–

10 ।। दृशा दग्धमुज्जीवयत्य· प्रोद्यद्दोर्मूलकात्या स्मितमधुरगिरा भ्रूलताडंव(ब)रेण[11] ।।८।। मोची तत्रेदु–रोचीरुचिरतरयशा कर्म्मनिर्म्माणदक्ष सौजन्या–

11 ।। दग्रजन्माऽनुचर इव जसौनामधेयस्य पौत्र । नानाधर्म्माभिलाषी गुणनिधिशिवदासाऽभिधानस्य पुत्र श्रीमन्नारायणस्य स्मरणविमलधी राजते

12 ।। देवपाल ।।९।। नारायणस्यायतन स्वशक्त्या भक्त्या महत्या सह मडपेन । निर्म्मापित तेन परत्र चात्र तस्मै हरिर्यच्छतु वाच्छि(छि)तार्थं(र्थम्)[12] ।।१०।। हरिचरणसरोजध्यान–

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[1] For further discussion of this subject, see my article on the Rāmtēk stone inscription, *Ep Ind*, Vol XXV, pp 7 ff

[2] From the original stone and inked estampages

[3] These *dandas* which occur in the beginning of every line of this inscription are superfluous

[4] Read सेविता.

[5] Metre, *Mālinī*

[6] Metre *Sragdharā* In the second quarter of this verse some word like यस्या: has been omitted.

[7] Metre *Vasantatilakā*

[8] Metre of this and the following verse· *Mālinī*

[9] Metre *Sragdharā.*

[10] Metre *Upajāti.*

[11] Metre of this and the following verse *Sragdharā*

[12] Metre. *Indravajrā*

13 ॥ पीयूषसिधुप्रसरदलघुवेलास्फालकेलीरसेन। सरसकविजनानां निर्म्मितेयं प्रशस्तिर्म्मनसि रसविधात्री मिश्रदामोदरेण[1] ॥११॥ वहति जगति गंगा याव–

14 ॥ दादित्यपुत्र्या स्फुरति वियति तारामडलाऽखडलेन। तरणिरमरसद्मच्छद्मना तावदेषा जयतु जयतु मोचीदेवपालस्य कीर्त्ति ॥१२॥ श्रीवास्तव्यान्वयेनैषा

15 ॥ प्रशस्तिरमलाक्षरा। लिखिता रामदासेन पडिताधीश्वरेण च[2] ॥१३॥ स्वस्ति श्रीसंवत् १४७० वर्षे सा(शा)के १३३४ षष्टचाव्दयोर्म्मध्ये[3] प्लवनामसवत्सरे माघ सुदि ९

16 ॥ शनिवासरे रोहिणीनक्षत्रे [।*] शुभमस्तु सर्व्वजगत. ॥ सूत्रधाररत्नदेवेन[4] [॥*]

TRANSLATION

Ōm ! Adoration to the holy Ganapati !

(Verse 1) May Ganarāja, the lord of obstacles, protect you !—(*he*) who removes all sins, grants desired success, is sung by the Vēdas, has (*the serpent*) Śēsha for his sacred thread (*and*) is resorted to by rows of beautiful bees on the sloping sides of his temples !

(V. 2) May the goddess of eloquence shine in the lotus-like mouth of the poet for the composition of good poetry !—(*she*), the divine one, whom the creator recites with an attentive mind after he has honoured the Vēdas, with whose sounds (*uttered*) by Kinnarīs, Pārvatī attracts the mind of even Śrīkantha (Śiva) (*and*) whose arms with jingling bracelets would, in privacy, be (*like*) necklaces on the breast of Nārāyana !

(V. 3) May (*that*) Nārāyana always manifest (*himself*) in your minds !—(*he*), the incorporeal divine Being, on whom even the denizens of heaven such as Brahmā, though they know the self, meditate according to the words of the Vēdas, (*and*) by remembrance of whom (*all*) sins vanish away !

(V. 4) In the royal race of **Ahihaya**[5] there was born a devotee of Śiva possessed of fierce valour (*namely*) the king **Siṁhaṇa**, having adopted the **Kalachuri** branch (*of it*), who, by the great pride of his own arms, conquered, on the battlefield, eighteen fortresses of the enemies.

(V. 5) His son was the valiant king **Rāmadēva,** who, with an angry look, attacked, in the forefront of battle, **Bhōṇiṅgadēva** of the **Nāga** lineage (*and*) who, like a jewel (*in the hood of a serpent*), had a lustre resplendent like a collection of rays of the mid-day sun

(V. 6) Triumphant on the earth is his son, the illustrious king **Haribrahmadēva,** a destroyer of enemies and a devotee of Śiva, who, dark-complexioned (*as he is*), is charming like the god of love to the minds of deer-eyed (*women*), (*and is*) the god of death to mighty warriors, the shining celestial tree to all suppliants, the master of eloquence (*i.e*, Brihaspati) among learned men and a second Bharata[6] among connoisseurs of singing.

(V. 7) His most important capital **Khalvāṭikā** shines with gardens,—where temples of gods, resembling the Himālaya mountain, appear beautiful with their extremely white and lofty spires ;

(V 8) Where dwell happy earthly gods (*i e*, Brāhmanas) who are engaged in the study of the Vēdas, rich men who, in pleasures of wealth, excel Kubēra, the lord of gods,

[1] Metre of this and the following verse *Mālinī*

[2] Metre *Anushṭubh*

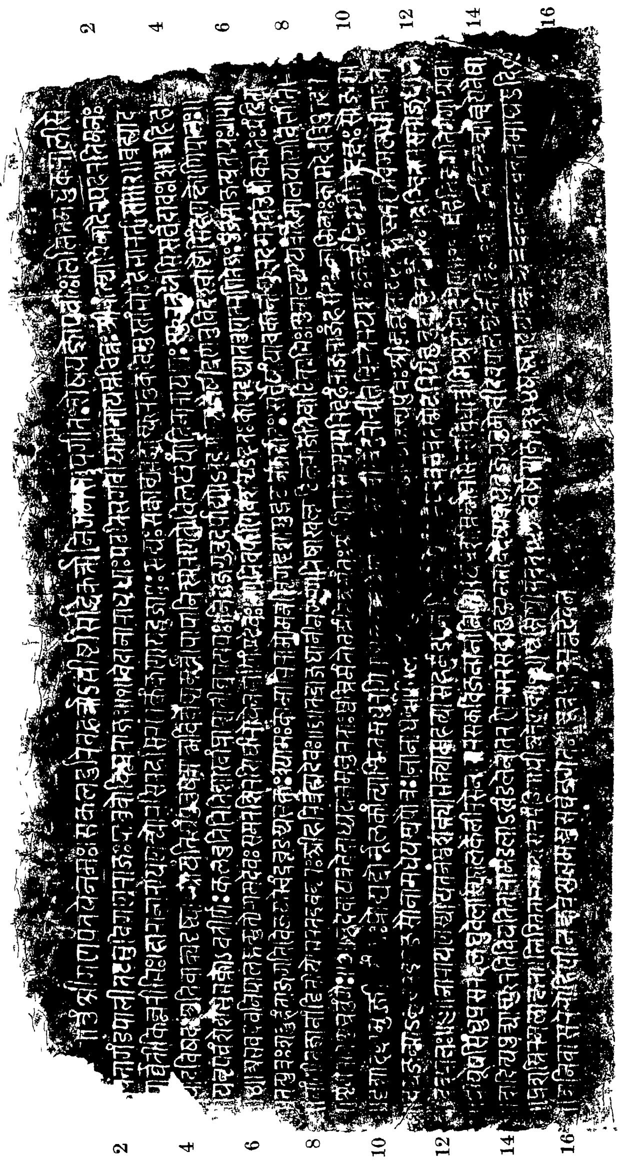
[3] Read षष्टचब्दमध्ये

[4] Some word like उत्कीर्णम् is to be supplied here

[5] *I e*, Haihaya, see above, p 576, note 3

[6] The celebrated sage, the reputed author of the *Nāṭyaśāstra.* A work on music called *Sangītanrityākara* is also ascribed to him

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA (VIKRAMA) YEAR 1470



B CH CHHABRA

SCALE SEVEN-TWENTIETHS

SURVEY OF INDIA, CALCUTTA

REG NO 3977 E'36—778'51

(*and*) passionate women who, by the lustre of (*their*) raised armpits, smilingly uttered sweet words and the beauty of their creeper-like eye-brows, revive the god of love who was burnt by the eye of Śiva.

(V 9) There shines **Dēvapāla,** son of a repository of merits named Śivadāsa and grandson of (*a man*) named Jasau, a shoe-maker, who has the lustre of the moon and exceedingly charming fame, who is clever in the performance of (*his*) work, who by his goodness is like a follower of the Brāhmanas, and is fond of various pious deeds and whose intellect has become pure by (*his*) remembrance of the divine Nārāyana

(V. 10) He, by his ability and great devotion, has caused to be constructed a temple of Nārāyana together with a *mandapa*. May Hari grant him his desired object in this world and the next!

(V. 11) **Dāmōdara Miśra,** who is fond of sportful splashing among the dashing large waves of the ocean of nectar which is meditation on the lotus-like feet of Hari, has composed this *praśasti,* which infuses delight into the minds of appreciative poets

(V 12) As long as the Gangā flows in this world together with (the Yamunā) the daughter of the Sun, and the sun shines in the sky together with (the moon) the lord of the constellations of stars,[1]—so long may the fame of the shoe-maker Dēvapāla endure in the guise of (*this*) temple of the god (Nārāyaṇa)!

(V 13) This *praśasti* has been written in spotless letters by **Rāmadāsa** of the illustrious **Vāstavya** family, the foremost among learned men.

Hail! In the **year** named **Plava** out of (*the cycle of*) sixty years, the memorable **Saṁvat 1470,** the **Śaka year 1334,** on **Saturday,** the **9th** (*lunar*) day **of the bright** (*fortnight*) **of Māgha,** the **asterism** (*being*) **Rōhiṇī.**

May the whole world be happy!

(*Engraved*) by the *Sūtradhāra* **Ratnadēva**

[1] Kielhorn thought that the word *ākhaṇḍala* was perhaps (wrongly) used here in the sense of 'rain-bow' The word plainly has here the usual sense of 'Indra' and denotes the meaning of 'the lord of.'

MISCELLANEOUS INSCRIPTIONS

No. 109; Plate XC

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

THESE inscriptions were first[1] brought to notice by Sir A Cunningham who published transcripts of them together with a photozincograph in his *Archæological Survey of India Reports*, Vol XVII (1881-82), pp 34 ff and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in C P and Berar*[2] They are edited here from estampages kindly supplied by Mr M A Suboor of the Central Museum, Nagpur

The inscriptions are incised on the pedestal of a large statue. The temple of Boramdeo, in which the inscribed statue is now placed, is situated at the western end of a long embankment which forms a lake in the valley near **Chhaprī,** 11 miles east of Kawardhā, in the Chhattisgarh Division of Madhya Pradesh. The **statue** is of a bearded man sitting with folded hands, and measures 2′ 7″ high and 1′ 11″ broad. On its pedestal is figured a 'Rājā on horseback with an attendant carrying an umbrella and a female offering food to the horse To the right is a jōgī seated with knees bound'[3]

The inscriptions are four in number Two of them, called here A and B, are divided by the dress of the statue into two parts The **characters** of all are Nāgarī of about the eleventh century A C The average size of the letters is 4″

The **language** is Sanskrit The only **orthographical** peculiarity that calls for notice is the use of *sh* for *kh* (representing the Sanskrit *kshma*) in *Lashanadēvarāyō* in l 1 of B.

The first of these inscriptions (A) names *Jōgī* **Kānhō** and describes him as proficient in all arts and as a human incarnation of the illustrious Rāma. He is evidently the personage whom the statue was intended to represent. Cunningham took him to be identical with the *Jōgī* figured on the pedestal of the image and thought that he was the religious adviser of the Rājā on horseback, whom he considered to be the builder of the temple The second inscription (B) gives the names of the king **Lakshmaṇadēva** and his crowned queen, son and daughters. The third record (C) gives the date as **Samvat** 840 (expressed in decimal figures only) during the reign of the *Rāṇaka*, the illustrious **Gōpāladēva,** while the last one (D) states that the very beautiful image of Umā-Mahēśvara was caused to be made by **Sādhu,** the son of Dhāṅgū.

The **date** of the inscription must, on palæographic grounds, be referred to the Kalachuri era and would correspond to 1048-49 **A.C.** It does not admit of verification. The use of the Kalachuri era suggests that Gōpāladēva was a feudatory of the Kalachuri ruler of Ratanpur It may be noted in this connection that some other inscriptions in and near the temple of Boramdeo, dating from the 14th to the 16th century A. C, are recorded in the Vikrama era[4] Lakshmanadēva seems to have been a petty chief under Gōpāladēva

The temple of Boramdeo has been praised by Cunningham as one of the most richly

[1] The memorandum of inscriptions in Chhattisgarh in the *Asiatic Researches*, Vol XV, pp 505-6 includes six inscriptions at 'Bhyram Deo', but the present records are not named therein

[2] First ed, p 162, second ed, p 174

[3] *C A S I R*, Vol XVII, p 35.

[4] *Loc cit*, p 37

decorated temples that he had seen.[1] It is so called because it was used in later times by the Gonds for the worship of their god The sanctum of the temple contains at present an image of the snake-god besides a Siva-linga; but from the figure of Vishnu over the middle of the three entrances of the temple, Cunningham conjectured that it was originally dedicated to Vishnu He actually found under a tree a few paces to the eastward a sculpture, figuring Vishnu and Lakshmī sitting on Garuda.[2] Inscription D, however, refers to an image of Umā-Mahēśvara. Perhaps the statue, on which these inscriptions are incised, was originally put up at some other temple dedicated to Umā-Mahēśvara It may be noted in this connection that Cunningham has described another old temple situated to the north of the temple of Boramdeo, the sanctum of which contains in addition to an *argha in situ*, a small group of Hara-Gaurī.[3] It is perhaps this latter image which is mentioned in inscription D.

TEXT[4]

A

1	स्रि(श्री)राम–	मूर्ति वी–
2	दाणि[5] पुरुषा–	त्मा[6] वासुल[7]–
3	जोगी कान्हो	सकलकलाप्रवीणु(ण) [।*]

B

1	लषणदेवरायो[8]	वासु[ल[9]]रामु
2	रायमतगज[10] सिघुराणी[11] माता–	देवी सुधादेवी
3	रातादेवी पद्मादेवी [सी][12]लादेवी वा–	ता[13]देवी
4	नदतु सकु[14] [॥*]	

C

1 सिद्धि [15][।*] संवत् ८४० राणक–
2 श्रीगोपालदेवराज्ये ॥

D

1 उमा माहेस्व[र][16] सुन्दरतरं
2 साधु धागसुतेन कारितं ।

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[1] *C A S I R*, Vol, XVII, p 36.

[2] *Loc. cit.*

[3] *Ibid*, p 39

[4] From inked estampages

[5] Perhaps मूर्तिरिदानी is intended

[6] Cunningham read पुरुषोत्मा, but what appears like a *mātrā* on *shā* is probably a fringe of the dress.

[7] The *akshara la* is clear in the impression *Vāsula* occurs also in l 1 of B.

[8] Read लक्ष्मणदेवराज

[9] Cunningham read this *akshara* as पु I read as above as the word *vāsula* is quite clear in l 2 of A, above

[10] Read राजमतगज

[11] Read सिङ्घुराज्ञी

[12] This *akshara* is uncertain.

[13] Cunningham read वात्स–, but the second *akshara* is clearly ता

[14] Read नन्दितु शक्नुवन्तु ।

[15] Expressed by a symbol

[16] The upper part of this *akshara* is broken There may originally have been an *anusvāra* on it. Read उमामहेश्वरौ सुन्दरतरौ साधुना धागूसुतेन कारितौ ।

TRANSLATION

A

The excellent[1] *Jōgī* **Kānhō,** the present incarnation, in human form, of the illustrious Rāma, who is proficient in all arts.

B

The king **Lakshmaṇadēva,** the excellent **Rāma,**[2] the elephant-like king, the queen-mother[3] **Singhurāṇī,** the princess[4] **Sudhā,** the princess **Rātā,** the princess **Padmā,** the princess **Sīlā,** the princess **Vātā** —May (*these*) be able to rejoice !

C

Success ! In the **year** 840, during the reign of the illustrious **Gōpāladēva.**

D

The very beautiful (*images of*) Umā and Mahēśvara have been caused to be made by **Sādhu,** the son of Dhāṅgū.

No 110 ; Plate XCI

SHEORINARAYAN STATUE INSCRIPTION. (KALACHURI) YEAR 898

The inscription was first brought to notice in 1825 by Sir R Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chattisgher' which he sent to Mr W. B Bayley, Vice-President of the Asiatic Society of Bengal and which is published in the *Asiatic Researches,* Vol XV, pp 505-6. Since then the inscription has been mentioned several times[5] on account of its date, but its contents were noticed for the first time by Dr. D. R Bhandarkar in the *Progress Report of the Archæological Survey of Western India for* 1903-4, p 53 and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar* [6] The record is edited here from the original stone and its inked estampages supplied by the Government Epigraphist for India.

The inscription is incised on the pedestal of the **statue** of a male person in a small shrine in the courtyard of the temple of Nārāyana at **Shēorinārāyaṇ,** a well-known place of pilgrimage on the left bank of the Mahānadī in the Janjgir *tahsil* of the Bilaspur District, Madhya Pradesh The writing consists of five lines and covers a space, 1″ 2½″ broad and 3″ high. It is in a state of good preservation. The **characters** are Nāgarī. The letters are very well executed The only point worth noting here is that the left limb of *dh* is fully developed, see, *e. g*, *-pāthōdhi-* in l. 1. The **language** is Sanskrit, and except for the introductory *ōm namah Sivāya* in the first line, *api cha* in line 2

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[1] *Vāsula* is a word unknown to Sanskrit lexicographers *Vāsu* means 'a maiden', but it is doubtful if it is connected with *Vāsula* Since the word is repeated with another personal name, it seems to be used in some sense like 'excellent', 'illustrious' *etc*

[2] This seems to be a son of Lakshmanadēva

[3] It is not clear if she was the mother of Lakshmanadēva or of Rāma

[4] The original has *dēvī* which means a queen' or 'a princess' The word seems to have been used here in the latter sense.

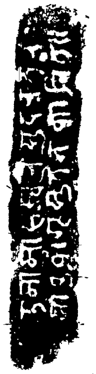
[5] See *C A S I R*, Vol IX, pp 86 and 111, and Vol XVII, p 71 and plate xx, *Indian Eras,* p 61, *Ind Ant.,* Vol XVII, p 216, *Festgruss an Roth,* p 54; *Ep Ind*, Vol IX, p 130

[6] First ed , p 118, second ed , p. 132

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA (KALACHURI) YEAR 840

B

D



A

C

B CH CHHABRA
REG NO 3977 E'36—778 51

SCALE TWO-FIFTHS

SURVEY OF INDIA, CALCUTTA

and the date as well as the name of the composer in the last line, the whole inscription is metrically composed The verses, of which there are three, are all numbered The **orthography** does not call for any remark except that the sign of *v* is everywhere used for *b* and *j* is employed for *y* in *drashjam* in l 4

The **object** of the inscription is to record that the statue is of a warrior named **Saṅgrāmasimha,** the son of Bālasimha and Āmanadēvī The praise which is here lavished on him is wholly conventional and has no historical importance.

The interest of the inscription lies in its **date** which is here clearly specified as belonging to the **Kalachuri era** Sir R Jenkins first published the date as *Samvat* 898 *Ashwin Shudh Saptami.* Sir A Cunningham, in his *A S I R*, Vol IX, gave it as 'in the Kulachuri Samvat in the year 898, Aswin sudi Some' on p 86 and as '898 Aswina sudi 7 Monday' on p 111. Subsequently, in his *A S I.* R., Vol XVII, plate xx, he published a photozincograph of only a part of it which reads *Kalachurih Samvatsarē* 898. He again referred to it in his *Indian Eras*, p 61, where he remarked · 'A fresh examination has shown the date to be *Aśvina su di* 2 (and not *Āśvina su. di* 7).' Dr Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September 1146 A C, on which day the second *tithi* of the bright fortnight of Āśvina ended 21 h 54 m after mean sunrise. As he was then of opinion that the Kalachuri year was *Bhādrapadādi* and the era commenced in 249 A C, he concluded that the year 898 of this date was a current year [1] Subsequently, in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Kalachuri era commenced on Āśvina śu. di. 1 in 248 A. C, he took the year of the date as expired Dr. D R. Bhandarkar next stated, in his notice of the inscription in *P.* R. *A S W I for* 1903-4, p 53, that the inscription was dated '898 Kalachuri era, Monday, the 7th of the bright half of Āśvina ' From a photograph of the inscription supplied by him, Kielhorn also finally read the date as *Kalachuri-samvatsarē* 898 *Asvina-sudi* 7 *Sōma-dinē* and stated that it regularly corresponded, for the *current* Kalachuri year 898, to Monday, the 24th September 1145 A C, when the seventh *tithi* of the bright fortnight of Āśvina ended 20 h 57 m. after mean sunrise [2] This date seemed to confirm Kielhorn's opinion that the Kalachuri year began in Āśvina; for it showed that the month of Āśvina fell, in any case, in the beginning of that year. The subsequent discovery of some dates of the era such as those of the Amōdā plates of Prithvīdēva II[3] and the Jabalpur plates of Jayasimha[4], which show that the Kalachuri year began in some month later than Āśvina, has, however, rendered the accuracy of the reading of the date of the present inscription open to question From an excellent inked estampage supplied by Dr. Chhabra, I find that the *tithi* originally incised was 2, but the lower part of the figure has now become indistinct, thus making it appear like 7. The correct reading of the date, therefore, is *Kalachuri-samvatsarē* ıı 898 ıı *Asvini sudi* 2 *Sōma-dinē* The **date, Monday, the 2nd tithi of the bright fortnight of Āśvina,** regularly corresponds, for the *current Kārttikādi* Kalachuri year 898, to **Monday, the 9th September 1146 A.C.**

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[1] *Ind. Ant*, Vol XVII, p 216.
[2] *Ep Ind*, Vol IX, p 130
[3] Above, No 94
[4] Above, No 63

TEXT[1]

1 सिद्धि[2] [।*] ओं नम. शिवाय ।। श्रीवा(बा)लसिह्मामणदेवि[3]पुत्र· सुरद्विजाराधनत पवित्र । समस्तपाथोधिगतोरुकीर्त्ति स–।।[4]

2 ग्रामसिहस्य कृतात्र मूर्त्ति[5] ।।१।। अपि च ।। कान्त्या कदर्प्पतुल्यो रवितनयसमो वाजिषूत्तुगमातङ्गा–रोहे देवतेश. सुरगु– ।[6]

3 रुरखिलप्रज्ञया ख्यातकीर्त्ति । वा(बा)लत्वे चापि योभूत्प्रचुरतरगुणग्रामसग्रामधीरो मूर्त्तिस्तस्योत्त–मासौ भुवि विदितयशा यो–

4 त्र सग्रामसिह[7] ।।२।। द्रष्ज[8] सुर कोपि बभूव लोकान्दात्तु(तु) मतिर्यस्य सदा दरिद्रे । श्रोतु सता चाक्षमथोरुवु(बु)द्धि सग्रामसि–

5 हो विदितोत्र वीर.[9] ।।३।। कलचुरिसम्वत्सरे[10] ।।८९८।। अस्विनि[11] सुदि २ सोमदिने। पडित–श्रीतलपसिहस्य कृति ।।

TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) Here is (*installed*) the carved statue of **Saṅgrāmasiṁha,** who is the son of the illustrious **Bālasiṁha** and **Āmaṇadēvī,** who has become sanctified by his worship of gods and Brāhmanas, and whose fame has reached all oceans.

Moreover :—

(V. 2) There is this excellent statue of him, who, **Saṅgrāmasiṁha,** is famous on this earth, who resembles the god of love in lovely form ; who is like (Rēvanta) the son of the Sun in (*riding*) horses ; who is (Indra) the lord of gods in mounting huge elephants, and (Brihaspati) the preceptor of gods, (*being*) well-known by his comprehensive intellect, (*and*) who, even in his boyhood, was firm in fighting on account of his multitude of numerous merits

(V 3) The valiant **Saṅgrāmasiṁha** was well-known here, who was an indescribably lovely god, was always disposed to confer gifts on the poor, and himself being large-minded, could (*always*) listen to good people

In the **Kalachuri year 898, on the 7th** (*lunar*) **day of the bright** (*fortnight*) **of Āśvina, on Monday.**

This (*eulogy*)[12] is the composition of the *Pandita,* the illustrious **Talapasimha**

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[1] From the original statue and inked estampages

[2] Expressed by a symbol

[3] The vowel of this *akshara* is shortened to suit the metre.

[4] These *dandas* are superfluous.

[5] Metre. *Upajāti*

[6] This *danda* is superfluous

[7] Metre *Sragdharā*

[8] Read दृश्य

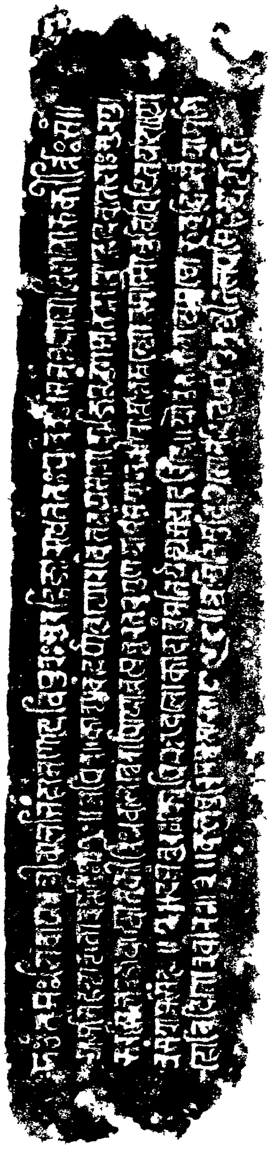
[9] Metre *Indravajrā.*

[10] Read सवत्सरे

[11] Read आश्विन–

[12] D R Bhandarkar (in *P R A S W I for* 1903—4, p 53) took Talapasimha to be the sculptor of the statue, while Hiralal says he was the engraver. The epithet *Pandita* prefixed to his name shows that he was a Brāhmana, and probably composed this eulogy.

SHEORINARAYAN STATUE INSCRIPTION (KALACHURI) YEAR 898



B CH. CHHABRA

SCALE ELEVEN-TWENTIETHS

SURVEY OF INDIA, CALCUTTA
REG No 3977 E 36-778'51

Nos 111-112; Plate XCII

BORIA STATUE INSCRIPTIONS OF JASARAJADEVA . (KALACHURI) YEAR 910[1]

THESE inscriptions were discovered in 1881-82 by Sir A Cunningham[2] near the ruins of a temple of the goddess Kankālī in an old deserted fort, 3 miles to the north-west of the village **Bōriā** This village is situated about 20 miles to the north of Kawardhā, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh Cunningham published a transcript and a photozincograph of the inscriptions in his *Archæological Survey of India Reports*, Vol XVII, p 44 and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar* [3] They are edited here for the first time from excellent ink impressions kindly supplied by Mr. M A Suboor of the Central Museum, Nagpur

They are two inscriptions, each on a separate statue Both are in a good state of preservation Their **characters** are Nāgarī and **language** Sanskrit Each consists of only three lines. The average size of the letters in the first or larger one is 5″ and that of the second is 7″

The larger (A) of the two records is incised on the pedestal of a bearded figure with hands joined in adoration. It mentions *Thākura* **Māltu,** the Chief Minister (*Mahāmātya*) of the illustrious and victorious king, *Mahārānaka* **Jasarājadēva,** and names his son, mother and daughter The **object** of it is to record the construction of a temple by Māltu for the religious merit of his father. This temple is evidently identical with the present one dedicated to the goddess Kankālī

The second inscription (B) also mentions the illustrious **Jasarājadēva** The **object** of it is apparently to record that the statue on which it is incised represents **Jāgu,** the son of Dhirachhēndra, who was a military officer, evidently, of Jasarājadēva He is stated to be a devoted disciple

The first inscription contains the **date, Samvat 910,** expressed in decimal figures, of an unspecified era It must, of course, be referred to the Kalachuri era It does not admit of verification, but as an expired year, it would correspond to 1158-59 A C The second inscription is undated, but is clearly of the same period

Jasarājadēva, mentioned in both the records, is evidently identical with **Yaśōrāja** whose inscription, dated K 934, was found at Sahaspur in the same State of Kawardhā He was probably a feudatory of the Kalachuris

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[1] This date is furnished by the first or larger of the two inscriptions The smaller one is undated

[2] 'The Memorandum of Inscriptions in Chattisgher', published by Sir R Jenkins in *A R*, Vol XV, p 506, mentions two records at Borea of Pandria, one of them being dated *Samvat 849*. These appear to be different from those edited here See *C A S I R*, Vol XVII, p 44

[3] First ed, pp 165 ff, second ed, pp 177 ff

[4] Cunningham gives the date as *Samvat* 910 in one place and as *Samvat* 1110 in another See his *A S I R*, Vol XVII, pp 44-5 Hiralal read it as 945 or 915 Jasarājadēva of the present inscription is probably identical with Yaśōrāja of the Sāhaspur inscription (below, No. 115) which is dated in the (Kalachuri) year 934 If the date of the present inscription is also in the Kalachuri era, as appears probable, the reading 1110 is impossible If referred to the Vikrama era, this date would be too early for Jasarājadēva, judging from the characters of the inscription It is also unlikely to be a date of the Śaka era as shown by the word *Samvat* prefixed to it, though it would, in that case, not be impossible for Jasarājadēva The figures of the date are very badly formed The Sāhaspur inscription indicates that the first figure is intended to be 9 The last two figures appear to be 1 and 0 In any case the last figure cannot be read as 5, for the contemporary shape of which, see l 6 of the Sāhaspur inscription

TEXT[1]

A

1 स्वस्ति [।*] स्रि(श्री)विजयराजजसराजदेव[।*] महाराणकस्य तस्य महाआमात्य[2] ठाकुर[3] माल्तु[4]-
[।*] तस्य पु–

2 त्र(त्रो) मतिस्रे(श्रे)ष्ठ[*] ठाकुर[*] पाल्तु नामे(म्ना)विस्रु(श्रु)त. [।*] तस्य माता वाल्ता [।*]
तस्य पुत्रि(त्री) वावो नाम विस्रुत[5] [।*] तस्य पितुस्य[6] [पु][7]–

3 ण्यार्थं प्रासाद [स्था]पीत सिव[8] । सवत(त्) [९]१०[9] [।*]सुत्रधार धरणीधर[10] [।*]

1 स्री(श्री)जसराजदेव[।*]

2 [स्री](श्री)धिरछेंद्रपुत्र[11] । डडनायक[12] जागु[।*]

3 ठ ॥ सावियभक्त[13] ॥

TRANSLATION

A

Hail! (*There is*) the illustrious and victorious king **Jasarājadēva.** Of him (*who is*) *Mahārānaka*, the *Mahāmātya* (Chief Minister) is the *Thākura* **Māltu** His son, deserving of highest praise by his intelligence, is a *Thākura*, well-known by the name **Pāltu** His mother is **Vāltā** His daughter is well-known by the name **Vāvō** (*This*) blessed temple has been erected for the religious merit of his father **The year 910**

The *Sūtradhāra* (artisan) was **Dharaṇīdhara.**

B

(*There is*) the illustrious **Jasarājadēva** His *Dandanāyaka* (*is*) **Jāgu,** the son of the illustrious **Dhirachhēndra,** the *Thākura* who is a devoted disciple.

No 113, Plate XCIII

AMARAKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

THIS inscription was first brought to notice by Sir Richard Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chhattisgher'[14] It was subsequently

[1] From ink impressions

[2] Read महामात्य

[3] Read ठाकुरो or rather ठक्कुरो

[4] Hiralal read *Māndū* The subscript *akshara* does not at all look like *dū* Besides, the superscript letter which is joined to the top line cannot be read as *n*, for the shape of which, see *rānakasya* in l 1 The same remarks apply to his reading of the following names as *Pāndū* and *Vāñchhā* Cunningham read the names as Mālna, Pālna and Bālna

[5] Read विश्रुता

[6] Read पितु

[7] Hiralal seems to have read मोक्षार्थं here The first *akshara*, which may have been first incised as मो, has been altered to पु, while the second is clearly ण्या

[8] Read प्रासाद स्थापित शिव । From तस्य पितुस्य onwards, the words have the cadence of the *Anushtubh* metre.

[9] See above p 585, n 4

[10] Read सूत्रधारो धरणीधर ।

[11] Perhaps धिरछेंद्रपुत्र is intended The following *danda* is superfluous

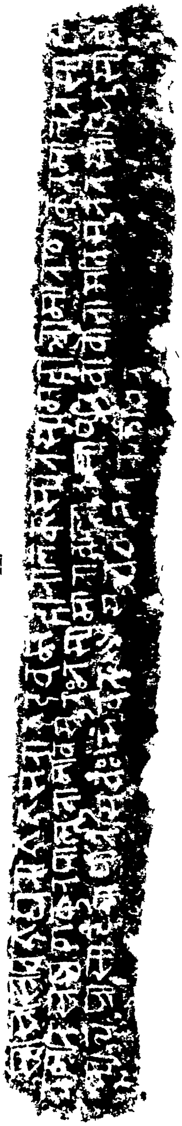
[12] Read दडनायको

[13] Perhaps श्रावकभक्त is meant

[14] *A. R*, Vol XV, p. 506. Jenkins thought that the image represented Rēvā Nāyaka.

BORIA STATUE INSCRIPTIONS OF JASARAJADEVA: (KALACHURI) YEAR 910

A.



B.

B CH CHHABRA
REG No 3977 E'36-778 51

SCALE TWO-FIFTHS

SURVEY OF INDIA, CALCUTTA

mentioned by Sir A Cunningham's Assistant, Mr. Beglar[1], and finally noticed by Mr R. D. Banerji in his *Progress Report of the Archæological Survey, Western Circle, for* 1920-21, p. 55. It is edited here for the first time from excellent impressions kindly supplied by the Superintendent, Archæological Survey, Central Circle, Patna.

The inscription is incised on the pedestal of a **statue** at **Amarakaṇṭak** in Vindhya Pradesh The statue is of a male person sitting cross-legged with hands clasped in adoration and holding a lotus-bud On either side of him stands a female figure with a fly-whisk in her right hand. On his head there is an umbrella and on either side of it, a Gandharva carrying a garland.

The inscription contains four lines on the proper right and one line giving the date on the left. It is in a perfect state of preservation. The average size of the letters in the lines on the proper right is .4" and in that on the left is 5" The **characters** are Nāgarī. The form of *ksh* in *li(lē)khan-ādhyaksha-* and *Mādhavāksha* in line 1 is noteworthy. The **language** is Sanskrit. Except for the date, the inscription is metrically composed. There are only two verses, both of which are numbered.

The **object** of the inscription is to record that the statue is an exact representation of **Nārāyaṇa**, the son of Mādhavāksha who was the Superintendent of Writing 'here at Ratnapura'. The wording of the description suggests that the statue was made at Ratnapura and later on removed to Amarakantak.

The inscription is dated in the **year 922** (expressed in decimal figures only) of an unspecified era. This date, judged by the characters, must be referred to the Kalachuri era. As an expired year, it would correspond to 1170-71 A. C.

TEXT[2]

1 सिद्धि [3] [।*] श्रीमद्रत्नपुरे चात्र लि(ले)खनाध्य[क्ष[4]]पडित [।*] माधवा[क्ष[4]]

2 इति ख्यात· प्राणिना कल्पभूरुह [5] ॥१॥ तस्य नाराय-

3 णो नाम सूनुर्धनुषि[6] चार्जुन· [।*] तस्येय कारिता मूर्त्ति

4 स्वरूपगुणतुल्यना[7] ॥२॥

5 संवत् ९२२ [।*]

TRANSLATION

(Verse 1) There was here, at the famous **Ratnapura**, a learned Superintendent of Writing, well-known by the name of **Madhavāksha**, who was a wish-fulfilling tree to (*all*) creatures.

(V. 2) He had a son named **Nārāyaṇa** who was (*like*) Arjuna in archery This statue has been caused to be made of him, resembling him in form and excellence.

The **year 922**

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[1] *C A S I R*, Vol VII, pp 233 ff

[2] From ink impressions

[3] Expressed by a symbol

[4] The *akshara* appears more like *ku* than *ksha*

[5] Metre of this and the next verse *Anushtubh*

[6] This letter appears clearly as षि in the impressions

[7] The sense requires स्वरूपगुणतुल्या which, however, would not suit the metre. Read स्वरूपगुणसदृशी.

No. 114, Plate XCIV

PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

This inscription was discovered by Mr H Cousens in 1904 It has been noticed before, first by Dr D. R. Bhandarkar in the *Progress Report of the Archæological Survey of Western India for* 1903-4, p 48, and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar* [1] It is edited here for the first time from the original stone and its ink impressions taken under my direction.

The inscription is incised on a slab of black **stone** measuring 2′ 4½″ broad and 1′ 6½″ high, which in 1904 Mr. Cousens found placed in front of an old brick temple of Mahāprabhu at **Pujāripāli,** a village 22 miles north by east of Sārangarh, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The stone is now deposited in the Raipur Museum

The writing seems to have originally covered a space measuring 2′ 2″ broad by 1′ 4″ high, but almost the whole of the first line and from one to fifteen *aksharas* on either end in ll 2-8 have been lost owing to the breaking away of the top and the right and left upper corners of the stone Besides, the writing has been almost completely effaced in the middle of ll 8-20 The **characters** are of the Nāgarī alphabet. *Prishthamātrās* are generally used to denote medial diphthongs, the left limbs of *kh* and *dh* are fully developed, *ś* and *bh* appear throughout in their modern forms, *n* shows a dot as in *ran-āṅganē,* l 3, the upper loop of *th* is open on the left, as in *Mātkkaṁdēyō=tha,* l. 24, while as the second member of the conjunct *sth,* it is placed vertically and not on its side. These peculiarities of the letters indicate that the inscription does not probably date before the 12th century A C The **language** is Sanskrit. The whole of the preserved portion, except a sentence in l 3 and another in l 25 naming the scribe and the engraver, is in verse The verses, all of which appear to have been numbered, total 46 [2]

The inscription is one of a king named **Gōpāladēva.** The **object** of it apparently is to record the charitable deeds of **Gōpāladēva,** especially the construction of the temple where it was put up

The first line, which is almost completely mutilated, contains the names of Brahmā, Vishnu and Mahēśvara, joined in a compound In most of the following verses up to verse 37, the first half is devoted to the description of a goddess, while the second states how Gōpāla showed his devotion to her, or what favours she conferred on him. The goddess is named variously as Vaishnavī, Vārāhī, Nārasimhī, Aindrī, Chāmundā and so forth[3] and her form, weapons, and vehicle are described in consonance with her epithet In verse 19 she is said to have been pleased with Gōpāla She granted him a boon that he would attain success in all his affairs and acquire all knowledge (v. 24) Gōpāla again praised her, and by virtue of repeating her *mantra* ten million times Gōpāla got a boon from her that he would have matchless strength and prowess Verses 35-37 describe **a fierce battle** in which Gōpāla apparently became victorious Verses 38-40 state that at **Kēdāra, Prayāga, Pushkara, Purushōttama and Bhīmēśvara,** on the **Narmadā,** at **Gōpālapura, Vārāṇasī, Prabhāsa,** the junction of the **Gaṅgā** with the sea, **Vairāgya-matha, Śauripura,** and the **Pēḍarā** village, the *kīrti* of Gōpāla shines like the autumnal

[1] First ed. (1916), pp 169 ff, second ed (1932) pp. 181 ff

[2] See below, p 591, n 1

[3] Vārāhī and probably Aindrī are sculptured in the Chausath Yōginī Temple at Bhērā-Ghāt Again, many of the epithets of the goddesses and in some cases even their description are taken from the *Dēvīmāhā'mya* (called also *Saptaśatī*) in *M P*, chapters 81-93 See notes to the transcribed text, below, pp 590 ff

AMARKANTAK STATUE INSCRIPTION (KALACHURI) YEAR 922

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SCALE FOUR-FIFTHS

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SURVEY OF INDIA, CALCUTTA

moon As Dr Bhandarkar has already remarked, the word *kīrti* is probably used here with a *double entendre* It signifies that Gōpāla performed some charitable act such as building a temple at the aforementioned places, most of which are holy *tīrthas* Verse 41 states that Gōpāla resembled Kandarpa (the god of love) in handsome form, and Sūdraka in valour, and that riding a horse he appeared in various places like Rēvanta. In the next verse (42) Gōpāla requests all people of the *mandala* (province), whether of his family or not, to protect the *kīrti* The word *kīrti* here probably refers to the temple where the slab was originally placed

Verse 43 describes the poet **Nārāyaṇa**, who apparently composed this inscription, as the author of the *kāvya Rāmābhyudaya* The inscription was written by **Dēdū** and engraved by **Dhanapati.**

This record is not dated; but Dr Bhandarkar identified the king Gōpāla described in it with the *Rāṇaka* Gōpāla, for whom the date 840 of the Kalachuri era (1088-89 A C) is furnished by the Chhaprī statue inscription [1] R B. Hiralal accepted this identification on the ground that both Pēndrā (with which he identified the village Pēdarā mentioned in v 40) and Pujāripāli are close to the former Kawardhā State in which the Chhaprī inscription is found Apart from the similarity of names, however, there does not seem to be any valid reason for the identification. The palæographical evidence detailed above indicates that the present record is somewhat later than the Chhaprī inscription. Besides, if we identify the two princes, we shall have to suppose that the country under the direct sway of Gōpāladēva extended from Kawardhā in the west to Sārangarh in the east He must, therefore, have ruled over a more extensive territory than even his Kalachuri overlord whose era is found used in the Chhaprī inscription of Gōpāladēva's feudatory Lakshmanarāja! More definite evidence is needed than mere identity of names to prove the identification of the two princes

From the Shēorīnārāyan inscription[2] we learn that there was another prince named Gōpāladēva who belonged to a collateral branch of the Kalachuri family As that inscription, which belongs to the time of his nephew Āmanadēva II, is dated in the Kalachuri year 919 (1167-68 A C), Gōpāladēva must have flourished in *circa* 1150 A. C This agrees with the date we have fixed above on the evidence of palæography. The fierce battle in which Gōpāladēva distinguished himself may be the same as that in which his brother Ulhanadēva lost his life as stated in the Shēorīnārāyaṇ inscription As shown already,[3] the battle was fought with the Kalachuri king Jayasimha of Tripurī, whose known dates range from K 918 to K 928

The reference to the *Rāmābhyudaya kāvya* of Nārāyana, the author of the present inscription, is interesting There are at least three Sanskrit works of that name known from other references,[4] but only one of them has been published so far The first of these in chronological order is a play ascribed to Yaśōvarman, who is probably identical with the homonymous king of Kanauj, the patron of Bhavabhūti It is cited in the *Dhvanyālōka* of Ānandavardhana[5] (9th cen A C) and the *Dhvanyālōkalōchana*[6] of Abhinavagupta (11th cen. A C). The *Nāṭakalakshanaratnakōśa* of Sāgaranandin[7] also cites two verses from

[1] Above, No 109, C

[2] Above, No 98, line 11

[3] Above, p 520

[4] I am obliged to Mr P K Gode, Curator of the Bhandarkar Oriental Research Institute, for some of these references

[5] Nirnayasāgar ed (1911), p 133.

[6] *Ibid*, p 148.

[7] Ed by Dillon, pp 33 and 130

one *Rāmābhyudaya* which, judging from the introductory remarks of Sāgaranandin, seems to be a play. It is not known if it is identical with the aforementioned work of Yaśōvarman. Aufrecht mentions a *kāvya* named *Rāmābhyudaya* in 30 cantos, the authorship of which is ascribed to one Vēnkatēśa whose date is unknown. The third work of this name is a play by Vyāsaśrī-Rāmadēva, who flourished in the 15th cen A C[1] The work mentioned in the present record seems to be different from all these; for its authorship is definitely ascribed to Nārāyana It is doubtful if it could be identified with the *Rāmābhyudaya* cited in the *Nāṭakalakshanaratnakōśa*,[2] for, as shown above, the latter was probably a *nāṭaka*, while the work mentioned here was a *kāvya*. As shown above, its author Nārāyana seems to have flourished in the 12th cen A C

As for the **geographical names** mentioned in the present inscription, **Kēdāra** is a well-known *tīrtha* on the Himālayas. **Prayāga** is, of course, modern Allahabad **Pushkara** is a holy *tīrtha* still known by its name in Rajputana **Purushōttama** may be the well-known Purī in Orissa **Bhīmēśvara** is a well-known *tīrtha*, also called Drākshārāma, in the Godavari District of the Madras State The river **Narmadā** and the holy place **Vārāṇasī** are too famous to need identification R B Hiralal identified **Prabhāsa** with Pabhōsā near Allahabad, but in the period to which the present inscription belongs, the latter does not seem to have been so famous. Prabhāsa is more likely to be the *tīrtha* of that name in Saurashtra **Śauripura** (the city of Krishna) may be Dvārakā in Saurashtra R B. Hiralal's conjecture that **Gōpālapura** mentioned here was founded by Gōpāladēva himself is plausible, but his identification of it with the village Gōpālpur near Tewar cannot be upheld, for Gōpāladēva's sway could not have extended so far in the north. It must have been situated not very far from Pujārīpāli. I would identify it with the Gōpālpur which lies on the right bank of the Mānd river, about 10 miles north-west of Pujārīpāli **Pēḍarāgrāma** is likely to be Pendri, 8 miles north by east of Sārangarh. The other places cannot be identified.

TEXT[3]

1 . . . . ता व्र(ब्र)ह्म[वि]ष्णु[महेश्वरा] . . . . [स्स ?]म्मुखा वारा[ही?]

2 . . . . सा स्वय(यम्)[4] ॥२॥ शंखचक्रधरा देवी वैष्णवी गरुडासना । गोपालेन महाभक्त्या पुष्पैर्द्धपैश्च पूजिता ॥३॥ भुजङ्गवलया देवी महावृषभ – ⏑ ⏓[5] । ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓

3 ⏑ – ⏑ ⏓ ॥४॥ नाम्ना त्रयीयं सा धीरा यत्प्रभावो रणाङ्गणे । नन्वेतस्या सुगंभीरचित्त गोपाल ते नुतं(तम्) ॥५॥ आद्यन्तदीपोय द्वितीयश्लोकश्च ॥O॥ षण्मुखा शक्तिह[स्ता*] ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓[6] [।*]

4 [गोपालेन*] स्तुता नित्यं सर्व्वपापप्रना(णा)स(श)नी ॥६॥ वाराही घोरसंरावा दंष्ट्रोद्धृतवसुन्धरा[7] । स्तुता गोपालवीरेण भक्तिभावेन सर्व्वदा ॥७॥ नारसिंही सटाक्षेपपातितोडगणा[8] भुवि । चि[न्ति] ⏓ ⏓ ⏑ – – ⏓,

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[1] *G i L*, Vol III, p 245, n 1

[2] This work of our author may not have been of sufficient merit to attract attention outside Chhattisgarh, judging by his performance in this inscription ! See below, p 594, n 2

[3] From the original stone and ink impressions

[4] Metre of verses 2—36 *Anushtubh*

[5] Restore –वृषभवाहना.

[6] Restore मयूरवरवाहना as in *M P*, ch 88, v 16

[7] This epithet occurs in *M P*, ch 91, v 15

[8] Compare नारसिंही नृसिंहस्य बिभ्रती सदृश वपु । प्राप्ता तत्र सटाक्षेपक्षिप्तनक्षत्रसहति ॥ *ibid*, ch 88 v 19. The description of the deities and their vehicles in vv 6—10 closely follows that in *M P*, ch 88, vv 14 ff. Vārāhī, Vaishnavī and others described here were the *śaktis* of the respective gods who assisted the goddess Ambikā in her fight with demons

5 [गो*]पालेन व(ब)लाधिका ॥८॥ ऐन्द्री गजवरारूढा वज्रहस्ता महाव(ब)ला । सहस्रलोचना देवी गोपालेन सुपूजिता ॥९॥ नीलोत्पलदलश्यामा चामुडा प्रेतवाहना । गोपालेन रणेरीणा भय- दा[भ] ⏑

6 – ⏑ ⏓ ॥१०॥ इन्द्रगोपकवर्ण्णाभा त्वरिता विद्युदुज्व(ज्ज्व)ला । मता सिन्दूरवर्ण्णाभा गोपालेनाभि- वन्दिता ॥११॥ त्रिकला त्रिपुरा देवी निष्कला सुकला पुरा । त्रिकोणमडला नित्य गोपालहृदये स्थिता ॥१२॥ शत्रुप[क्ष*]-

7 [क्षय]करी [स]मयामलविग्रहा । मारीचा त्रिमुखी भीमा गोपालहृदये स्थिता ॥१२[1]॥ जया रिपु- प्रमथनी विजया जयवर्द्धनी । पथि क्षेमं[क*]री[2] देवी गोपालेनार्च्चिता सदा ॥१३॥ सा वरा- [स*]-

8 नमध्ये तु तारा भीममहार्ण्णवे । गोपालस्य प्रसन्नास्तु स्ता(ता)रणे[नैव?] चारुणा ॥१४॥ ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓ पर्व्वते विन्ध्यवासिनी । महाकाली महामाया गोपालेन प्रपूजिता ॥१५॥ तोतला वि[प्र*?]-

9 दोषेषु त्रैलोक्या विजया[3] रणे । चर्च्चिका भूतदोषेषु सा गोपालेन [विस्रु(श्रु)ता] ॥१६॥ ⏓ ⏓ [देवी च कामाक्षी महालक्ष्मी] क्षमा दया[4] । श्रीगोपालेन वीरेण भक्तिभावेन रजिता ॥१७॥ सिद्धि सरस्व[ती]

10 गौरी कीर्त्ति· प्रज्ञापराजिता । [आराधिना] महाभक्त्या गोपालेन दिने दिने [॥१८॥] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ । सास्य गोपालवीरस्य प्रसन्ना वरदाभवत् ॥१९॥ उवाच परम[प्री]-

11 ता देवी प्रत्यक्षरर्षिणा । भो गोपाल महावीर [सत्पुत्रस्त्व] न सशय ॥२०॥ ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓ ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ [।*] गोपाल ⏓ ⏑ भद्रस्त्व शूद्रकप्रतिमो भुवि ॥२१॥ यथा नन्दी महेशस्य

12 विष्णोश्च गरु[डो] यथा । तथा गोपाल वाराहदे[वीपुत्रो] न सशय [॥२२॥*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓ [सस्कृते] प्राकृते चैव न गोपालसम पर ॥२३॥ या सिद्धि सर्व्वकार्येषु या विद्या

13 कथ्यते वु(बु)धै । नस्य[5] प्रभावा[द्गोपालो] ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ । [॥२४॥*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ [।*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ सदाभवत् ॥२५॥ चरणागुष्ठपातेन निहतं महि-

14 षासुर(रम्) । दृष्ट्वा गोपालवीरेण [स्तुता तेनावि(बि)का भवत्] ॥२६॥ ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ [।*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ ॥२७॥ रक्तवी(बी)जो ययाघानि सर्व्वदेवापराजि-

15 त । ता स्तुत्वा सर्व्वसंप[त्ति]र्गोपालस्य [गृहं श्रिता] [॥२८॥*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ [।*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ तथाभवत् ॥२९॥ [नि]शुंभशुभमथनी महावीर्यपराक्रमा । च-

16 डिका चण्डविक्रान्ता गोपालेन [पुन स्तुता] [॥३०॥*] धाम ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ [।*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ [गोपालेन पूजिता] ॥३१॥ कसदैत्यवधार्थाय विष्णुना या स्तुता स्वय(यम्) ।

17 ता समाराध्य गोपालो वर्ण्णनीय सतामभूत् ॥३२॥ पुत्रं प्रति ममत्व हि ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓ [।*] ⏓ ⏓ ⏓ ⏓ ⏑ – – ⏓, ⏓ ⏓ ⏓ ⏓ – ⏑ ⏓ ॥३३॥ कोटिमन्त्रप्रभावेन(ण) पुनर्द्देवी वर द-

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[1] This verse is really the thirteenth, but is marked 12 in the original by mistake The subsequent numbers to the end are consequently less by one

[2] Compare मार्ग क्षेमकरी रक्षेद्विजया सर्वत स्थिता । in the *kavacha* of the *Saptaśatī*

[3] Perhaps त्रैलोक्यविजया is meant

[4] The goddess is identified with *kshānti* (forgiveness) and *dayā* (compassion) in *M P*, ch 85, vv, 20 and 29

[5] The sense requires a feminine form like तस्या

18 दो । अतुल तव गोपाल व(ब)ल वीय पराक्रम[ ] ॥३४॥ ⏓⏓⏓⏓ ⏑ – – ⏓, ⏓⏓⏓⏓ ⏑
– ⏑ ⏓ । ⏓⏓⏓⏓ ⏑ – – ⏓, ⏓ कोटिलक्षसहस्रश ॥३५॥ गृध्रगोमायुसकीर्ण्णा रौद्रा रक्तनदी तदा।
19 नाभिमात्रान्तरन्ति स्म राक्षस्यो रक्तमोहिता ॥३६॥ – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – –
⏑ – , – – – रविसारिसम्परिपतद्वा(द्बा)णान्धकारे रणे । श्रीगोपालसमोपर. क्षितित–
20 ले यद्यद्भुतैर्व्विक्रमैरासीद[स्ति भविष्यति] ⏑ ⏑ ⏑ दाधारस्तदा कथ्यताम्[1] ॥३७॥ [श्री]केदारे
प्रयागे च पुष्करे पुरुपोत्तमे । भीमेश्वरे नर्म्मदाया श्रीगोपालपुरे तथा[2] ॥३८। वाराणस्या
21 प्रभासे च गगासागरसगमे । वरलीसी[घ]त[स्था]ने श्रीवैराग्यम[ठे] तथा ॥३९॥ अष्टद्वारे
शौरिपुरे पेडराग्राम एव च । कीर्त्तिर्गोपालवीरस्य शरच्चद्रसमा भुवि ॥४०॥
22 कदर्प्प इव रूपेण गोपाल सौ(शौ)र्यशूद्रक । स्थाने स्थाने हयारूढो रेवन्त इव दृश्यते ॥४१॥ यो
मम कुलपरवन्से(वशे) सुमति सभवति मण्डले लोक । पालयतु कीर्त्तिमेता
23 चरणगतो वदति गोपाल[3] ॥४२॥ श्रीवत्स[4]श्चरणाव्ज(ब्ज)पूजनमतिर्न्नारायण सत्कवि· श्रीरामा–
भ्युदयाभिध रसमय काव्य स भव्यो व्यधात(त्) । स्मृत्यारूढयदीयवाक्यरचना प्रादुर्भव–
24 न्निर्भरप्रेमोल्लासितचित्तवृत्तिरभवद्वाग्देवता वल्लकी[5] ॥४३॥❁॥ व(ग)रुडाधिप [।*] यच्चद्रिकाया [।*] गोपालेन नमस्कृता[6] ॥{ठ}॥ अगस्त्यश्च पुलस्त्यश्च जैमिनिर्लोमशादय. । मार्क्कडेयोथ
दुर्व्वासा व्यास का–
25 लवसा(शा) यत[7] ॥४४॥ अन्ये दैववशा सर्व्वे काले क्षणविनासि(शि)नि । इति दृष्ट्वा जना
नित्य परमा[र्थे] नमोस्तु[8] व ॥४५॥ पडितदेदूलिखिता धनपतिरुत्कीर्ण्णा[9] ॥

TRANSLATION

(Verse 1) . Brahmā, Vishnu and Mahēśvara . . . .

(V. 2) Vārāhī, she herself . . . .

(V 3) The goddess Vaishnavī, holding a conch and a discus and seated on an eagle, was with great devotion worshipped by **Gōpāla** with flowers and (*various kinds of*) incense

(V. 4) The goddess, wearing bracelets of serpents (*and*) [riding] a large bull . .

(V 5) This is that wise goddess named Trayī who has a (*mighty*) power on the battlefield It is indeed she whom you, O **Gōpāla** of grave temperament, have praised.

This verse and also the second one form the lights in the beginning and the end[10]

(V 6) the six-faced one, who wields a pike in her hand and who destroys all sins, has always been praised by Gōpāla

(V. 7) Vārāhī, who utters a terrific cry and who raised the earth with her tusk, has always been praised with devotion by the brave **Gōpāla.**

(V. 8) Nārasimhī, who made constellations of stars fall on the ground by the whirling of her mane and who is exceedingly powerful, [was praised] by **Gōpāla.**

[1] Metre *Śārdūlavikrīdita*

[2] Metre of verses 38-41. *Anushtubh*

[3] Metre *Āryā*

[4] For the defective construction here, see below, p 594, n 2.

[5] Metre *Śārdūlavikrīdita*

[6] These metrical pieces, which were omitted before through inadvertence, seem to be given here, but as a considerable portion of the *praśasti* is effaced, their proper positions cannot be made out.

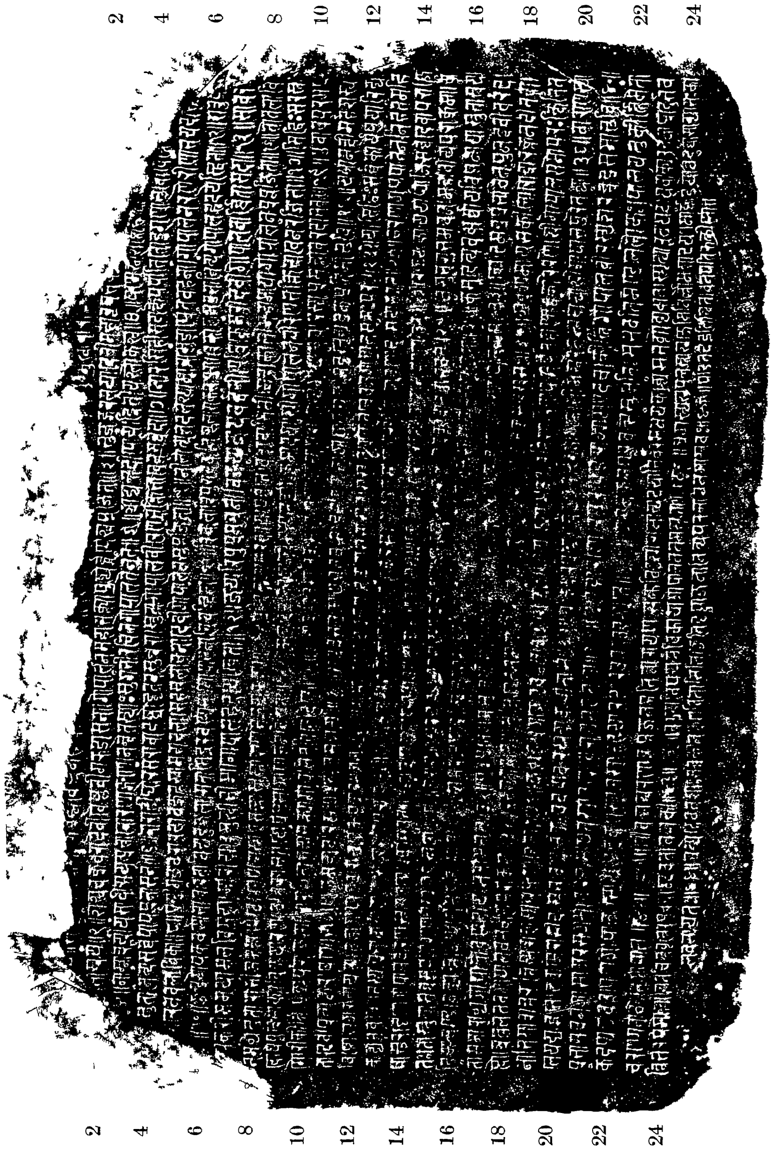
[7] Metre of vv 44—45 *Anushtubh*

[8] Read मनोस्तु

[9] Read धनपतिनोत्कीर्ण्णा

[10] *I e*, They form a sort of refrain.

Pujaripali Stone Inscription of Gopaladeva



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SCALE TWO-FIFTHS.

Survey of India, Calcutta

(V 9) The exceedingly powerful goddess Aindrī endowed with a thousand eyes, who has the thunderbolt in her hand and is seated on a lordly elephant, was well worshipped by **Gōpāla.**

(V. 10) Chāmundā, who is dark-complexioned like the petal of a blue lotus, rides a spirit and terrifies enemies in battle, [was praised] by **Gōpāla.**

(V. 11) (*The goddess*) Tvaritā, who is bright like lightning and is considered as similar in complexion to the *indragōpaka* insect and vermilion, was adored by **Gōpāla.**

(V. 12) The goddess Tripurā, who, (*though*) wholly void of parts, is proficient in three arts[1] and was formerly (*worshipped*) in a *mandala* of three corners, dwells always in the heart of **Gōpāla.**

(V. 12)[2] The three-faced terrible Mārīchā of bright form, (*also called*) Samayā,[3] who exterminates the ranks of the enemies, was seated in the heart of **Gōpāla.**

(V. 13) The goddess Jayā, who destroys foes, (*as well as*) Vijayā, who enhances victory (*and*) makes one's path happy, were always worshipped by **Gōpāla.**

(V. 14) May that Tārā, who has an excellent seat in the midst of the dreadful ocean, be pleased with **Gōpāla,** (*affording him*) excellent protection !

(V. 15) Vindhyavāsinī dwelling on the mountain, Mahāmāyā (*and*) Mahākālī were worshipped by **Gōpāla.**

(V. 16) The goddess, who is called Tōtalā when the Brāhmanas commit a fault (?), who attains victory in battle in the three worlds and who is called Charchikā[4] when (*other*) creatures do wrong (?), was seen by **Gōpāla.**

(V. 17) The goddess Kāmākshī, (*who is called*) Mahālakshmī (*and appears as*) forgiveness and compassion, was pleased by the brave **Gōpāla** with (*his*) devotion.

(V 18) (*The goddess*) Sarasvatī, (*who is called*) Gaurī (and)(*who is*) success, fame and unbaffled intelligence, was propitiated by **Gōpāla** day by day with his great devotion.

(V. 19) [The goddess] was pleased with the brave **Gōpāla** and granted a boon .

(V. 20) The goddess, being greatly pleased at every syllable (*of Gōpāla's praise*), said, "O great warrior, Gōpāla ! Thou art, no doubt, an excellent son !"

(V. 21) " O **Gōpāla !** (*Thou art*) like Sūdraka on the earth . "

(V 22) As Nandin is (*dear*) to Mahēśa, as Garuḍa is to Vishnu, so (*art thou*), **Gōpāla,** a son of the goddess Vārāhī undoubtedly !

(V. 23) . . There is none like **Gōpāla,** (*described*) in Sanskrit or Prakrit (*literature*).

(V 24) That which is (*called*) success in all affairs, that which is regarded by the wise as learning,—through the power of that . . . **Gōpāla** . . .

(V. 25) . became always

(V. 26) Having seen that the buffalo-demon was killed (*by the goddess*) by planting (*on him*) the big toe of her foot, that brave **Gōpāla** praised (*the goddess*) Ambikā

(V 27) . . .

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[1] There is a play on the word *kalā*, which gives rise to the figure *Virōdhābhāsa*

[2] For the repetition of this verse-number, see above, p 591, n 1

[3] Samayā is a name of Dēvī See *Lalitāsahasranāma*, v 88

[4] The goddess has this name in the *kavacha* (v 21) of the *Saptaśatī*.

(V 28) When he praised the goddess that killed (the demon) Raktabīja who (*could*) not be defeated by all gods, all fortune [entered the house Gōpāla]

(V 29) . became . . . .

(V 30) Chandikā, who has a terrific step and is possessed of great strength and valour, (*and*) who killed Niśumbha and Śumbha, was again praised by **Gōpāla.**

(V 31) was adored by **Gōpāla.**

(V 32) Having propitiated the goddess who had been praised by Vishnu himself in order to kill the demon Kamsa, **Gōpāla** became fit to be described by good people.

(V 33) Love to one's son

(V. 34) By the power (*derived*) from muttering (*her*) *mantra* a crore times, the goddess again granted (*him*) the boon—"**Gōpāla** ! thy strength, prowess and valour (*will be*) matchless "

(V 35) in thousands, lakhs and crores

(V 36) The female demons, attracted by blood, waded through the dreadful river[1] of blood which was navel-deep and was infested by vultures and jackals

(V 37) Tell me if there was, is or will be on the earth another person resembling the illustrious **Gōpāla** in marvellous prowess on the battlefield where darkness is caused by arrows discharged all round from

(Vv 38-40) On the earth the *kīrti* of the brave **Gōpāla** shines like the autumnal moon at the famous **Kēdāra, Prayāga, Pushkara, Purushōttama, Bhīmēśvara,** on the **Narmadā,** at the famous **Gōpālapura, Vārāṇasī, Prabhāsa,** at the junction of the Gangā and the sea, **Varalī,** the famous **Vairāgyamaṭha,** the **Ashṭadvāra, Śauripura,** (*and*) the village **Pēḍarā.**

(V. 41) **Gōpāla** resembles the god of love in handsome form and is (*like*) Śūdraka in valour. He appears in every place mounted on a horse like Rēvanta.

(V. 42) "Whatever person of noble mind is born in this world, whether in my family or another's, may he protect this meritorious work !" Thus says **Gōpāla,** falling at (*his*) feet.

(V. 43) The good poet **Nārāyaṇa,** whose mind is (*engaged*) in adoring the lotus-like feet of Vishnu[2], who composed, the *kāvya* full of sentiments, called the famous **Rāmābhyudaya,** (*and*) on remembering whose composition, the Goddess of speech, with her mind filled with intense pleasure, became (*like*) her lute,[3] (*composed this praśasti*)

(Vv 44-5) Agastya, Pulastya, Jaimini, Lōmaśa and others, Mārkandēya, also Durvāsas (*and*) Vyāsa were subject to death, (*while*) others are at the mercy of fate in this age which perishes in a moment ! Knowing this, O men, may your minds be always directed to spiritual knowledge !

Written by the *Pandita* **Dēdū.** Engraved by **Dhanapati.**

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[1] See above, p 589

[2] The construction in the original is faulty as *śrīvatsaḥ* is apparently used in the sense of *śrīvatsasya* Again, some words like *praśastim=akarōt* are required to state the poet's authorship of the present inscription

[3] *I e*, was full of praise for the poet.

No 115 ; Plate XCV

SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

This inscription was first brought to notice by Sir Richard Jenkins in the *Asiatic Researches*, Vol XV, p 506 It was subsequently noticed by Sir A. Cunningham, who gave an account of its contents and the Christian equivalent of its date together with a photozincograph in his *Archæological Survey of India Reports*, Vol. XVII, pp 42-4, plate xxii Its date was next examined by Dr Kielhorn in the *Indian Antiquary*, Vol XVII, p 217 The inscription is edited here for the first time from excellent ink impressions kindly supplied by Mr M A Suboor of the Central Museum, Nagpur.

The record is incised on the pedestal of a **statue,** locally known as that of Sahasrārjuna or Sahasrabāhu, which lies under a tamarind tree near a tank at **Sāhaspur,** 12 miles to the south-west of Kawardhā, the chief town of a former feudatory state of the same name in Chhattisgarh, Madhya Pradesh[1] It consists of four short lines followed by four half lines on the left and two half lines on the right It is in a good state of preservation The average size of the letters is .5″ The **characters** are Nāgarī and the **language** Sanskrit. The only **orthographical** peculiarities, which call for notice, are the use of *v* for *b* in *Valēr=*, l 1 and of the palatal *ś* for the dental *s* in *-śūnōh*, l 2

In the first four lines the inscription describes **Yaśōrāja** whom the statue was intended to represent; but the description is wholly conventional. The next four half lines on the left name his queen, two sons and one daughter

The **date** of the inscription is recorded in the two half lines on the right as the **year** 934 (expressed in decimal figures only), **the fifteenth tithi of the bright fortnight of Kārttika, Wednesday.**[2] This date must evidently be referred to the Kalachuri era and regularly corresponds to Wednesday, the 13th October 1182 A C.[3] On that day the fifteenth *tithi* of the bright fortnight of Kārttika in the *expired* Kalachuri year 934 ended 14 hours after mean sunrise.[4]

As stated before, **Yaśōrāja** was probably a feudatory of the Kalachuri kings of Ratanpur.

TEXT[5]

1 वक्तृत्वे समतां सदा सुरगुरोर्द्दाने व(ब)लेर्भूभुज

2 लावण्ये मकरध्वजस्य गिरिजाशू(सू)नो सुशक्तौ स्थित.[6] ।

3 प्रत्यायातरिपुश्च दुष्टमपि[7] [य]स्तद्रक्षणे य शिवि (बि)

4 सोयं चात्र विराजते भुवि यगोराजो जितारि स्वय(यम्) [॥१॥*][8]

5 राज्ञी श्रीलक्ष्मादेवी ॥ — स्वस्ति ॥ सम्व[त्][9] ९३४

6 कुमारश्रीभोजदेव ॥ — कार्त्तिक सुदि १५ वु(बु)धे ॥

7 कुमारश्रीराजदेवः ॥

8 कुमा[रि](री)[श्री]जासल्लदेवि(वी) ॥

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1 *C. A. S. I R.*, Vol XVII, p 43.

2 Jenkins gave the date wrongly as 'Kartik Shudi Panchami Roj Budhwar' *A R*, Vol XV, p 506 The inscribed *tithi* is 15, not 5 as pointed out by Cunningham *C A S I R*, Vol XVII, p 42

3 Cunningham's statement (*loc cit*, p 43) that the 15th of Kārttika in 1183 A C was a Wednesday is incorrect, for, in 1183 A C the aforementioned *tithi* fell on Tuesday, not on Wednesday.

4 According to Kielhorn's calculations the *tithi* ended 13 h 57 m. on that day

5 From ink impressions.

6 The sense requires some participle like गत in place of स्थित

7 The correct reading would be दुष्टोपि, but it would not suit the metre

8 Metre *Śārdūlavikrīdita*

9 Read सवत्.

TRANSLATION

Here on the earth shines that **Yaśōrāja** himself, who has conquered his enemies, who has always attained equality with the preceptor of gods in eloquence, with the king Bali in charity, with the crocodile-bannered (god of love) in beauty (*and*) with (Kārttikēya) the son of Girijā in great strength, and who is Śibi in protecting even a wicked foe who comes back to him (*for shelter*).

(Line 5) The queen, the illustrious **Lakshmādēvī.**

The prince, the illustrious **Bhōjadēva.**

The prince, the illustrious **Rājadēva.**

The princess, the illustrious **Jāsalladēvī.**

Hail! (*In*) **the year 934, on the 15th** (*lunar*) **day of the bright** (*fortnight*) **of Kārttika, on Wednesday.**

No. 116; Plate XCVI A

TAHANKAPAR PLATE OF PAMPARAJADEVA: (KALACHURI) YEAR 965

This is one of the two plates which were found in an old well in the village **Tahan kāpār**,[1] 18 miles from Kānkēr, the capital of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The inscriptions on both the plates were edited, together with translations and lithographs, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol IX, pp 166 ff. The present plate is now in the possession of the former Chief of Kānkēr. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

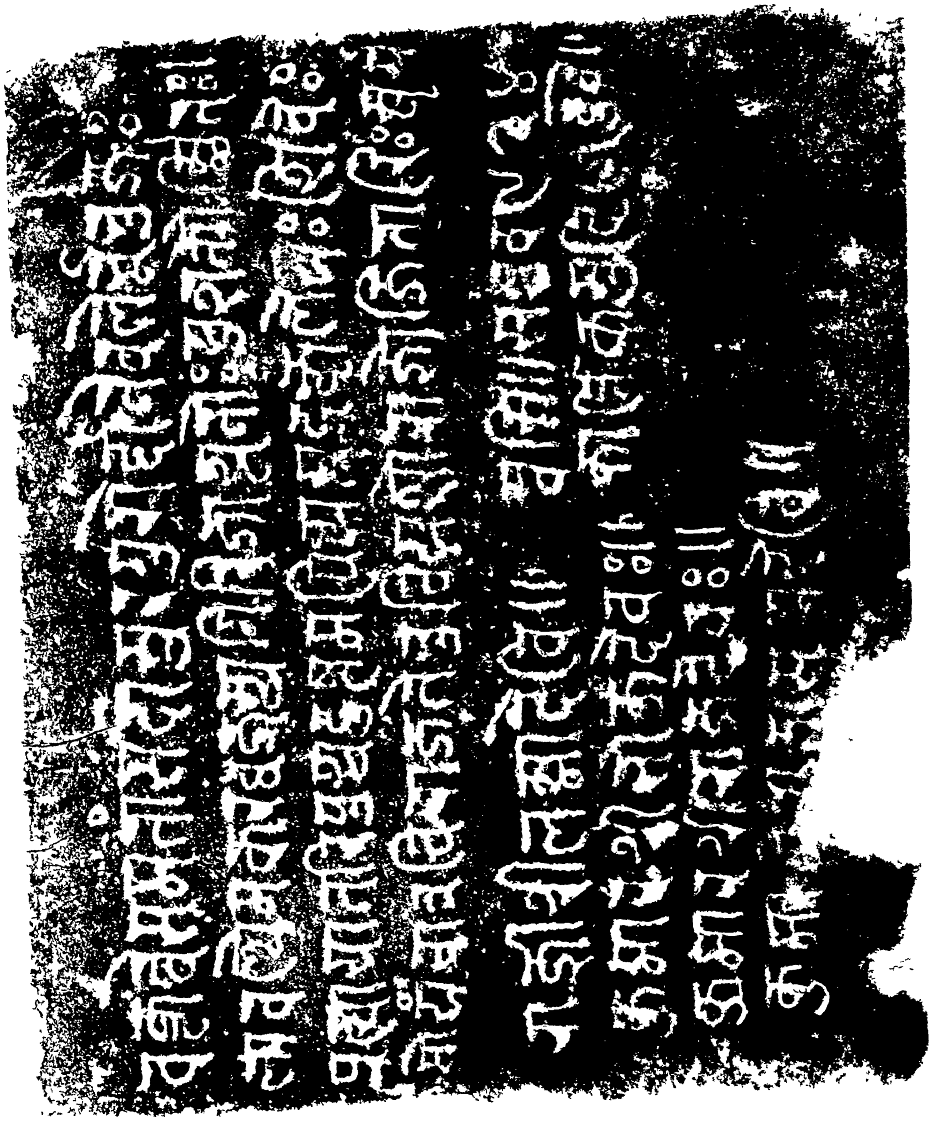
The present **copper-plate** is 7 7″ broad and 3 7″ high. It weighs 80 *tolas*. At the top, it has a rectangular hole measuring ⅛″ by $\frac{1}{16}$″, but its purpose is not known. As will be clear from the description given below, the inscription is completed on the present plate. The hole could not, therefore, have been meant for a ring connecting it with some other plate. The other plate, which was discovered with the present one and which also contains a complete inscription, has no such hole. It seems, therefore, that the hole was made subsequently by the owner to string the plate with other valuable plates or papers. No seal has been discovered with the plate and there is no sign of one being soldered to it.

The plate is inscribed on one side only. The inscription, which consists of 11 lines, is in a good state of preservation. The average size of the letters is 2″. From faint traces of some other letters on it, it appears that the plate is a palimpsest, the earlier record being carefully beaten in to make room for the present one.

The **characters** are Nāgarī. *Dh* shows both earlier and later forms; see, *e g*, *Rājādhirāja-*, l. 1 and *Lakshmīdhara-*, l 5; *n* is not distinguished from *l*; see *-śarmmanā*, and *likhitam*, both in l. 10. The language is very corrupt Sanskrit. Notice the mistake of *sandhi* in *asmim arthē*, l 8, of participial and verbal forms in *kurvam*, l. 4, and *tishthāmti*, ll 4-5 and of syntax in *-vamkōtta maryādīkritya*, l 5. The record is in prose throughout. It shows the usual **orthographical** peculiarities such as the substitution of *s* for *ś* in *-vams-ānvaya-* and of *v* for *b* in *-savd-*, both in l 2, and the use of *ri* for the vowel *ṛi* in *-rikshē*, l. 10.

[1] I have not been able to trace this village on the Degree Map, 64 H. But the map shows a village named Tonka Niche about the same distance (*viz.*, 18 miles), west by south of Kānkēr.

SAHASPUR STATUE INSCRIPTION OF YASORAJA (KALACHURI) YEAR 934



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ACTUAL SIZE

SURVEY OF INDIA, CALCUTTA

The inscription is one of **Pamparāja** of the **Sōma-vaṁśa.** It is a **business document,** executed at the (royal) residence in **Kākaira,** in favour of one **Lakshmīdhara.**[1] The **object** of it is to fix the revenue of the village **Jaiparā**[2] at 130 *Sarāhagadāma-āchhus*[3] as previously settled and 140 *Vijayarāja-ṭankas*[4] It is also stated that the revenue of another village named **Chikhalī** was fixed at 150 *Vijayārāja-ṭankas* Several persons, whom we know from the next inscription to be royal officials, are cited as witnesses to the transaction

No genealogy of the king is given in the present inscription probably because it is a business document and not a royal grant It is, however, curious that **Pamparāja** is given here the high-sounding titles *Rājādhirāja* and *Paramēśvara* together with some more modest ones, *viz*, one who has acquired the *pañcha-śabdas* and *Mahāmāṇḍalika.* The latter probably describe his real status From the Rājim inscription dated K. 896, we learn that Jagapāla, who was a feudatory of Prithvīdēva II, the Kalachuri king of Ratanpur, had conquered the Kākaira country and since that time the rulers of that territory may have acknowledged the suzerainty of the Kalachuri kings of Ratanpur Pamparāja, notwithstanding his high-sounding titles, was, therefore, probably a feudatory of the Kalachuris whose era we find him using in this as well as in the following inscription. The present record mentions his queen **Lakshmīdēvī,** the prince **Bōpadēva** and the chief minister **Dōgarā**

The inscription is **dated on Monday, the 10th tithi**[5] **of the dark fortnight of Bhādrapada in the year** 965 (expressed in decimal figures only), the *nakshatra* being **Mṛiga.** The date must evidently be referred to the Kalachuri era It corresponds, for the *current* year 965, to **Monday, the 12th August 1213 A. C.** On that day the 10th *tithi* of the dark fortnight of the *pūrṇimānta* Bhādrapada *commenced* 6 h 45 m after mean sunrise, and the *nakshatra* was Mṛiga which ended 14 h 30 m. after mean sunrise. Though the *tithi* was not civilly connected with Monday, it was so cited probably because it was actually current when the transaction was made. The charter was written by the *Paṇḍita* **Vishṇuśarman** and incised by the *Sēthi* **Kēśava** at the town of **Pāḍi**

As for the places mentioned in the present record, **Kākaira** is Kānkēr mentioned above. **Jaiparā** and **Chikhalī** have already been identified by Rai Bahadur Hiralal with Jaiprā and Chikhlī, 15 and 21 miles respectively north of Kānkēr **Pāḍi,** which he was unable to trace, is clearly Pāḍē, 18 miles west by south of Kānkēr

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[1] He is probably identical with Lakshmīdharaśarman, the grantee of the other Tahankāpār plate (below, No 117) and different from Lakshmīdhara cited as a witness in l 8 of the present plate

[2] In the text *Jaiparā* has *Vaṁkōtta* affixed to it Hiralal took it to mean that in Jaiparā there was a *vaṁkkōtta* or "traders' fortress", *i e*, a fortified place probably made by Banjāras for storing grain purchased for transport See *Ep Ind*, Vol IX, p 169, n 1

[3] Sarāhagada is probably identical with Saraharāgadha mentioned in l 10 of the Rājim stone inscription of Jagapāla (above, No 88) *Āchhu* is probably identical with *āsū*, a coin mentioned in the literature of the Mahānubhāvas as current during the time of Chakradhara, the founder of that sect (13th cen A C) *Sarāhgadām-āchhu* may, therefore, mean the particular coins of Sarāhgad (modern Sārangarh, formerly a feudatory State in Chhattisgarh)

[4] Hiralal proposed to emend *Vijayarāja* into *vijaya-rājya* and understood the expression as 'coins of our victorious reign (mint)' It is not unlikely that Vijayarāja was a king who struck those coins Compare *Śrimād-Ādivarāha-dramma* and *Vigrahapāla-dramma* in ll 19 and 30 of the Sīyaḍōnī inscription *Ep Ind*, Vol I pp 175 and 177

[5] As Kielhorn has already noted, the cipher is engraved quite on the margin of the plate. As regards the name of the week-day 'the engraver after the *akshara sō* in the first instance by mistake engraved the letter *d* (of *dinē*), and he then altered this *d* to *ma*.' *Ep. Ind.*, Vol IX, p 131

TEXT[1]

1 स्वस्ति [।*] काकैरसमावासे राजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रसो-
2 मवसा(शा)न्वयप्रसूतकात्या[य*]नीवरलद्ध(ब्ध)पचस(श)ब्दा(ब्दा)भिनदितनिजभुजोपार्जित-
3 महामण(ण्ड)लीक[2]सी(श्री)मत्पपराजदेवविजयराज्ये तत्सनिहितराज्ञीलक्ष्मी-
4 देवि(वी) कुम(मा)र वो(बो)पदेव प्रधान डोगरा रा[3]। वैपा ठ[4] । असृ एते निजव्यापारं कुर्व्वं ति-
5 ष्ठाति[5] जैपरावणिकोट्ट[6] मर्यादीकृत्य ग्रामपत्रोय[7] गैता लक्ष्मीधराय(य) प्रदत्त(त्तम्) [।*]
6 प्रथमसराह[8]गडाम आछु १३० विजयराजट्टक[9] १४० हलवार्द्धपट्ट-
7 तरे। तथा चिखलीग्रामपत्रे विजयराजट्टक[9] १५० प्रलवापौ-
8 णपट्टन्तरे। अस्मि अर्थे[10] साक्षिण भट्ट रा[11]। गोविन्द गैन्ता लक्ष्मीधर गै[12] म-
9 हेस्वर[13]। ना[14]। छडू। ना[14] । दामोदर । सा[15] । पाण्ह । सवत(त्) । ९६५ भाद्रपदे वदि १०
10 मृगरिक्षे[16] सोम्रदिने[17]। प। विष्णुशर्म्मणा [लि] खित [।*] सेठि[18] केशवेन उत्कीर्ण्णं पाडि-
11 पत्तने [।*] सु(शु)भ भवतु ॥

TRANSLATION

Hail! At the residence in **Kākaira**, during the victorious reign of the *Rājādhirāja*, *Paramēśvara* (*and*) *Paramamāhēśvara*, the illustrious **Pamparājadēva**, (*who is*) born in the **Sōma-vaṁśa** (lunar race), who is hailed as having obtained the five sounds by the boon of (*the goddess*) Kātyāyanī and who has obtained (*the title of*) *Mahāmāndalika* by (*the strength of*) his own arm, while (*there are*) the queen **Lakshmīdēvī** (*and*) the prince **Bōpadēva** with him, and the (*officers such as*) the Minister **Dōgarā**, *Rānaka* **Vaipā** and *Thakkura* **Asū** are present on duty, this village document (*fixing the revenue of*) **Jāiparā**, the traders' fortress,[19] is given to *Gaitā* **Lakshmīdhara**. (*The amount fixed is*) 130 *āchhus* of Sarāhagada (*as settled*)

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[1] From ink impressions

[2] Read -महामाण्डलिक-.

[3] *I e*, *Rānaka*

[4] Hiralal ingeniously explained these five letters as abbreviations of *Rānaka* (chief councillor), *Rājavallabha* (court-favourite), *Vētrika* (chamberlain), *Pārśvika* (aide-de-camp) and *Thakkura* (lord-in waiting) According to him, these together with the minister, the village priest who is a party to the present transaction, and the Raj Pandit who wrote the present record, make the eight ministers mentioned here This explanation does not, however, appear to be correct As the next inscription (No. 117) shows, Asū (not *asta*) was the name of an official as indicated by *Thākri* (*i e* *Thākura*) prefixed to it There is, therefore, no clear reference to eight ministers here

[5] Read कुर्व्वन्तस्तिष्ठन्ति.

[6] Read वणिक्कोट्ट

[7] Read ग्रामपत्रमिद

[8] The *akshara ja*, which was at first incised after ग, has been cancelled Hiralal read सराहगजभाम

[9] Read –टक– Hiralal suggested the reading विजयराज्यटक

[10] Read अस्मिन्नर्थे

[11] *I e*, राणक

[12] *I e*, गैता or गैन्ता which still means the village-priest in the former Kānkēr and Bastar States.

[13] Read महेश्वर.

[14] *I. e.*, नायक

[15] *I e*, सावु

[16] Read मृगऋक्षे or मृगर्क्षे

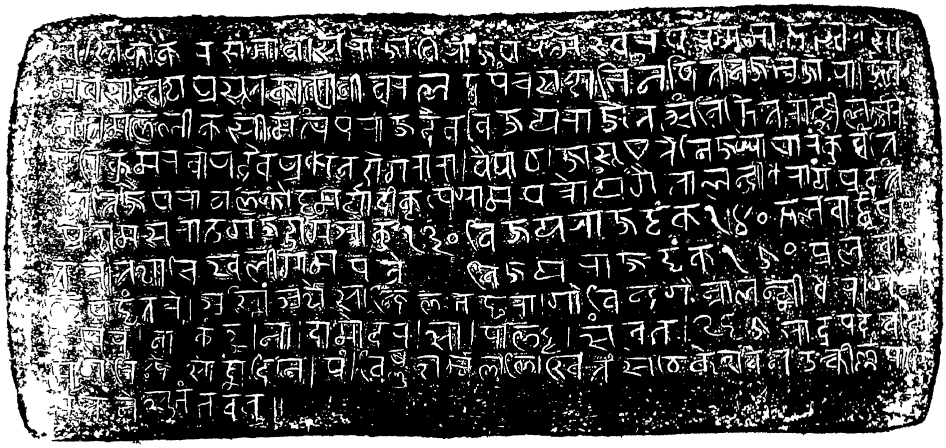
[17] Read सोमदिने. See above, p 597, n. 5.

[18] Read श्रेष्ठि–.

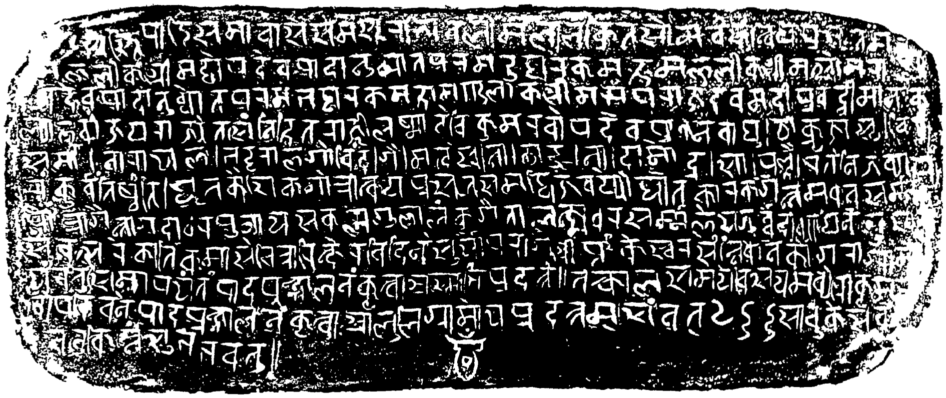
[19] See above, p. 597, n. 3.

Tahankapar Plates of Pamparajadeva:

A (Kalachuri) Year 965



B (Kalachuri) Year 966



SCALE NINE-TENTHS

B Ch Chhabra.
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previously (*and*) 140 *Vijayarāja-tankas* for half the Halavā *patti*[1] Similarly in the document of the Chikhalī village, (*the amount fixed is*) 150 *Vijayarāja-tankas* for the three-quarters of the Pralavā *patti*

The **witnesses** for this transaction are the *Bhatta Rānaka* Gōvinda, *Gaintā* Lakshmīdhara, *Gaintā* Mahēśvara, *Nāyaka* Chhandū, *Nāyaka* Dāmōdara (*and*) *Sāvu* Pānha.

(Line 9) (*This document is*) written by the *Pandita* Vishnuśarman on **Monday, the 10th** (*lunar*) **day of the dark** (*fortnight*) **of Bhādrapada,** the *nakshatra* being **Mṛiga in the year 965** Engraved by the *Sēthī* **Kēśava** in the town of **Pāḍi** May there be good fortune !

No 117; Plate XCVI B

TAHANKAPAR PLATE OF PAMPARAJADEVA : (KALACHURI) YEAR 966

This plate was discovered, together with the preceding one, in an old well at **Tahankāpār** in the former Kānkēr State in Madhya Pradesh. It is now in the possession of the former Chief of Kānkēr. The inscription on this plate also was edited with a translation and a lithograph by R B Hiralal in the *Ep. Ind*, Vol. IX, pp. 166 ff It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The plate measures 7 8″ broad and 3 3″ high It is 'thick in the middle, but very thin at the ends, so thin, indeed, that the commencement *svasti* has cut through the plate, leaving holes in the engraved portion, and similarly at the diagonally opposite end, a portion is exceedingly worn out, leaving irregular holes there. The corners of this plate are rounded off '[2]

The inscription consists of 11 lines and is in a good state of preservation. The **characters** are Nāgarī As the present record was written only about a year after the preceding one, it presents the same palæographical peculiarities as the latter. Besides what has been noted before, the old form of the initial *ī*, which occurs in *Īsvara-*, l.7, deserves notice The **language** is corrupt Sanskrit, replete with grammatical and orthographical mistakes which are pointed out below, in the foot-notes to the transcribed text.

The present plate was granted, while residing at **Pāḍi**, by the *Paramabhattāraka* and *Mahāmāndalika*, the illustrious **Pamparājadēva,** who meditated on the feet of the *Paramabhattāraka* and *Mahāmāndalika*, the illustrious **Sōmarāja**, who in turn meditated on the feet of the *Mahāmāndalika*, the illustrious *Bōpadēva* of the **Sōma-vaṁśa**. It will be noticed that unlike the preceding inscription which was a business document, the present grant contains a description of the royal pedigree for three generations.

The **object** of the present inscription is to register **two grants,**—one of the village **Kōṅgarā,** made before (the god) Prānkēśvara[3] by **Pamparāja** and the other of the village **Āṇḍali,** situated in the same district, by his son, the prince **Bōpadēva**—on the occasion of a **solar eclipse** on **Sunday,** in **the month Kārttika in the cyclic year Īśvara,** the **nakshatra** being **Chitrā** The numerical figures of the **year** are given at the

[1] In translating this expression and a similar one in the next sentence, I have followed Hiralal, but I am not certain about the meaning According to Hiralal, Halbas are an aboriginal tribe, chiefly found in Kānkēr *Patta* is also used as a territorial term in l 15 of the Khōh plates of *Mahārāja* Hastin (*C I I*, Vol III, p 103) *Pati-bhāga* or *patti-bhāga* occurs in the sense of 'a share of the produce' in the Hīrahadagalli plates of Śivaskandavarman *Ep Ind*, Vol I, p 6.

[2] *Ep Ind*, Vol IX, p 167.

[3] See below, p 600, n. 3.

end as **966**. Though no era is specified, the date must evidently be referred to the Kalachuri era It regularly corresponds, for the *expired* Kalachuri year 966, to **Sunday, the 5th October 1214 A. C.,** when there was a total solar eclipse visible at Kānkēr, the *tithi* being the new-moon day of the *pūrnimānta* Kārttika, and the *nakashatra*, Chitrā.[1] The cyclic year, however, does not agree. According to the southern luni-solar system it was Bhāva and according to the northern system, it was Bahudhānya. In neither case was it Īśvara. As Kielhorn has pointed out,[2] according to the northern mean-sign system the cyclic year Īśvara lasted from the 2nd September 1212 A C. to the 29th August 1213 A C. The discrepancy is evidently due to the writer's carelessness.

The present grant mentions **eight royal officers,** besides the Prime Minister. Five of these figure as witnesses and one more, *viz*, Vishnuśarman, as the writer in the preceding grant The Prime Minister seems to have been changed during the interval. In the present grant he is named **Vāghu,** while previously the post was held by Dōgarā. The engraver of both the grants was the same man **Kēśava.**

The **donee** of the present grant was the *Gattā* **Laksmīdhara,** who is also mentioned in the preceding inscription He was a student of the Yajurvēda and belonged to the Ghrita-Kauśika *gōtra* He was the son of Gadādhara and grandson of Mādhavaśarman

Of the place-names mentioned here, **Pāḍi,** where the grant was made, has already been identified It seems to have been a second capital of Pamparāja, for, the preceding plate also, though granted at Kākaira, was actually engraved at Pādi As for **Kōṅgarā,** the village donated by Pamparāja, there are three places of that name in the vicinity of Kānkēr. Two of them, Deo Kōngērā and Kōngērā Biyās, lie close together, 4 miles to the south-east, and the third, Hāt-Kōngērā, 5 miles to the north of Kānkēr One of these is probably meant by the Kōngarā of the present grant[3]. **Āṇḍali** is probably Āndani, 6 miles east of Kānkēr.

TEXT

1 सिद्धि [4] [।*] स्वस्ति [।*] पाडिसमावासे समस्तराजावलीमलालक्रित[5]सोमवसा (शा) न्वयप्रसूतमहा-

2 म[ण]लीक[6]श्रीमद्वोपदेव[7]पादानुध्यातपरमभट्टारकमह (हा) म[ण]लीक[6]श्रीमत्सोमरा-

3 जदेवपादानुध्यो (ध्या) तपरमभट्टारकमहामण्डलीक[6]श्रीमत्पंपराजद (दे) वमदी (ही) प्रवद्धीमान[8]क-

4 ल्याणवी (वि) जयराज्ये तत्सनिहितराज्ञी लष्मादेवि[9] कुमरवो (बो) पदेव[10] प्रधानवाघु । ठाकु असू[11] । विष्णु-

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[1] According to Pillai's *Indian Ephemeris*, the *tithi* ended 3 h 10 m and the *nakshatra*, 8 h 40 m after mean sunrise According to Kielhorn's calculations, the *tithi* ended 3 h 33 m and the *nakshatra* was Chitrā by the equal space system and according to Garga for 2 h 38 m. after mean sunrise. See *Ep. Ind*, Vol IX, p 129.

[2] *Ibid*, Vol. IX, p. 130.

[3] Hiralal connects *Śrī-Prāmkēśvara-sannidhāne* with *Kōmgarā-grāmō* and decides the question in favour of Deo Kōngērā The prefix *Deo* of this village-name is, according to him, reminiscent of the shrine of Prāmkēśvara, which, though it has now disappeared, was previously situated close to the village It seems, however, more probable that the grant was made at the shrine of Prānkēśvara and before that deity. For an analogous instance, see the Amōdā plates of Prithvīdēva I, above, No 76

[4] Expressed by a symbol.

[5] Perhaps –गुणालकृत– is meant The Sunak plates of the Chaulukya Karna have समस्तराजावली-विराजित–. See *Ep Ind*, Vol I, p 317.

[6] Read –महामाण्डलिक–

[7] Read –श्रीमद्वोपदेव–.

[8] Read –प्रवर्द्धमान–.

[9] Read लक्ष्मीदेवी.

[10] Read कुमारबोपदेव. The case-affixes of the following words also are dropped

[11] Read ठक्कुर असू,

5 स(श)र्मा । नारायण । भट्ट राण[1] गोविद । गै[2] । महेस्र[3] । ना[4] । छाडू[5] । ना[4] दामोद्र[6] । सा[7] । पण्है[8] । एते निजव्याप–

6 र कुर्वं तिष्ठति[9] । घृतकौशिकगोत्रान्वयप्रसूतसम[स्त*]द्विजवर्य्योद्यो(द्द्यो)तकारकगैन्तमधव–सर्मन[10]

7 पौत्रा[य*] गैन्तागदाधरपुत्राय सकलगुणालंकृ[त*]गैतालक्ष्मधरसर्म्मणे[11] यजुर्वेदाध्या[यि]ने ईस्वर–[12]

8 सवत्सरे का[र्ति](र्त्ति)कमासे चित्रारिक्षे[13] रविदिने सु(सू)र्योपरागे श्रीप्राकेस्वरसन्निधाने[14] कोगराग्रामो–

9 य चतुसिमापयत[15] पादप्रक्षालन कृत्वा अस्माभि[*] प्रदत्त(त्त) । तत्कालसमये विस(ष)यमध्य [श्री]कुम(मा)र–

10 वो(बो)पदेवेन पादप्रक्षालन कृत्वा आण्डलिग्रामोय प्रदत्तम्[16] । सवत् ९६६ सावुकेसवे–

11 न[17] [उ]त्कि(त्की)र्न्न(र्ण्णम्) [।*] सुभ[18] भवतु ।।[19]

TRANSLATION

Success! Hail! At the residence in **Pāḍi**—during the blessed (*and*) victorious reign, increasing on the earth, of the *Paramabhattāraka* (*and*) *Mahāmāndalika*, the illustrious **Pamparājadēva**, who meditates on the feet of the *Paramabhattāraka* (*and*) *Mahāmāndalika*, the illustrious **Sōmarāja**, who meditated on the feet of the *Mahāmāndalika*, the illustrious **Bōpadēva**, born in the **Sōma-vamśa** (lunar race) graced with (*all*) merits in the whole line of kings,—while (*there are*) with him the queen **Lakshmīdēvī**, the prince **Bōpadēva** (*and*) the Prime Minister **Vāghu** (*and*) (*the officers*) the *Thakkura* **Asū**, **Vishṇuśarman**, **Nārāyaṇa**, *Bhatta Rānaka* **Gōvinda**, *Gaitā* **Mahēśvara**, *Nāyaka* **Chhāḍū**, *Nāyaka* **Dāmōdara**, *Sāvu* **Paṇhai**, are present on duty—

This village (*named*) **Kōṅgarā** extending to its four boundaries is granted by us in the presence of the holy Prānkēśvara[20] to *Gaitā* **Lakshmīdharaśarman**, who is adorned with all merits and is a student of the Yajurvēda, (*who is*) the son of *Gaintā* Gadādhara, and son's son of *Gaintā* Mādhavaśarman who has illumined all the best Brāhmaṇas[21]

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[1] Read राणक.
[2] *I e*, गैता or गैन्ता
[3] Read महेश्वर See above, p 598,
[4] *I e*, नायक
[5] This name appears as छडू in l 9 of the preceding inscription.
[6] Read दामोदर See l. 9 of the preceding inscription
[7] *I e.*, सावु
[8] This name occurs in the form पाण्ह in l 9 of No 116 above
[9] Read एते निजव्यापार कुर्वन्तस्तिष्ठन्ति
[10] Read –माधवशर्मण
[11] Read लक्ष्मीधरशर्म्मणे
[12] Read ईश्वर–
[13] Read चित्रर्क्षे
[14] Read श्रीप्राकेश्वरसन्निधाने
[15] Read चतु सीमापर्यन्त
[16] Read ग्रामोय प्रदत्त
[17] Read –केशवेन.
[18] Read शुभ
[19] This is followed after some space by an ornamental figure which Hiralal took to be the family-crest.
[20] See above, p 600, n 3
[21] With the expression, compare *samasta-rāj-āvalī-gun-ālamkrita* used above in connection with

born in the Ghrita-Kauśika *gōtra*, after washing his feet[1] on (*the occasion of*) a **solar eclipse** on **Sunday** in the *nakshatra* **Chitrā** in the month of **Kārttika** in the (*cyclic*) year **Īśvara.** At the (*same*) time this village of **Āṇḍali** in the (*same*) *vishaya* is granted (*to him*) by the illustrious prince **Bōpadēva** after washing (*his*) feet.

(Line 10) In the **year** 966 (*this charter*) has been engraved by *Sāvu* **Kēśava.** May there be good fortune!

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the king Hiralal translates, 'the best of all twice-born and the author of the *Uddyōta*.' But in that case the expression should have been *Uddyōtakara* or *Uddyōtakāra* Besides no such work of Mādhava-śarman is known The well-known Nyāya work *Uddyōta* was composed by Bhāradvāja who flourished in *circa* 620 A C See Keith's *History of Sanskrit Literature*, p 483

[1] Hiralal translated 'after having washed our feet (*ceremoniously*)' This is incorrect See v. 16 of the Amōdā plates (First Set) of Prithvīdēva II (No 91, above).

ADDITIONAL INSCRIPTIONS

No 118, Plate XCVII

KALACHHALA PLATE OF ISVARARATA

THIS copper-plate was found in the possession of Mr Gambhirsingh Adesingh Parmar at the village **Kalachhala** near Karali, about 10 miles west of Chhota Udaipur, in the Bombay State. It was brought to notice by Mr. Amrit Pandya of Vallabh Vidyanagar, who published a transcript of the text, with a photo-lithograph and an eye-copy of the record, but without any translation, in the brochure *New Dynasties of Gujarat History* (1950), pp 12 ff At my request, Mr Pandya very kindly supplied me with a copy of the photograph from which the record is edited here, the original plate being inaccessible to me.

The **copper-plate** measures 8″ broad and 2″ high[1], and is inscribed on one side only. It has a hole in the centre, at the bottom, for the ring which must have connected it with the other plate or plates of the set. The weight of the plate has not been recorded. This is plainly the first plate of a grant which seems to have been written on two or three plates[2], but the other plate or plates of the set are not forthcoming. The **characters** belong to the western variety of the southern alphabets and resemble those of the grants of Svāmidāsa and Bhulunda The average size of the letters is 2″ The letters have small knobs at the top Many of them, *e g*, *n*, *p*, *m*, *r*, *v*, *ś* and *s*, closely resemble those in the Indore plate of Svāmidāsa Worthy of note are the initial *ī* which occurs in *Īśvararāta*, l. 1, *l*, the right limb of which is a straight vertical stroke, in *kuśala-*, l. 4, and the elongated subscript *v* in *=sarvvān=*, l. 2. The **language** is Sanskrit, and the extant portion is wholly in prose The **orthography** shows the usual peculiarity of the reduplication of a consonant after *r*, see *=sarvvān=*, l 2.

The plate refers itself to the reign of **Īśvararāta.** He bears no royal title, but like Svāmidāsa, Bhulunda and Rudradāsa, he is described as *Parama-bhaṭṭāraka-pād-ānudhyāta* 'meditating on the feet of the Great Lord' This plainly indicates that like them, he was a feudatory chief who owed allegiance to some unnamed suzerain. The close resemblance in characters and wording[3], which the present grant bears to those of the *Mahārājas* Svāmidāsa, Bhulunda and Rudradāsa, suggests that Īśvararāta flourished in the 4th century A.C , and that his suzerain was some king of the Ābhīra dynasty

The plate was issued from the place **Prachakāśā** The royal order is addressed to the officers, *Āyuktas*, *Viniyuktas*, *Kumārāmātyas*, *Uparikas*, *Dāṇḍikas*, *Daṇḍapāśikas*, those in charge of elephants, horses and men, *chāṭas* and *bhaṭas* as well as to the residents of the village **Kupikā**, headed by the Brāhmaṇas The village was situated in the territorial division (*patta*) **Vaṅkikā.** The record ends here abruptly. All other details such as the name of the donee, the object and the occasion of the grant are, therefore, lost. Any date which it may have contained at the end is also unfortunately lost It may have been recorded in the so-called Kalachuri era

As for the **localities** mentioned in this grant, **Prachakāśā** may be identical with Prakāsha on the Tāpī, 10 miles south by east of Talōdā, as has been suggested[4] **Vankikā**, the

[1] Pandya gives the size as 8″ by 3″, but this seems to be incorrect, judging by the published facsimile in his book

[2] The second plate of the set is said to have been taken away by one Mr Bechar Taḍavi, but it could not be procured for decipherment and publication

[3] There are, in the margin, traces of some letters which may be of the sign-manual of the donor

[4] *New Dynasties of Gujarat History*, p 12 The photograph reproduced here as well as the lithograph in Pandya's book shows some creases.

headquarters of the territorial division in which the donated village was situated, may be Vānkad, about 20 miles south by east of the town Chhota Udaipur. No place like Kupikā can, however, be traced in its neighbourhood.

TEXT[1]

1 सिद्धम्[2] [।*] स्वस्ति [।*] प्रचकाशाया[3] परमभटा(ट्टा)रकपादानुध्यात[4] ईश्वरराात[.][5] कुशली
2 वङ्किकापट्टे[6] वेध्य(श्य)[7]कुपिका[8]ग्रामसमुपागतात्स(न्स)र्व्वानेवास्मदायुक्तविनि-
3 युक्तान्कुमारामात्योपरिकदाण्डिकदण्डपाशिकहस्त्यश्वजनव्यापृतचाट-
4 [भ]टादीद्ब्राह्मणोत्तरांश्च[9] ग्रामप्रतिवासिन कुशलमनुवर्ण्य[10] बोधय-[11]

TRANSLATION

Success! Hail! From **Prachakāśā;—Īśvararāta,** meditating on the feet of the *Paramabhaṭṭāraka* (Great Lord), is in good health. Having stated his good health, (*he*) informs all his (*Officers*) such as the *Āyuktas*, *Viniyuktas*,[12] *Kumārāmātyas*, *Uparikas*,[13] *Dāndikas*,[14] *Dandapāśikas*,[15] those in charge of elephants, horses and men, *chātas* and *bhatas*,[16] assembled at the village **Kupikā**, situated[17] in the territorial division (*paṭṭa*) of **Vaṅkikā**, as well as the residents of the village, headed by the Brāhmanas (*as follows*):—

(*The subsequent portion of the grant is lost.*)

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[1] From a photograph of the plate kindly supplied by Mr Amrit Pandya as well as its lithograph facing p 12 in the *New Dynasties of Gujarat History*

[2] Expressed by a symbol

[3] Pandya suggests ब्रह्मकाशाया as a possible reading of this word, but it is not supported by his lithograph

[4] The dot in the circle of the superscript *dh* is apparently due to a fault in the copper Similar dots appear inside the curves of *g*, *t* and *ś* in some places below

[5] Pandya reads doubtfully ईश्वरराणकशक्ति. The last three *aksharas* are plainly कुशली. This word occurs in a similar context in several copper-plates of the Maitrakas, Rāshtrakūtas and others

[6] Pandya reads -भट्टि-. The first *akshara* is clearly प. See -प्रतिवासिन in l 4, below The curve on the next *akshara* is that of medial *ē* as in -सर्व्वानेवा- further in this line. For the curve of medial *i*, see -*Kupikā*-, l 2

[7] Pandya reads भोध्य, which makes no sense. The second *akshara* of this word appears like ध्य, but it is probably a mistake for श्य. Compare प्रावेश्य which occurs in some Maitraka grants in the sense of 'situated in' See below, n 17

[8] The photograph shows a dot joined to the left limb of the second *akshara* of this word, but it is plainly due to a fault in the copper Pandya also gives the reading as here

[9] Read -भटादीन्ब्राह्मणोत्तराश्च. Curious as it may appear, a similar mistake occurs in l 2 of Nos 2 and 3, above.

[10] The same expression occurs in the Sunao Kala plates of Sangamasimha, above, No 11, l 3

[11] Read बोधयति. The following words may have been अस्तु वो विदितम् as in No 11, l 4

[12] *Āyuktas* and *Viniyuktas* were different kinds of officers The latter may be those appointed to special posts (*viśēshēna niyukta*).

[13] For *Kumārāmātya* and *Uparika*, see above, p 36, notes 3 and 4

[14] *Dāndikas* may be Magistrates

[15] *Dandapāsikas* were probably Police Officers.

[16] For *chātas* and *bhatas*, see above, p 43, n 9

[17] The text has *vēśya*, which corresponds to *prāvēśya* of the Maitraka grants Hultzsch translated *prāvēśya* by 'belonging to' Sten Konow's rendering 'which can be entered from,' and Sukhtankar's 'which belongs to the *pravēśa*' are both unsatisfactory, for, the former gives no good sense, and as for the latter, *pravēśa* occurs nowhere in the sense of 'a territorial division' *Prāvēsya*, like *prāpīya*, seems to have become current in the sense of 'belonging to' or 'situated in'.

KALA CHHALA PLATE OF ISVARARATA

(From a photograph)

B CH CHHABRA
REG NO 3977 E'36 778 52
SURVEY OF INDIA, CALCUTTA

No 119; PLATE XCVIII

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN

THIS inscription is incised on a small stone pillar, afterwards converted into a *Śiva-liṅga*, which stands near the left bank of the Bīnā between the ancient town of Ēraṇ and the neighbouring village of Pēhēlējpur, in the Khurai *tahsīl* of the Saugor District in Madhya Pradesh. Another record on the same pillar, *viz*, the posthumous inscription of Gōparāja, was discovered in 1874-75 by Sir Alexander Cunningham[1], and has been edited by Dr. Fleet in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 91 ff. The discovery of the present inscription is due to a fortuitous circumstance During the inspection tour of 1950-51, Mr. Krishna Dev, Superintendent, Archæological Department, Central Circle, Patna, noticed that the last line of Gōparāja's inscription was concealed by some later accretions to the *pītha* or ablution-trough of the *linga*. He got these accretions removed, when the present inscription, which was lying concealed under the *pītha*, was disclosed I came to know of this discovery from a photograph of the record taken by Mr. V P. Rode, Assistant Curator, Central Museum, Nagpur. At my request Dr B. Ch. Chhabra, Government Epigraphist for India, kindly supplied me with excellent inked estampages, from which the inscription is edited here

The pillar, which is now fully exposed to view, measures about 5′ 9″ high and 1′ 6″ in diameter. It is the upper part of a large column which appears to have broken naturally in falling, as its bottom is irregularly cut. In the introduction to his article on the inscription of Gōparāja, Dr. Fleet has given the following description of the pillar:—"The bottom part is octagonal, and the inscription[2] is at the top of this octagonal part, on three of the eight faces, each of which is about 7″ broad .Above this, the pillar is sixteen-sided. Above this, it is again octagonal, and the faces here have the sculptures of men and women, who are probably intended for the Gōparāja of the inscription and his wife and friends,[3] the compartment immediately above the centre of the inscription, represents a man and a woman, sitting, who must be Gōparāja and his wife Above this, the pillar is again sixteen-sided Above this, it is once more octagonal, and on two of the faces here, there are the remains of a quite illegible inscription of four lines, in characters of the same type with those of the inscription now published. Above this, the pillar curves over in sixteen flutes or ribs, into a round top. The pillar was converted into a *linga*, by fitting an ablution-trough to it, this was attached over the part where the inscription lay; and it was only by the breaking of it, that the greater part of the inscription was disclosed to view." A new *pītha* was substituted later below the inscription of Gōparāja. When it was broken and the whole shaft was dug out, the present inscription was brought to view It is incised on the lowest portion of the shaft, on three of its eight faces, each measuring about 7″ broad, on the side opposite to that where the record of Gōparāja is engraved

The writing, which originally covered a space 1′ 9″ broad by 1′ 5″ high, has suffered a good deal. The portion on the right-hand face is almost completely obliterated, only an *akshara* here and there being still visible That on the left-hand and middle faces also has suffered considerably, but most of it can be read with patience and perseverance. The **characters** are of the western variety of the southern alphabets, closely resembling

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1 *C A S I R.*, Vol. X, p 89

2 *I e*, of Gōparāja

3 The sculptures, which, according to Fleet, represent the friends of Gōparāja, are really those of horsemen They belong to an earlier age, as shown below

those of the Kānākhērā inscription[1] of Śrīdharavarman The size of the letters is about ·5″. At the top of the letters there are knobs which in some cases appear triangular. The peculiarities of individual letters are as follows —The apex of the initial *ē* is on the left in *ētad-divasam*=, l. 4, the lower horizontal line of *j* slants downwards and in some places ends in a curve, see *-vijayinah*, l 2 and *-vijaya-*, l 1, the subscript lingual *t* is slanting in *Māhārāshtrēna*, l 7, but not in *yashti-*, l 9, the subscript *th* is laid on its side in *-sthiti-*, l. 9 and *sthānam*=, l 10, but not in *tīrttham*, l 5, *m* appears in two forms·—(i) that which shows a horizontal base line with or without a loop on the left, see the superscript *m* in *-varmmanah*, l 2 and *dharmmān*, l 9 and (ii) the older one with a loop at the bottom; see *Mahākshatrapasa*, l. 1, *v* is generally triangular, but in some places it appears roundish, see *-Śrīdharavarmmanah*, l 2, and *ś* is cursive in some places, see *-vimśati-*, l 3 The **numerical symbols** for 7 and 20 occur in l. 3 The **language** is Sanskrit Like the Kānākhērā inscription, the record begins in prose and is rounded off with a verse at the end. Worthy of note are the Prakritisms, the genitive affix *sa* instead of *sya* in *Mahākshatrapasa*, l 1, which occurs often in pre-Gupta Kshatrapa records, and *vimśatimē* for *vimśatitamē* in l 3 The rules of *sandhi* are either not observed or are violated in some cases, see *rājñah Ārakshikēna*, l 6 and *Māhārāshtrēna*, l. 7 Otherwise, the record is written in a good style[2].

The inscription refers itself to the reign of the *Rājan* and *Mahākshatrapa* **Śrīdharavarman,** the son of the **Śaka Nanda,** who was probably described in the lost portion of the record as a devotee of Mahāsēna (Kārttikēya) As in the Kānākhērā inscription, he is described here as *dharmavijayin* or a righteous conqueror The record is dated in the **twenty-seventh regnal year,** expressed both in words and in numerical symbols. The month, fortnight and lunar day were also probably recorded at the end of line 3 as in the Kānākhērā inscription, but are now completely obliterated. Unlike the latter record, however, the present inscription does not contain any date of the Kalachuri or any other era, at least in the preserved portion.[3]

Owing to the unfortunate loss of its one-third portion, the record does not admit of a complete description of its contents, but its object appears to have been twofold: (i) to record the construction, by a person whose name appears to be **Nārāyaṇasvāmin,** of a *tīrtha* or stairs for descent into the river[4] at the *adhishthāna* of **Ērikiṇa** in the territorial division **Bāhirikā** of the **Nagēndra**[5] *āhāra* for the well-being of the *adhishthāna* headed by the cows and the Brāhmanas as well as for the increase of the religious merit of the person's father and mother, and (ii) to mention the erection of a memorial pillar, called *yashti* in l. 9, by **Satyanāga,** the *Ārakshika* and *Sēnāpati* of the Śaka *Mahākshatrapa* and *Rājan* **Śrīdharavarman,** at the same *adhishṭhāna* for the removal of calamities, the attainment of

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[1] Above, No 5

[2] The form *śishtām*, l 9, is, however, against Pānini, VI, 4, 34 See *Tattvabōdhinī* on the *sūtra*

[3] The record seems to have ended with *prajānām* in l 10 as shown by the large slanting line at the top of *m* It may be noted that there is no sign of punctuation following that word though it occurs at the end of a verse. This precludes the view of N G Majumdar that the symbol following the verse in the Kānākhērā inscription is a mark of interpunction.

[4] The name of the river which must have occurred at the end of line 4 is now lost, but it is conjecturally restored as Vēnvā (modern Bīnā). The stone pillar lies only a few yards from the left bank of the Bīnā See also *C A S I R*, Vol X, Pl. xxiii

[5] *Bāhirikā* occurs as the name of a *vishaya* in No 27, l 16, above Perhaps the territorial division was so called because it was an outlying part of the *āhāra* *Bāhirikā* is probably connected with the Prakrit word *bāhiriya*, which occurs in Jain literature in the sense of 'a suburb'.

prosperity and the happiness and well-being of all creatures.[1] Satyanāga appears to be described further as a native of Mahārāshtra and as the chief, apparently, of the Nāgas The concluding verse expresses the hope that the *yashti*, enduring unimpaired, would proclaim there the duties of the warlike people, for it was a place where people—friends as well as foes—met together in a spirit of service and reverence

The Saka king Śrīdharavarman, the son of the Saka Nanda, is already known from the Kānākhērā inscription dated in his thirteenth year, but as he bears only the military title *Mahādandanāyaka* in that record, he was supposed by some scholars to be a military officer of some other ruler. The present inscription, which mentions the titles *Rājan* and *Mahākshatrapa* in connection with his name, leaves no room for doubt that he was an independent king Though he bears the title *Mahākshatrapa*, he did not probably belong to the house of Chashtana; for, unlike the Western Kshatrapas, he does not date his records in the Saka era

The column on which the present inscription is incised is called *yashti* or a memorial pillar[2] In its corrupt form *lashti*, this word occurs in four inscriptions of the reign of the Western Kshatrapa Rudradāman, dated in the Saka year 52 (130 A.C), which were discovered at Andhau in Cutch Mr R D Banerji, who has edited them in the *Epigraphia Indica*[3], took *yashti* (Prakrit *latthi*) to mean 'a funeral monument.' Another inscription, incised on a narrow stone slab[4] with a pointed top, which was discovered at Mūlavāsara near Dwārakā in Saurashtra, mentions that it was a *sila-lashti* (Sanskrit, *śilā-yashti*), raised as a memorial to a person who had sacrificed his life for the sake of his friend The monuments at Andhau and Mūlavāsara were raised by private individuals in memory of their relatives, and are in the form of long narrow slabs. They cannot be taken to be in the standard form of a *yashti* The Sui-Vihāra copper-plate inscription, dated in the 11th regnal year of Kanishka, mentions that a *yathi* was raised (in memory) of the Bhikshu Nāgadatta Dr Sten Konow takes *yathi* in the sense of 'a staff.'[5] The Sanskrit word *yashti* is also known to occur in the form *vala-yashti* in the Bhumarā pillar inscription of the *Mahārājas* Hastin and Sarvanātha [6] That record is incised on one of the faces of a small sand-stone pillar Fleet translated *vala-yashti* (which he took to be a mistake for *valaya-yashti*) by 'a boundary pillar'. A similar word, *bala-yashti*, occurs also in a pillar inscription of Skandagupta, discovered by Dr Chhabra at Supia in the former Rewa State.[7] The present inscription, which calls the pillar at Ēran *yashti*, indicates for the first time the standard form of a memorial pillar, as distinguished from a victory pillar (*jaya-stambha* or *rana-stambha*) or a flag-staff (*dhvaja-stambha*).

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[1] At the top of the lower octagonal part above the centre of the inscription is engraved the word *Rāyā* in very bold characters of the same type as those of the present inscription, probably to indicate that the erection of the pillar had the sanction of the king

[2] *Yashti* occurs in the *Manusmriti*, adhyāya IX, v 285, where Mēdhātithi explains it as *dēvāyatanēshu yashtih* (a post erected in temples), and Kullūka as *yashtih pushkariny-ādau* (a post such as stands in tanks *etc*) Other commentators explain it as 'a flag-staff erected near villages *etc*', or as 'the pole of the *Indra-danda* Buhler and Ganganath Jha translated it by 'a pole' The *Manusmriti*, which lays down a fine for the destruction of a *yashti*, probably uses the word in the sense of 'a memorial pillar', but this sense of it seems to have been forgotten in course of time.

[3] Vol XVI, pp 19 ff

[4] For a photograph of the stone slab, see pl facing p 176 in the *D R. Bhandarkar Volume*. See also *Important Inscriptions from the Baroda State*, Vol I, pp 1 ff

[5] *CII*, Vol II, Part I, pp 138 ff.

[6] *Ibid*, Vol III, p 111

[7] I owe this information to the kindness of Dr Chhabra He takes *bala-yashti* in the sense of 'a stone monument in the shape of a shaft'

The pillar at Ēran was originally a large one Supposing that the bottom line of the present inscription which was originally incised on it was at the same height as in the case of the pillar inscription[1] of Budhagupta at the same town, *i e*, about 3′ 3″ above the ground, the total height of the *yashti* may have been about 9′ above the plinth Its top does not appear to have been tampered with So a standard *yashti* seems to have been generally eight- or sixteen-sided, with a round top, but without any capital such as that which generally crowns a *jaya-stambha* or a *dhvaja-stambha* It was generally decorated with panels of warriors or scenes of fighting

The present pillar was erected by Satyanāga, the *Sēnāpati* of the Saka king Srīdharavarman, apparently to commemorate some great battle, fought at Ērikina (modern Ēran), in which several Nāga soldiers had met with a hero's death. This is indicated by the original sculptures carved on it. On each of the three faces of its middle octagonal part on the same side as the present inscription, there is a compartment showing a horseman holding the reins of his horse in the left hand and a sword or a javelin in the right [2] In the present inscription Satyanāga expresses the hope that the *yashti* raised by the Nāgas themselves (*nāgair=ēva*) would inspire future generations of warlike people to perform similar heroic deeds, for, it was a place where friends and foes met in a spirit of service and reverence. This description fits Ēran very well. It was the battle-ground of hostile powers for several centuries as shown by several Satī-stones and inscriptions with dates ranging from the fourth to the eighteenth century A. C [3] One of the memorable battles fought at Ēran was during the reign of the Gupta Emperor Bhānugupta in the Gupta year 191 (510-11 A. C) In this battle Gōparāja, 'renowned for manliness', who had accompanied Bhānugupta as his ally, died fighting. His wife immolated herself on his funeral pyre. The event was fittingly commemorated, evidently by the order of the Gupta Emperor, by incising another short inscription on the opposite side of the same *yashti* which had been exhorting warlike people to perform such heroic deeds for more than a century. A panel, showing Gōparāja and his wife sitting on a couch, was also sculptured on the face of the pillar immediately above the centre of that inscription [4] Later, the pillar seems to have fallen down and broken to pieces. As it had a round top, it was found serviceable by some devotee of Śiva, who turned it into a *Śiva-linga* by fitting a *pītha* or ablution-trough to it. Both the inscriptions on it were concealed from view—that of Satyanāga was on the part buried underground, while the other one, commemorating Gōparāja's death, was hidden by the *pītha*. None could, therefore, suspect that the *linga* was originally a *yashti* or memorial pillar, notwithstanding the panels carved on it.[5]

As for the **geographical names** occurring in the present inscription, **Mahārāshṭra** finds epigraphic mention here for the first time. From the Aihōlē inscription which is

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[1] *CII*, Vol III, p. 88

[2] The inscription is slightly misplaced with reference to the sculptures. If we designate the faces of the pillar as A, B, C and D, the inscription is on the faces A, B and C, while the sculptures of the horsemen are on B, C and D The sculpture on the face D is slightly damaged by a narrow channel, subsequently cut into the centre of it from the bottom upwards Four small holes are now seen in the lower part of the channel In Saurashtra such memorial stones are usually marked with the figure of a horseman *D R Bhandarkar Volume*, p 174 They are called ***pāliyās*** in Gujarat and Saurashtra, ***vīrakkal*** in South India and ***vīrgal*** in Maharashtra

[3] *C A S I* R , Vol. X, pp. 89 ff.

[4] These sculptures are evidently of the Gupta age, as shown by the characteristic coiffure of the male figure They are, again, much better preserved than the earlier sculptures of horsemen mentioned above

[5] The third inscription near the top of the pillar, which is now illegible, may have been purposely defaced when the pillar was converted into a *Śiva-linga*

nearly three centuries later, we know of three Mahārāshtras, consisting of 99000 villages. They evidently comprised the present Northern and Southern Mahārāshṭras and the Marathi-speaking parts of the States of Madhya Pradesh and Hyderabad. All this territory was generally grouped under the single comprehensive name of Mahārāshtra mentioned in the Epics, Purāṇas and other works of Sanskrit literature. Satyanāga seems to have taken pride in mentioning his Mahārāshṭra origin Ērikiṇa is modern Ēran. The place-name occurs as *Ērakaña* (*i e*, *Ērikiña,* with the vowels restored) on the coins published by Cunningham[1] and as *Ērakina* in an inscription on the Sāñchī Stūpa[2]. Later, the name occurs in the form *Airikina* in the Ēran inscriptions of Samudragupta and Tōramāna. The *adhishthāna* of Ērikina was included in the territorial division **Bāhirikā** in the *āhāra* of **Nagēndra.** Both these names are otherwise unknown[3].

TEXT [4]

1 सिद्धम् [।*] राज्ञा(ज्ञो) महाक्षत्रपस(स्य) स्ववीर्य्या[र्ज्जि]तविजयविपुलकीर्त्तेर[5] . . . . . [6][स्य]

2 [7]शकन[न्द][8]पुत्रस्य ध[र्म्म]विजयिन [श्री]धरवर्म्म[ण] . . . . . [स्वराज्या][9]–

3 भिवृद्धिकरे वैजयिके[10] सं[व]त्सरे सप्तविशतिमे[11] २० ७ . . . . [12]

4 एतद्दिवस[13]मेरिकिणाधिष्ठाणे[14](ने)स्य नगे[न्द्रा]हारबा[हि]रिकायां[15] . . . . [नारा*]–

[1] Cunningham's eye-copy of the legend on one of the coins clearly reads *Ērakaña,* but that of the legend on the other as *Ērakanya.* Allan also reads the latter legend similarly, but the reading is probably incorrect The superscript letter does not appear like *n* Besides, if there had been a subscript *y*, it would have appeared much lower, and not in a line with the other *aksharas* The last letter, therefore, appears to be *ña* as on the other coin It is noteworthy that the place-name occurs as *Ērakina* in a Sāñchī Stūpa inscription.

[2] *Ep Ind*, Vol II, p. 375.

[3] *Bāhirikā,* of course, occurs as the name of a *vishaya* in distant Gujarat as stated above See p 606, n 5, above

[4] From the original pillar which I examined *in situ* and from inked estampages kindly supplied by Dr Chhabra I am indebted to Dr Chhabra, Mr N L Rao and Mr. Y R Gupte for the reading of a few words in this much abraded inscription

[5] This expression occurs also in the Kānākhērā inscription, No 5, above The spacing there shows that it is used in that record to describe the god Mahāsēna (Kārttikēya) Here it would be more naturally construed with श्रीधरवर्म्मण in l 2

[6] The lost *aksharas* may be restored conjecturally as –जितसेनमहासेनपादानुध्यात– The following *akshara* स्य is almost certain

[7] In the margin of lines 2 and 3, there appear traces of some *aksharas* which may be read as सिद्धमस्तु. It may be noted that these words occur at the end of the Kānākhērā inscription

[8] The subscript letter of this conjunct appears more like *y* than like *d*, though there is no doubt about the name

[9] The last nine *aksharas* in this line were probably वर्षसहस्राय स्वराज्या–. See line 2 of the Kānākhērā inscription The last three *aksharas* are almost certain

[10] In view of the clear reading here, it would be better to read वैजयिके in l 2 of the Kānākhērā inscription also.

[11] Read सप्तविंशतितमे.

[12] The lost portion probably mentioned the month, fortnight and *tithi*, and ended in पूर्व्वकम्, of which faint traces can still be seen Cf line 3 of the Kānākhērā inscription

[13] Read एतद्दिवस एरिकिणा–.

[14] The horizontal *ē-mātrā* of *nē* is clearly seen on the pillar.

[15] Read नगेन्द्राहारस्य बाहिरिकाया. This is an instance of सापेक्षसमास. Some word like पथके, meaning

5 यणस्वामिना भक्तिपू[र्व्वं] तीर्त्थं गोब्राह्मणपुरोगस्य चाधि[1] मा[2] . . .

6 भिवृध्या(द्धय)र्त्थम् [।*] राज्ञ. आरक्षिकेन[3] [से]ना[प]तिमत्यनागेन म[हारा[4]] . . . [प्र*]मु–

7 खेन माहाराष्ट्रेन(ण)[5] शान्निकर्द्धिसर्व्वसत्व(त्त्व)[सु]खहिताय स्व[6] . . . . .

8 अपि च [।*] सि[ध्य]न्ते प्रेरितान्तात्पृथु[7]पृ[थिवीमी]श[मा]न(ने)[8] नरेन्द्रे ना[गे]रे[व*] ᴗ – – ᴗ ᴗ ᴗ ᴗ

9 वपुषा क्षत्रराष्ट्र[स्य] धर्म्मा[न् ।*] यष्टिश्शिष्टा[9]मखण्डस्थिति त ᴗ ᴗ ᴗ – – ᴗ – – ᴗ – –, – – – –

10 ᴗ सेवादररिपु[सु][हृदां*] स्थानमेतत्प्रजानाम्[10] [।।*]

TRANSLATION

Success! In the victorious **twenty-seventh—20 (*and*) 7—year,** augmenting [his dominion for a thousand years] of the *Rājan* (*and*) *Mahākshatrapa* **Śrīdharavarman,** the son of the **Śaka Nanda**—the righteous conqueror,[11] who has obtained abundant fame by means of victories won by his valour, [who meditates on the feet of the divine Mahāsēna whose army has never been vanquished[12]] on this day (*namely*)

. [13] in the *adhishthāna* (town) of **Ērikiṇa in** (*the territorial division of*) **Bāhirikā** in this *āhāra* of **Nagēndra,** a *tīrtha* (*i.e.*, a flight of steps)[at the river Vēnvā][has been caused

'a territorial division', may have followed **बाहिरिकायां.** The river at which the *tīrtha* was constructed may also have been named The lost portion may, therefore, be conjecturally restored as follows – –पथके वेण्वानद्या कारितं नारा–.

[1] Restore –ष्ठानस्य स्वस्त्यर्थं. Compare स्वस्त्यस्तु गोब्राह्मणपुरोगाभ्य सर्व्वप्रजाभ्य in the Ēran inscription of Budhagupta *CII*, Vol III, p. 89.

[2] Restore मातापित्रो पुण्या–.

[3] Read राज्ञ आरक्षिकेण.

[4] There are fairly clear traces of these two *aksharas*, but whether the intended word was महाराज– or महाराष्ट्र–, it is difficult to say As Śrīdharavarman bears the title *Rājan* in lines 1 and 6, it appears more likely that the word was महाराष्ट्र. The missing words may be conjecturally restored as महाराष्ट्राभिजननागाना प्रमुखेन

[5] The word is formed according to Pāṇini, IV, 3, 90

[6] The lost *aksharas* may be restored conjecturally as –भोगाधिष्ठानैरिकिणे यष्टिरभ्युच्छ्रिता. Cf स्वभोगनगरैरिकिणप्रदेशे in the Ēran inscription of Samudragupta, *CII*, Vol III, p 20 and ध्वजस्तम्भोभ्युच्छ्रित in the Ēran stone pillar inscription of Budhagupta, *ibid*, p 89

[7] Two *aksharas*, both prosodially short, are wanting here

[8] The correct form would be ईशाने.

[9] Read यष्टिश्शिष्टा–. As the root शास् is Parasmaipadī, the correct grammatical form would be शास्तु.

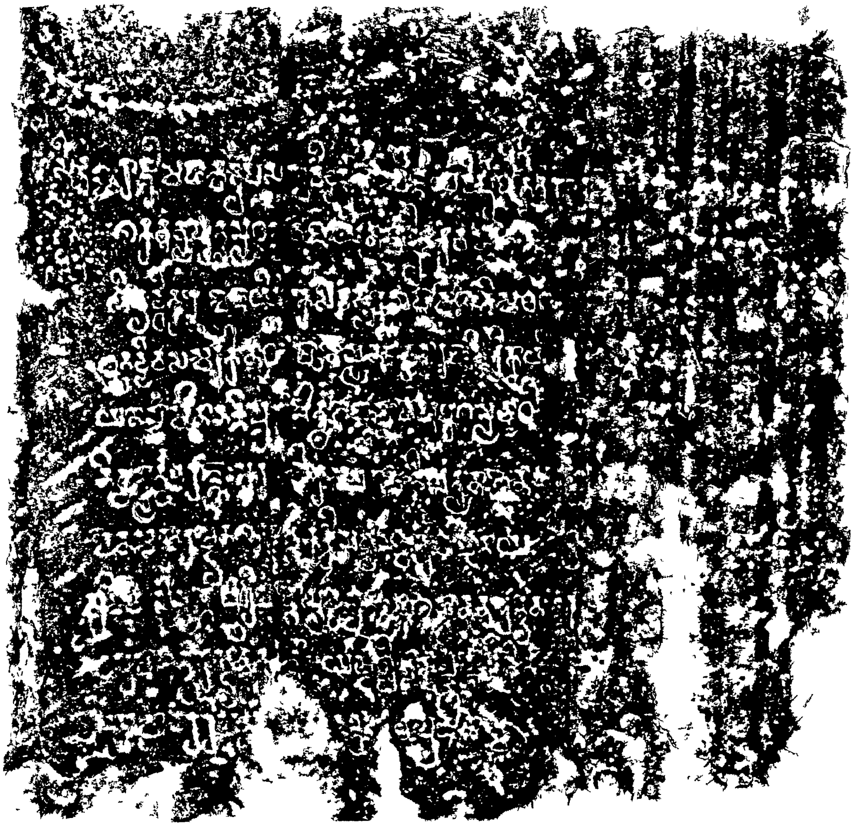
[10] Metre *Sragdharā*

[11] Kautilya speaks of three types of kings: (i) *dharmavijayin* or a righteous conqueror, (ii) *asuravijayin* or a devilish conqueror and (iii) *lōbhavijayin* or an avaricious conqueror. *Arthaśāstra*, adhikarana xii, 1 Kālidāsa describes Raghu as *dharmavijayin* *Raghuvamśa*, canto iv, v. 43 Here as well as in the Kānākhērā inscription Śrīdharavarman claims to be a righteous conqueror.

[12] The portion in the rectangular bracketes in this and other places is the translation of the expressions restored conjecturally in the foot-notes to the text. See above, p. 609, n 6, cf l 1 of No. 5, above.

[13] The portion lost at the end of line 3 probably mentioned the month, fortnight and *tithi* of the event as in l 3 of No 5, above.

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN



B CH CHHABRA
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SCALE THREE-TENTHS

SURVEY OF INDIA, CALCUTTA

to be constructed][1] with devotion by [Nārā]yaṇasvāmin for the well-being of the *adhishthāna* headed by the cows and the Brāhmaṇas, (*and*) for the increase [of the religious merit of his mother and father]

(Line 6) [At the same *adhishthāna* in his own *bhôga* there has been erected this *yashti*[2]] by **Satyanāga,** the *Sēnāpati* and *Ārakshika*[3] of the King, who is a native of **Mahārāshṭra** and is the foremost of [4] . for the removal of calamities, for the attainment of prosperity and for the happiness and well-being of all creatures

(L 8) Moreover—

While (*our*) King is ruling over the wide earth . may (*this*) *yashti,* (*raised*) by the Nāgas themselves, remaining unimpaired, proclaim by its form the duty of the warlike people . , for this is the (*meeting*) place of (*all*) people—friends as well as foes—in (*a spirit of*) service and reverence !

No. 120, Plate XCIX

NAGARDHAN PLATES OF SVAMIRAJA : (KALACHURI) YEAR 322

These copper-plates were discovered in 1948 at **Nagardhan,** a small village about 3 miles south of Rāmtēk, the chief town of a *tahsil* of the same name in the Nagpur District of Madhya Pradesh. Mr Hiralal Upasrao Mahadule of Nagardhan, who obtained possession of the plates, handed them over to me for decipherment They were first published by me in the *Epigraphia Indica,* Vol XXVIII, pp 1 ff. The record is edited here from the original plates and their ink impressions taken kindly for me by Mr. V. K. Aiyar, Superintendent, Government Press, Nagpur

They are **three copper-plates,** each measuring 7 9″ in length and 4 1″ in height. The first and third plates are inscribed on one side, and the second, on both the sides. The plates are held together by a ring, ½″ in thickness and 2″ in diameter, on which slides a small circular band with a rectangular **seal,** measuring 1 2″ by 1″, which is soldered to it. The surface of the seal is divided by a horizontal line into two almost equal parts. The upper part contains a symbol, apparently a goad, lying horizontally, while the lower has the **legend** *Gaṇa-dattiḥ,* meaning 'a gift of the Corporation', inscribed in the same characters as those of the grant. The plates together weigh 67½ *tolas,* and the ring and the seal, 2½ *tolas.* This mode of stringing the plates together resembles that of the Vākāṭaka grants, though the seal here is rectangular, not round as in the latter grants. The plates are in a state of good preservation, and there is no uncertainty in the reading of any part of the text.

The record consists of 28 lines, which are evenly divided on the four inscribed faces of the three plates. The **characters** are of the box-headed variety, the boxes at the top

[1] The missing words at the end of line 4 probably contained the ancient name (Vēnvā ?) of the river Bīnā, on the left bank of which this *tīrtha* or *ghāt* was constructed According to the *Mārkaṇḍēya Purāṇa* (adhyāya 57, v 19), the Vēnvā takes its rise in the Pāriyātra mountain

[2] *Yashṭi* is a memorial pillar erected to commemorate some notable event or the death of a person See above, p. 607.

[3] This technical official title occurs in the form *Ārakshaka* in the *Arthaśāstra* of Kauṭilya (adhikaraṇa vii, adhyāya 17) apparently in the sense of 'the Chief of policemen (*ārakshin*)' The *Daśakumāracharita* (Bombay Sanskrit Series ed , p. 58) uses *ārakshika* in the sense of 'a policeman' Since the title is borne here by Satyanāga who was a high military officer, it is evidently used here in the sense of 'the Head of the Police'

[4] The portion lost here may have described Satyanāga as 'the foremost of the Nāgas who hailed from Mahārāshṭra '

of the letters being scooped out hollow. They are beautifully formed, being more cursive and round than those of the Vākāṭaka grants. They resemble very closely the characters of the Early Ganga grants of the sixth or seventh century A C[1] As regards individual letters, we may note the forms of initial *u* which occurs in ll. 8, 14, 19, 24 and 27, of initial *ē* in l 13, and of initial *au* in l. 10. The right stroke of *l*, which is mostly vertical in the Vākāṭaka grants, sharply turns to the left and encircles the letter as in the later records of the Kalachuris and the Gurjaras of Gujarat; see *kuśalī*, l 2, a final consonant is indicated by its small size, see *Nāndīvarddhanāt*, l. 1; punctuation is generally indicated by a small horizontal stroke, but in some cases by two vertical strokes, the first of which is sporadically hooked at the top.

The **language** is Sanskrit, and except for two verses at the end in ll. 24-27, the record is in prose throughout. As regards **orthography**, the only peculiarities that call for notice are the use of *ri* for the medial vowel *ṛi* in *-bhrātri-*, l 2 and *nisrishtaḥ*, l 20, of the guttural nasal *ṅ* for *anusvāra* in *dvāviṅśē*, l 28, and of *anusvāra* for final *n* in *-drāṅgikādīṁ*, l 3. In other respects, the record is remarkably free from errors of orthography, though in places it is not altogether devoid of uncertainty of meaning.

The plates were issued from **Nandivardhana** by **Nannarāja,** who meditated on the feet of his brother **Svāmirāja,** during whose reign the grant was made.[2] Svāmirāja is described as *Bhaṭṭāraka-pād-ānudhyāta* 'meditating on the feet of the lord paramount', which indicates his feudatory status. Neither the family to which these princes belonged nor the suzerain to whom they owed allegiance is mentioned in the present grant. No ancestors of Svāmirāja have been named. In all these respects the present grant resembles those of the *Mahārājas* of Khandesh[3].

The **object** of the inscription appears to be to record two gifts: (i) one of two *nivartanas* of land in the village **Chiñchapaṭṭikā,** which was made at the request of the President (*Sthavira*) and Members of the Executive Committee (*Pramukhas*) of the assembly (*Samūha*) of the Corporation (*Gaṇa*) **Mahāmātragaṇa,** and (ii) the other of the village **Aṅkōllikā,** which was made by **Nannarāja** (or, perhaps by **Svāmirāja)** on his own account near the *Chatuka-vaṭa*[4], situated in the stream of the Gaṅgā, on the occasion of an **eclipse** which occurred on the **new-moon day** of **Chaitra** in the **cyclic year Āshāḍha.** The donated village Ankollikā was situated on the right bank of the river Śūla, to the west of the *agrahāra* of **Achalapura** and to the east of **Śrīparṇikā.** The donees were certain Brāhmaṇas of the White and Black Yajurvēdas and the Sāmavēda The inscription contains **another date** at the end, when the plates were issued, *viz.*, the **fifth tithi** (expressed by a symbol) of the **bright fortnight of Kārttika in the year three hundred and twenty-two** (expressed in words) of an unspecified era. The engraver was the Kshatriya **Durgāditya,** the son of Chandra

As stated before, the royal family to which Svāmirāja and Nannarāja belonged is not specified in the present grant, but since these names occur in two early Rāshṭrakūṭa

[1] See, *e g*, the Jirjingi plates of Indravarman, Gāṅga year 39 (537-38 A C), *Ep Ind*, Vol XXV, pp 281-88 and plate, and Tekkali plates of Indravarman, Gāṅga year 154 (652-53 A C), *ibid*, Vol XVIII, pp 307-11 and plate The Gāṅga era began in the Śaka year 420 (498 A C) as shown by me, *ibid*, Vol XXVI, pp 326-36.

[2] This is shown by the word *kuśalī* 'in good health', applied to Svāmirāja in l 2

[3] Nos 2-4, above.

[4] The grant was apparently made at the *akshaya-vaṭa* near the confluence of the Gāṅgā and the Yamunā It is also possible that the grant was actually made by Svāmirāja and was only recorded by Nannarāja For a similar grant made at Prayāga at the confluence of the two rivers by a ruling king of Vidarbha and recorded afterwards by his relative at Nandivardhana, see the Rithapur plates of Bhavadattavarman, *Ep Ind*, Vol XIX, pp. 100 ff

records discovered in Vidarbha, *viz*, the Tivarakhēd[1] and the Multāi[2] plates, with the slight change of Svāmirāja into Svāmikarāja, it seems very likely that the princes mentioned here also belonged to the same royal lineage.[3]

The plates state, in lines 14-15, that the grant of Nannarāja was made on the occasion of a (solar) **eclipse on Chaitra amāvāsyā** in the cyclic year **Āshāḍha.** This year was evidently of the **twelve-year cycle of Jupiter.** The system of citing the years of this cycle was current in early times and continued till the sixth century A.C. In North India five such dates, with the word *mahā* prefixed to the name of the year, were discovered in the grants of the Parivrājaka *Mahārājas* Hastin and Sankshōbha, from which Dr. Fleet and Mr. Sh. B. Dikshit calculated the epoch of the Gupta era[4]. Some more dates of this kind have since then been discovered. In South India also, some dates of this kind have been noticed in the records of the Early Rāshtrakūtas[5], the Kadambas[6] and the kings of Kalinga[7], but they do not admit of verification in the absence of the necessary details. The present grant is thus unique in that it mentions such details together with the name of the cyclic year and the date of an era. Let us see whether the details work out regularly for any of the known eras.

If the year 322 is referred to the Gupta era, it would correspond to 641-42 A.C There was, however, no solar eclipse in the *amānta* or *pūrnimānta* Chaitra of that year. Besides, the cyclic year was Phālguna[8], not Āshāḍha as stated in the grant. The nearest solar eclipse in Chaitra occurred on the 21st March 638 A.C, but then too the cyclic year was Mārgaśīrsha, not Āshāḍha. Again, there is no evidence that the Gupta era was current in Vidarbha or, for the matter of that, anywhere in Maharashtra. The year 322 of the present grant cannot, therefore, be referred to the Gupta era.

The only other era to which this date can be referred is the Kalachuri era, which was current in the neighbouring districts of Khandesh and Nasik[9]. Let us next see if the details work out satisfactorily for this era.

The epoch which suits early dates of the Kalachuri era is 248 49 A C. If the year 322 is referred to this era, it should be equivalent to 570-71 or 571-72 A C according as it was current or expired But in neither of these years, was there a solar eclipse in the *amānta* or *pūrnimānta* Chaitra There was, however, such an eclipse in the immediately following year 573 A C, on the 19th March, which was the *amāvāsya* of the *amānta* Chaitra The year of the twelve-year cycle was also Āshāḍha according to the mean-sign system. The agreement of these three details, *viz*, the solar eclipse, the lunar month and the cyclic year shows that **the 19th March 573 A.C.** is undoubtedly the correct date of the grant.

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[1] *Ep Ind*, Vol XI, pp 274 ff

[2] *Ind Ant*, Vol XVIII, pp 230 ff

[3] Svāmirāja and his brother Nannarāja were not, however, identical with Svāmikarāja and his son Nannarāja The latter flourished at the close of the seventh and in the beginning of the eighth century A C as shown by the Multai plates dated Śaka 631 (709-10 A C). The Tivarakhēd plates, which give the earlier date of Śaka 553 (631-32A C), are undoubtedly spurious The present grant, on the other hand, was made in 573 A C, more than a hundred and thirty-five years before, as shown below. For a detailed examination of this question, see *Ind Hist Quart*, Vol XXV, pp 138 ff

[4] The last known date of this type is G 209 (528 A C) which occurs in the Khōh plates of the Parivrājaka *Mahārāja* Sankshōbha

[5] See my article on the Rāshtrakūtas of Mānapura, *A B O.R I*, Vol XXV, p 42.

[6] *Ind Ant*, Vol VII, pp 35 ff and Vol VI, pp 24 ff

[7] *Ep Ind*, Vol XXIV, pp 47 ff

[8] This is according to the mean-sign system See Cunningham, *Indian Eras*, p 166 The year according to the heliacal rising system also would be the same according to the calculations of Dr. K L. Daftari

[9] See dates of Nos 2-4, 28 and 31, above

The palæography of the grant also supports this date; for, as stated before, its characters resemble those of the early Ganga grants, and must, therefore, be referred to the sixth century A C Besides, the wording of the formal portion of the present grant shows that it must be classed with such early grants as those of the *Mahārājas* of Khandesh, Subandhu of Māhishmatī and the Traikūtakas of Western Maharashtra.

As stated before, the epoch of 248-49 A C. does not hold good in the present case Supposing the year of the present grant to be *Kārttikādi* and expired as in most other early dates, the epoch of the era applicable in the present case would be **250-51 A.C.** The solar eclipse in Chaitra when the grant was made must have occurred in the *Kārttikādi* Kalachuri year 321. The *amāvāsya* of the *amānta* Chaitra in the expired year 321 fell, according to the proposed epoch of 250-51 A C., on the 19th March 573 A C. On that day, there was a solar eclipse visible in India, and the *Bārhaspatya samvatsara* also was Āshādha as stated in the grant.[1]

The grant under discussion is unique in another respect also. It is the only grant dated in the Kalachuri era that has been found in Vidarbha. The earlier grants of the Vākātakas who ruled in Vidarbha are dated in regnal years, while the later ones of the Rāshtrakūtas are recorded in the Saka era. The present grant, which belongs to the intervening period, is dated in the Kalachuri era evidently because that era had spread to Vidarbha with the spread of the Kalachuri power The unnamed suzerain of Svāmirāja was probably the Kalachuri Krishnarāja (*circa* 550-575 A C) It is noteworthy that the silver coins of this Krishnarāja have been discovered at some places in Vidarbha, *viz.*, at Dhāmōri in the Amaravati District and Pattan in the Betul District.

The present grant is interesting in several other respects also. It is one of the few copper-plate grants to which a *Gana* (Corporation) is seen to have affixed its own seal. The Corporation was of elephant-drivers (*Mahāmātras*)[2] Its President was called *Sthavira*,[3] and the members of the Executive Committee, who seem to have numbered twelve, *Pramukhas*[4] The assembly of the Corporation was called *Samūha*[5] The *Gana* had, among its leaders, one who was *Pīlupati* (Chief of the Elephant Corps) and another who was *Hastivaidya* (Physician of Elephants)[6] The Corporation had apparently no authority to make any grants of land, for, it had to request the ruling prince to make one on their behalf, but it was allowed to affix its own seal containing its own peculiar emblem of a goad.[7] This

[1] Another early date to which this epoch appears applicable is that of the Ellora plates of Dantidurga I have shown elsewhere that the correct reading of the date of this grant is the year 463 and that it probably refers to the Kalachuri era See *J B B. R.A.S.* (New series), Vol. XXVI, pp. 163 ff. This date (Monday, the thirteenth *tithi* of the bright fortnight of Āśvina in the year 463) appears regular only according to the epoch 250-51 A C The Ellora plates of Dantidurga are, therefore, probably dated in the Kalachuri era However, as the matter is not absolutely beyond doubt, the record is not included in the present Volume

[2] The Marathi word *māhut*, meaning an elephant-driver, is derived from *mahāmātra* (Prakrit, *mahāutta*). According to Kullūka on *MSM* (IX, 259), the *mahāmātras* were the trainers of elephants.

[3] *Sthavira* seems to be used in the same sense as *Jēthaka*, of which it is a synonym The latter term occurs in the *Jātakas* in the sense of 'the head of a corporation'

[4] The Indor copper-plate inscription uses *pravara* in the sense of *pramukha* *C I I*, Vol III, p 70

[5] For *samūha* meaning 'the assembly of a *gana*', see *Brihaspati-smriti*, XVII, 20

[6] It is noteworthy that Viśvarūpa, the oldest commentator of the *Yājñavalkya-smriti*, explains *gana* as 'a corporation of elephant-riders and others'. Cf *vanik-samūho ganah, hastyārōh-ādi-samūha ity=anyē* in Viśvarūpa's commentary on *Y S*, II, 196

[7] For another grant to which a corporation of *mahāmātras* has affixed its seal, see the Banaras plates of Harirāja. *P T A I O C* (1943-44), pp 590 ff This seal also contains the emblem of a goad (not of a flag-staff as stated by the editor) In this case, the plates also were issued by the Corporation, though the grant was made with the consent of the reigning king and his chief queen.

shows that it wielded considerable power in the State.[1]

As for the **localities** mentioned in the present grant, **Nandivardhana,** from which the plates were issued, has already been identified with Nagardhan This identification has been corroborated by the present record Nagardhan is also said to have been known by the name of Nandardhan which corresponds to Nandivardhana. **Achalapura** is usually identified with a place of the same name (former Ellichpur) in the Amaravati District; but there is no river named Sūlanadī flowing by its side. The Achalapura mentioned in the present plates as an *agrahāra* village was probably situated not far from Nandivardhana The **Śūlanadī,** on the bank of which it lay, is probably identical with the river Sūr[2] which flows only about 4 miles east of Nagardhan. **Aṅkōllikā,** which was situated on the bank of the Sūlanadī, may be identical with modern Aroli, on the right bank of the Sūr, about 8 miles south by east of Nagardhan, but there are no places corresponding to Achalapura and Śrīparṇikā in its vicinity. **Chiñchapaṭṭikā** is probably represented by the village Chichal, about a mile and a half north by east of Nagardhan.

TEXT[3]

First Plate

1 सिद्धम्[4] [।*] स्वस्ति [।*] नान्दीवर्द्धनात्[5] भट्टारकपादानुद्धचात परममाहेश्वर श्रीस्वामि-
2 राज कुशली । तदनुद्धचातभ्रात्रि(तृ)नन्नराज सर्व्वानेव स्वान्राजस्थानी-
3 योपरिकदाण्डपाशिकचाटभटदूतसप्रेषणिकद्राङ्गिकादी(दीन्) सम-
4 नुवर्ण्यं सपूजयत्यस्तु वो विदितं यथा महामात्रगणस्थविरकलिङ्ग-
5 केटभ ।[6] रोलदेव । प्रदीप्तभट । शिव । देवभटद्वय[7] । मातृस्वामि । गण-
6 देव । कोङ्कभट । हस्तिवैद्यसामस्वामि । असंगत । पीलुपतिमाल्ला-
7 यिक । प्रभाकरप्रमुखगणसमूहाभ्यर्थनया मातापित्रोरात्म-

Second Plate : First Side

8 नश्च पुण्ययशोभिवृद्धये[8] उपमण्यु(न्यु)सगोत्रविद्वद्वाजसनेयदिवाकर-
9 मौद्गल्यसगोत्रदेवस्वामिकौशिकसगोत्रशङ्करभारद्वाजसगोत्र-
10 आदित्य औपमण्यु(न्यव)दामोदराद्या कान्वा(ण्वा)। गण । सोम । वत्स । चण्डि । सु-
11 प्रभ । कुमारादयस्तैत्तिरिका[9] [।*] छन्दोगेशान । कौण्डिन[10]सगोत्रकन्वौ(ण्वौ)

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[1] The elephant force was an important part of the army in ancient times Cf. हस्तिप्रधानो विजयो राज्ञाम् । Kautilya's *Arthaśāstra*, II, 2

[2] This river is called *Sura-nadī* in l 39 of the Rāmtēk stone inscription of Rāmachandra, *Ep Ind* Vol XXV, p 10 The name of the river seems to have changed from *Śūla-nadī* to *Sura-nadī* in the course of the seven centuries that separate these two records

[3] From the original plates and ink impressions

[4] Expressed by a symbol

[5] Read नन्दिवर्द्धनात्. The place-name occurs as नान्दिवर्द्धन in the Poona plates of Prabhāvatīguptā (*Ep Ind*, Vol XV, pp 41 f) and the Belora plates of Pravarasēna II (*ibid*, Vol XXIV, p 264) In the Rithapur plates of Bhavadattavarman, *ibid*, Vol XIX, p 102 and the Kōthūraka grant of Pravarasēna II (*ibid*, Vol. XXVI, p 159) it appears as नन्दिवर्द्धन.

[6] This and other similar marks of punctuation in ll 5-7, 10-12 and 14-18 are superfluous.

[7] Read शिवदेवभटद्वय.

[8] Here and in some places below, the rules of *sandhi* have not been observed.

[9] Read तैत्तिरीयाः.

[10] This *gotra*-name usually occurs as कौण्डिन्य.

12 रविचान्द्ररविगणौ । वत्ससगोत्रकक्कर्कस्वामिने[1] चिञ्चपट्टिकाया(या) निवर्त्त-
13 नानि द्वादश शासननिमित्त[2] एवमेतेषा ब्राह्मणाना बलिचरुवैश्वदे-
14 वाग्निहोत्रादीना क्रियाणा । उत्सर्प्पणार्त्थं आषाढसवत्सरे चैत्रामा-

Second Plate : Second Side

15 वास्याया जाह्नवीमद्ध्ये चटुकवटसस्थितेन ग्रहोपरागे । शूलन-
16 द्या उत्तरतटे । चलपुरा[3]ग्राहारात्पश्चिमेन । श्रीपर्ण्णिकाया पूर्व्वेण
17 अङ्कोल्लिका नाम ग्राम आचन्द्रार्क्कार्ण्णवक्षितिधरदहनपवनव्योम-
18 समकालीन पुत्रपौत्रान्वयभोग्योवनिरन्ध्रन्यायेन । सर्व्वदित्यविष्टि-
19 जेमककरभरपरिहीण सर्व्वादेयविशुद्धोन्त सिद्धिक उदकपूर्व्वं[4] भो-
20 गाय निस्रि(सृ)ष्ट [।*] यतोस्मद्वश्यैरन्यैश्चागामिविषयभोगपतिभिरनुमन्त-
21 व्य पालयितव्यश्च । यो वा तत्फललवास्वादमात्रतृष्णासरिज्जलोर्म्मि-

Third Plate

22 भिरुह्यमानमानसोज्ञानपटलावृतमतिर्ग्गिरिनदीजलतरङ्गभ-
23 ङ्गुरमायुर्ग्ग[त्व]रमश्वत्थपत्रचञ्चल धनमासादयेत् स पञ्चमहा-
24 पातकसयुक्त स्यादिति ।। उक्तञ्च भगवता व्यासेन । बहुभिर्व्वसुधा भुक्ता
25 राजभि सगरादिभि[] [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फल(लम्)[5] ।। [१।।*]
26 षष्टि वर्षसहस्राणि स्वर्ग्गे मोदति भूमिद [।*] आच्छेत्ता चानुमन्ता च तान्येव
27 व[6] नरके वसेत् ।। [२।।*]उत्कीर्ण्णमेतच्छासन मातापित्रो पुण्यावाप्तये चन्द्र-
28 पुत्रेण क्षत्रियदुर्ग्गादित्येनेति ।। सवत्सरशतत्रये द्वाविड्शे[7] कार्त्तिक शु दि ५ [।*]

Seal

गणदत्ति[] [।*]

TRANSLATION

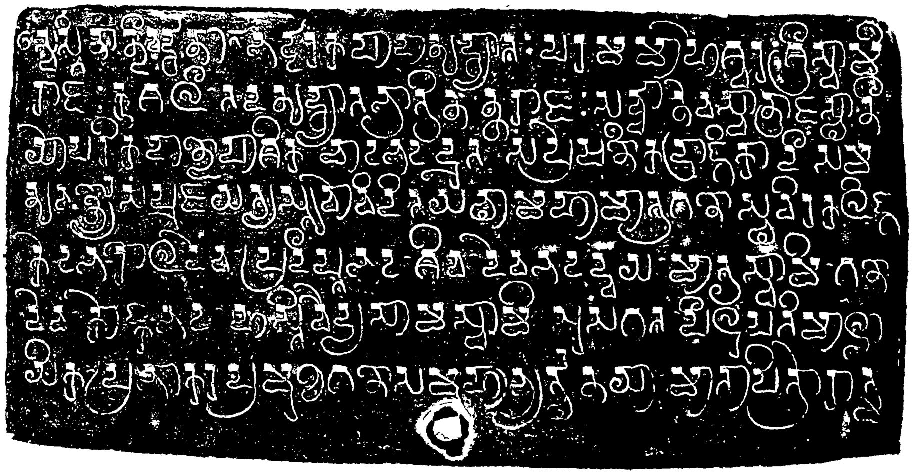
Success ! Hail ! From **Nandivardhana**—The illustrious **Svāmirāja,** who is a fervent devotee of Mahēśvara (Śiva) and meditates on the feet of the *Bhattāraka* (Lord paramount), is in good health. His brother **Nannarāja,** who meditates on him, honours all his[8] (*officers*) such as *Rājasthānīyas*, *Uparikas*[9], *Dāndapāśikas*[10], *chātas*, *bhatas*[11], *Dūtasampreshanikas*[12] and *Drāngikas*,[13] communicating (*the following order to them*) .—

(Line 4) "Be it known to you that at the request of the Assembly of the Corporation (*Gana-samūha*), whose Executive Officers (*Pramukhas*[14]) are Kalinga (*who is*) the President (*Sthavira*) of the **Mahāmātragaṇa,** (*and*) Kēṭabha, Rōladēva,

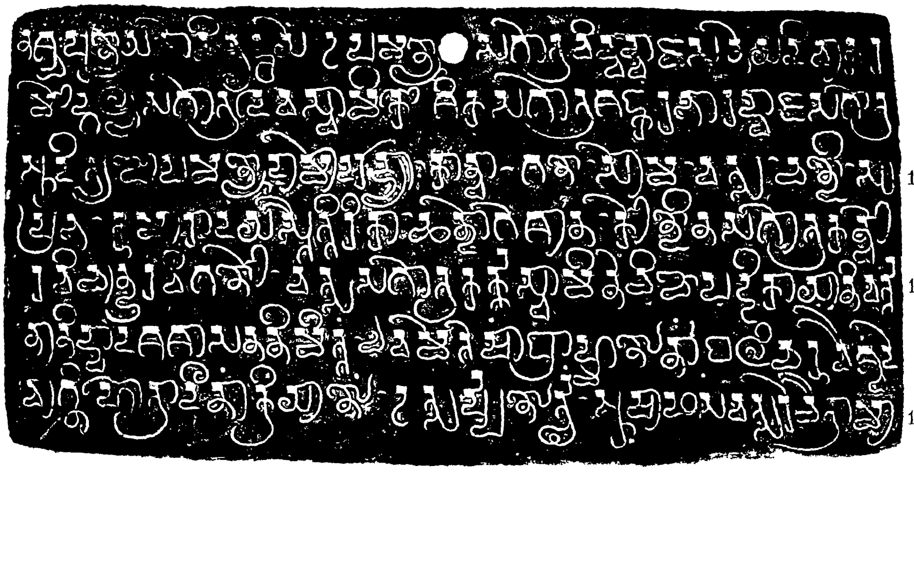
[1] Read कक्कर्कस्वामी एतेभ्य .
[2] Supply दत्तानि.
[3] Read उत्तरतटेचलपुरा-.
[4] Read उदकपूर्व्वम्.
[5] Metre of this and the following verse *Anushtubh.*
[6] This *akshara* is redundant.
[7] Read द्वाविंशत्युत्तरे.
[8] As the text stands, these officers would be of Nannarāja, but they are probably meant to be of his brother Svāmirāja who was reigning at the time
[9] For *Rājasthānīya* and *Uparika*, see above, p 36, notes 2 and 3
[10] *Dāndapāśika* was a Police officer
[11] For *chātas* and *bhatas*, see above, p 43, n 9
[12] *Dutasampreshanikas* were those who appointed *Dūtas* for the execution of royal orders.
[13] For *Drāngika*, see above, p 36, n 6
[14] The *Pramukhas* correspond to the *Kāryachintakas* mentioned in the Smritis See *Y S*, II, 191.

NAGARDHAN PLATES OF SVAMIRAJA (KALACHURI) YEAR 322

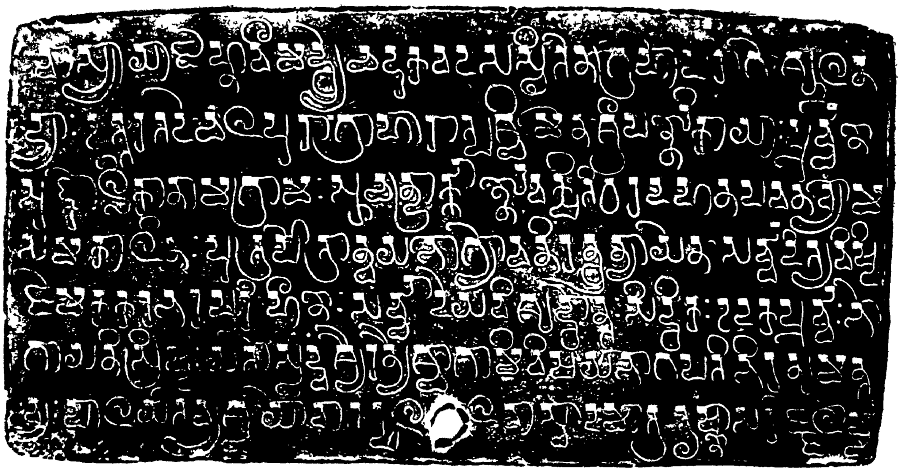
i.



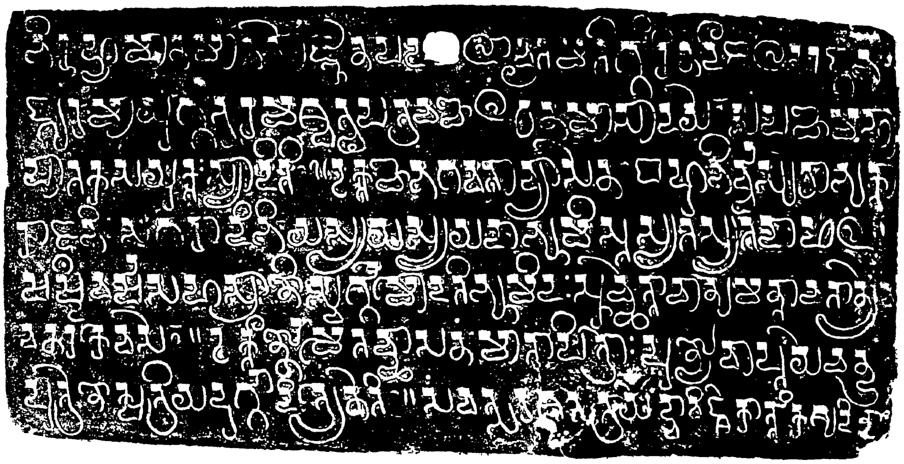
ii,a



ii,b



iii.



Seal

Pradīptabhata, two Śivadēvabhatas, Mātrisvāmin, Ganadēva, Kōnkabhata, Sāmasvāmin (*who is*) the Physician of Elephants, Asangata, Māllāyika (*who is*) the Chief of the Elephant Corps (*and*) Prabhākara, (*and*) for augmenting the religious merit and fame of (*My*) mother and father and of Myself, (*I have granted*), by a charter, twelve *nivartanas* (*of land*) in (*the village*) **Chiñchapaṭṭikā** to (*the following Brāhmanas*) (*viz.*) the learned Divākara of the Upamanyu *gōtra* and Vājasanēya *śākhā*, Dēvasvāmin of the Maudgalya *gōtra*, Sankara of the Kauśika *gōtra*, Āditya of the Bhāradvāja *gōtra*, Dāmōdara of the Upamanyu *gōtra* and others, these (*being*) of the Kānva *śākhā*; Gana, Sōma, Vatsa, Chandi, Suprabha, Kumāra and others, these (*being*) of the Taittirīya *śākhā*, Īśāna of the Sāmavēda; Ravichāndra and Ravigana of the Kauṇḍina *gōtra* and Kāṇva *śākhā*, (*and*) Karkasvāmin of the Vatsa *gōtra*.

(L. 13) "And to these (*same*) Brāhmaṇas, (*I*)[1], while staying at the Chatuka banyan tree in (*the stream of*) the Gangā, on the occasion of the **eclipse on the new-moon day of Chaitra** in the year **Āshāḍha,** donated with a libation of water, according to the maxim of uncultivated land[2], the village named **Aṅkōllikā,** on the left bank of the river **Śūla,** (*situated*) to the west of the *agrahāra* **Achalapura** and to the east of **Śrīparṇikā,** which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the oceans, the mountains, fire, wind and the sky would endure, which is free from the obligations of gifts, forced labour and the cess for providing meals (*to touring royal officers*[3]), which is exempt from all taxes and is invested with the powers of internal adjudication[4], in order that they (*i e*, the Brāhmanas) should enjoy it and perform religious duties such as *bali*, *charu*, *vaiśvadēva* (*and*) *agnihōtra*.

(L. 20) "Wherefore, Our descendants as well as others who will in future be the rulers of this *vishaya* and *bhōga* should consent to and preserve (*this Our gift*) And whoever, with his mind tossed by the waves of the river-water, namely, the greed for enjoying even the least product of this (*gift*), and with his intellect clouded by a mass of ignorance, would (*seek to*) attain life which is transitory like the ripples on the water of a mountain stream and fleeting wealth which is as unsteady as the leaves of the *aśvattha* tree, will incur the five great sins."

(L 24) And it is said by the venerable Vyāsa—

(*Here follow two benedictive and imprecatory verses.*)

(L.27) This charter has been engraved by the Kshatriya **Durgāditya**, the son of Chandra, for the attainment of religious merit by (*his*) mother and father

In the **year three hundred** (*increased by*) **twenty-two,** (*the month*) **Kārttika**, the **bright** (*fortnight*) (*and*) the (*lunar*) **day 5.**

Seal

A gift[5] of the Corporation

No. 121 ; PLATE C

PRINCE OF WALES MUSEUM PLATES OF DADDA III : (KALACHURI) YEAR 427

THESE plates were in the possession of the Prince of Wales Museum, Bombay. They were sent by the Curator of the Museum to the Government Epigraphist for India, who

[1] This may refer to the reigning king Svāmirāja

[2] *Avani-randhra-nyāya* is the same as *bhūmi-chchhidra-nyāya*, for which, see above, p 43, n 10. It conferred full proprietary rights on the donee

[3] For *jēmaka-kara-bhara*, see above, p 156

[4] *Antahsiddhika* corresponds to *abhyantarasiddhika* in No 31, l 41, for which, see above, p 154, n. 1

[5] For *datti* in the sense of 'a gift', see the expression *a-pūrva-dattyā* 'as a gift not previously made', which occurs in several Vākāṭaka grants. See *Ep. Ind.*, Vol XXII, p. 173

kindly supplied their ink impression to me for inclusion of the record in this Volume.[1] The plates are edited here from that impression

They are **two copper-plates,** each measuring 10⅝″ long, 6⅞″ broad and ⅛″ thick. Their edges have been fashioned thicker so as to serve as rims for the protection of the writing. The plates have each, at the top, two holes, about ⅝″ in diameter, for the rings which must have originally held them together, but neither the rings nor the seal which must have been affixed to one of them is forthcoming now. The plates together weigh 178 *tolas*. They are inscribed only on the inner side The record consists of 30 lines, which are equally divided on the two plates. The last line which contains the **sign-manual** of the reigning king is only 2 9″ long

The **characters** belong to the western variety of the southern alphabets, resembling those of the other Gurjara grants[2]. As regards individual letters, attention may be drawn to the form of the initial *i* which consists of two indented curves, one below the other, see *iva*, l 3; the medial *u* is shown by raising the vertical again to the top or by adding a flowing curve to it, see *ru* in *Bharukachchhāt*, l. 1 and *guru-*, l. 10, *ḍ* has a tail in *-daṇḍa-*, l. 17, *n* shows its upper curve turned inside, see *a-śaṅkit-*, l 5, *b* is rectangular in *-bindu-*, l. 22 and round in *-bāhu-*, l. 13; *l* has two forms—the old one as in *-lōka-*, l 4 and the cursive one as in *sakala-*, both in l.4, *ś* also appears in two forms, with its bar slanting as in *-śālini*, l. 2, or horizontal as in *-varṇṇ-āśrama-*, l 8. A final consonant is indicated by a flowing curve commencing at the top as in *vasēt*, l 25. Punctuation is marked by double dots or by single or double vertical strokes The **sign-manual** of the donor is in northern characters and exhibits straight top-strokes as in the modern Nāgarī. The **numerical symbols** for 400, 20 and 7 occur in l 29. It is noteworthy that the symbol for 4, which is added to the sign for 100 to turn it into one for 400, is unlike that used in other records of the period[3], being closely similar to that for 100, and the symbol for 7 has an indented top

The **language** is Sanskrit. The eulogistic and formal parts of the grant are *mutatis mutandis* identical with the respective portions of the grants of Jayabhata III and later Gurjara princes Except for four benedictive and imprecatory verses which occur at the end, the whole record is in prose. As regards **orthography,** the only peculiarities which call for notice are as follows:—the reduplication of the consonant following *r*, rightly in such cases as *-Karṇṇ-ānvayē*, l 2, but wrongly in *-Harshsha-*, l 4 and *varshsha-*, l 24, that of the consonant preceding *r* as in *puttra-*, l 18, the use of *ri* for the vowel *ṛi* as in *krishṇ-āhayō*, l 26 and of *n* for *anusvāra* in *rājahansaḥ*, l 3

The plates refer themselves to the reign of **Dadda III** *alias* **Bāhusahāya** of the **Early Gurjara Dynasty.** He was a devout worshipper of Mahēśvara and had attained the *pañchamahāśabda* As in other later records, his family is said to have descended from the epic hero Karṇa The genealogy of the donor is traced from Dadda II, who is said to have obtained great glory by the protection he gave to the king of Valabhī when the latter was defeated by the Emperor Harsha. The description of this Dadda II, his son Jayabhata II and the latter's son Dadda III who made the present grant, is given here exactly as in other later records of the period[4] The plates were issued from **Bharukachchha.**

The **object** of the present inscription is to record the grant, by Dadda III-Bāhusahāya, of the village **Uvarivadra** in the territorial division **Kōrēlla-Eighty-four.** The donee was a Brāhmaṇa of the Bharadvāja *gōtra*, who resided at the village Sāvatthī.

[1] The plates have since been edited by S N Chakravarti in *Ep Ind*, Vol. XXVII, pp. 197 ff

[2] Above, Nos 16-24

[3] See, *e g*, the symbol denoting 4 in l 31 of the Kāsārē plates of Allaśakti, No 25, above.

[4] See, *e g*, Nos. 21, 22 and 24

His name is inadvertently omitted, but he is described as a student of the Rigvēda and as the son of Gangāditya who was himself the son of Dundubhibhatta. The village was donated together with an elephant-chariot on the occasion of the **ratha-saptamī**, *i.e.*, the **seventh tithi of the bright fortnight of Māgha**, in the **year 427** (expressed in numerical symbols only) The charter was written by **Saṅgulla,** the son of Durgabhata, who held the office of *Mahāsandhivigrahādhipati* (the Chief Minister for peace and war). Another son of this Durgabhaṭa, Sahabhata by name, who was a military officer (*Balādhikrita*), wrote the Anjanēri plates[1] of Jayabhata III, dated K 460 Sangulla, the scribe of the present plates, must be distinguished from the homonymous writer of the Prince of Wales Museum plates of Jayabhata IV, dated K 486, for, the latter Sangulla, who lived about 60 years later, was the son of Alla[2], not of Durgabhata. He may have been a grandson of the writer of the present plates.

It is noteworthy that though Dadda III was himself a devotee of Mahesvara (Śiva), he made the present grant in honour of the Sun, the tutelary deity worshipped by his ancestors from Dadda I onwards[3] The seventh *tithi* of the bright fortnight of Māgha, called *rathasaptamī*[4], is sacred to the Sun, for his form is believed to have been revealed to the gods on that day[5]. It is regarded as holy as the day of a solar eclipse[6], and a gift made on that day is regarded as very meritorious The gift of an elephant is specially commended in the Purānas as ensuring a wide dominion to the donor.

The **date** of the present plates, like those of the other Gurjara grants, must be referred to the Kalachuri era If the year 427 was expired, it would correspond to the 16th January 677 A C, but since the Maitraka king Śilāditya III also made a grant at Bharukachchha on this very *tithi* (*Māgha-śuddha-saptamī*) in the Gupta year 357 (677 A. C), it appears likely that the Kalachuri year mentioned in the present grant was current. The date would, therefore, correspond to the 29th December 675 A. C. It does not admit of verification.

Dadda III claims to have obtained victories over the rulers of the east and the west. The ruler of the west was probably the contemporary king of Valabhī, Śilāditya III, whose known dates range from G 342 to G. 365, *i e*, from 661-62 A C. to 684-85 A C It is not known whether Dadda III actually defeated the Maitraka king who had assumed the Imperial titles *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara* and was evidently a very powerful ruler, but if he did, the latter soon took revenge He raided the Gurjara kingdom and occupied it for some time This is known from his Anastu plates[7] which record the grant of a village in the Bharukachchha *vishaya*, *i e*, the district of Broach in which the Gurjara capital was situated, in G 357 (the 16th January 677 A C), just a year after the date of the present plates The grant was made on the same *tithi*, *viz*, Magha śu di 7. This leaves no doubt that Śilāditya III had annexed at least the coastal portion of the Gurjara kingdom to his own dominion in that year.

As for the **localities** mentioned in the present plates, **Bharukachchha** is well-known as the ancient name of Broach. **Kōrēlla-Eighty-four** is probably identical with the territorial division Korillā-*pathaka* mentioned in the Navsāri plates of Jayabhata III. Kōrēlla, its headquarters, is probably identical with Koral on the southern bank of the Narmadā.

1 No 22, l 38, above.

2 See No 24, ll 50-51, above

3 See, *e g*, No 16, ll 4 and 52

4 A later record (No 88, l. 19) mentions *rath-āshtamī*, but this is not supported by the Purānas.

5 See the verse from the *Varāhapurāna*, cited under *saptamī* in the *Śabdakalpadruma*.

6 Cf सूर्यग्रहणतुल्या हि शुक्ला माघस्य सप्तमी । *loc cit*

7 Gadre, *Important Inscriptions from the Baroda State*, Vol I, pp 23 ff.

Uvarivadra, the donated village, may be Umarwārā, about 8 miles south of Broach. **Sāvatthī,** where the donee was residing, cannot be distant Sahet-Mahet on the Rāptī. It must have been situated not very far from the donated village, but no place exactly corresponding to it can be traced in the vicinity of Umarwārā. Perhaps it is Sāwā, about 8 miles south by east from Umarwārā.

TEXT [1]

First Plate

1 सिद्धम्[2][।*] स्वस्ति[।*] श्रीभरुकच्छात्सततलक्ष्मीनिवासभूते ।।[3] तृष्णासतापहारिण(णि) दीना-
नाथ[4]विस्ता-

2 रितानुभावो(वे)।।[3] द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्ण्णान्वये

3 कमलाकर इव राजहन्स [5] प्रबलकलिकालविलसि[ता]कलित[6]विमलस्वभावो ।[3] गभीरोद्दा(दा)-
रचरितविस्मा-

4 पितसकललोकपालमानस परमेश्वरश्रीहृर्ष[7]देवाभिभूतवलभीपतिपरित्त्राणोपजातभ्रमद-

5 दभ्रशुभ्राभ्रविभ्रमयशोवितान श्रीदद्दस्तस्य सूनुरशङ्कितागतप्रणयिजनोपभुक्तविभवसचयोपचीय-

6 मानमनोनिर्वृत्ति(ति)रनेककण्टकभव[8]सदोहृदाहदुर्ल्ललितप्रतापानलो ।[3] निशितनिसृ(स्त्रि)शधारा-
दारितारातिः

7 करिकुम्भमुक्ताफलच्छलोल्लसितसितयशोंशुकावगुण्ठितदिग्वधूवदनसरसिज श्रीजयभटस्तस्यात्मजा-
(जो)

8 महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्म्मानुष्ठानप्रवणि[9] वर्ण्णाश्रमव्यवस्थोन्मूलितसक[लक*]-
लि-

9 क(का)[ला]वलेप प्रणयिजनमनोरथविषयव्यतीतविभवसपादनो(ना)पनीताशेषशेष[10]पार्थिवदाना-

10 नि(भि)मानो प(म)दविवशांकुशातिवर्त्तिकुपितकरिनिवारणापीलित[11]गुरुगजाधिरोहणप्र-

11 भावो ।[12] विपत्प्रताप(पात)पतितनरपतिशतान्यु(भ्यु)द्धरणनिखिललो[क]विश्रुतपरोपकारकरणव्य-

12 सन प्राच्यप्र[ती]च्याधिराजविजृंभितमहासग्रामनरपतिसहस्रपरिवारितानेकगजघटा-

13 विघटनप्रकटितभुजवीर्य्यविख्यातबाहुसहायापरमनामा[13] परममाहेश्वर समधिगतपञ्च-

14 महाशब्द[*] श्रीदद्द[*] कुशली सर्व्वानेव राजसामंतभोगिकविषयपतिराष्ट्रग्राममहत्तराधिका-

15 रिकादी(दीन्) समनुदर्शयत्यस्तु[14] व सविदित ।।[15] यथा मया मातापित्त्रोरात्मनश्चैहिकामुष्मिक-

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[1] From an ink impression

[2] Expressed by a symbol

[3] This mark of punctuation is unnecessary

[4] Read दिननाथ- as in l 1 of the Anjanēri plates of Jayabhata (No 22)

[5] Read राजहस .

[6] Read -तानाकुलित-

[7] Read श्रीहर्ष-.

[8] Read वश as in l 5 of the Anjanēri plates (No 22)

[9] Read -प्रवीणो

[10] These two *aksharas* are redundant.

[11] Read -निवारणप्रथित-.

[12] This mark of punctuation is superfluous

[13] Read -परनामा.

[14] Read समनुदर्शयति । अस्तु

[15] This mark of punctuation is unnecessary.

PRINCE OF WALES MUSEUM PLATES OF DADDA III (KALACHURI) YEAR 427.

First Plate

Second Plate

B CH CHHABRA

SCALE TWO-THIRDS

SURVEY OF INDIA, CALCUTTA

REG No 3977 E 36 -778'52

Second Plate

16 [पु]ण्ययशोभिवृद्धये कोरेल्लचतुरा(र)शीतिर्म(म)ध्ये उवरिवद्रग्राम सोद्र[ग.*]

17 [सो*]परिकरदण्डदशापराधस्सोत्पद्यमानव्रि(वि)ष्टिकः सधान्यहिर(र)ण्यादेय आचन्द्रा[र्क्का*]-

18 र्ण्णवक्षितिसरित्पर्व्वतसमकालीन पुत्त्रपौत्त्रान्वयोपभोग्य श्रीसावत्थीवास्तव्यतच्चातुर्व्वि-

19 द्यसामान्यभरद्वाजसगोत्त्रबह्व्रि(ह्वृ)चसब्रह्मचारिदुदुभिभ[ट्ट]पुत्त्रगगादित्यसुताय प्रदत्तोद-[1]

20 कातिसर्ग्गेन्यायेन [।*] यतोस्योचितया ब्रह्मदायस्थित्या भुजत(तो) भोजयतो वा क्रि(कृ)षत कर्षयतो

21 वा न [कै]श्चित्परिपथना कार्य्या [।*] आगामिभद्रन्नि(नृ)पतिभिरस्मद्वशजैरन्यैर्व्वा सामान्यं भूमिदानफल-

22 मवो(वे)त्य विद्युल्लोलान्यनित्यैश्वर्य्याणि[2] तृणाग्रजलबिन्दुचचल(लं) जीवितमाकलय्य दायोयमस्मा[कम*]नु-

23 मतव्य पालयितव्यश्च [।।*] यश्चाज्ञानतिमिरपटलाव्रि(वृ)तमतिराच्छिद्यादाच्छिद्यमानकं वानु-मोदेत

24 स पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्त[*] स्यादित्युक्तञ्च[3] भगवता वेदव्यासेन [व्यासेन*] ।। षष्टि वर्ष्ष-[4]

25 सहस्राणि स्वर्ग्गे तिष्ठति भूमिद [।*] आच्छेता(त्ता) चानुमंता च तान्येव नरके वसेत्[5] ।[।१९।*] विध्याटवीष्वतोया-

26 सु शुष्ककोटरवासिन [।*] क्रि(कृ)ष्णाहयो हि जायते भूमिदायं हरति ये ।। [२।।*] अग्नेरपत्यं प्रथम-सुवर्ण्णं भू-

27 [र्व्वै]ष्णवी सूर्य्यसुताश्च गाव [।*] लोकत्त्रयं तेन भवेद्धि दत्त य· काञ्चनं गाञ्च महीञ्च दद्यात्[6] ।। [३।।*] बहुभिर्व्व-

28 सुधा भुक्ता राजानै(जभि) सगरादिभि [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)[7] [४।।*] माघशुद्धरथसप्तम्या ह-

29 स्तिरथेन सह प्रदत्त [।।*] स(स)वत् ४०० २० ७ [।।*] लिखित(तं) महासान्धिविग्रहाधि-पतिना[8] दुर्ग्गभटसूनुना सङ्गुल्लेनेति [।।*]

30 स्वहस्तो मम श्रीदद्दस्य ।।

TRANSLATION

(Line 1) Success ! Hail ! From **Bharukachchha**—

(For a translation of ll 1-6, see above, pp 87-88.)

(Line 7) His (*i e*, **Jayabhaṭa II's**) son, the illustrious **Dadda (III)**—who is clever in performing his duty by discrimination acquired by the study of the sacred treatise composed by the great sage Manu, and who, by maintaining (*the institutions of*) *varnas* (castes) and *āśramas* (orders of life), has completely uprooted the pride of the Kali age; who has

[1] Read प्रदत्त उदका-.

[2] Read -न्यनित्यान्यैश्वर्य्याणि.

[3] Read स्यादिति । उक्तञ्च.

[4] Read वर्ष-.

[5] Metre of this and the next verse *Anushtubh.*

[6] Metre *Indravajrā*

[7] Metre *Anushṭubh.*

[8] Read महासन्धिविग्रहाधिपतिना.

annihilated the vanity of all kings by spending (*in charity*) the wealth he had acquired, in excess of the desires of (*his*) suppliants, whose valour in mounting mighty elephants has become well known through (*his*) holding in check infuriated elephants, which, becoming uncontrollable through rut, had grown restive under the goad; whose habit of (*performing*) acts of benevolence is celebrated throughout the world through his deliverance of hundreds of kings who had fallen under the blow of adversity, whose second name *Bāhusahāya* has become renowned through the valour of his arm which he exhibited in routing the numerous hosts of elephants that surrounded thousands of kings in the great wars fought with the supreme rulers of the east and the west; who is a devout worshipper of Mahēśvara (*and*) has attained the *pañchamahāśabda*—being in good health, addresses (*the following order*) to all kings, feudatories, *bhōgikas*, heads of *vishayas* and *Mahattaras* of *rāshṭras* and villages:—

(L 15) "Be it known to you that for the increase of the religious merit and fame, in this world and the next, of (*My*) mother and father and of Myself, I have granted, with the usual libation of water,[1] the village **Uvarivadra** included in (*the territorial division of*) **Kōrēlla-Eighty-four** together with *udranga* and *uparikara* (*as well as*) fines (*imposed*) for the ten offences, with the right to forced labour arising therefrom, together with (*the gifts of*) grain and gold,—which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the ocean, the earth, rivers and mountains will endure—to the son of Gaṅgāditya (*who is himself*) the son of Dundubhibhaṭṭa, who belongs to the Bharadvāja *gōtra* (*and is*) a student of the *Rigvēda* and who resides at the well-known **Sāvatthī** and belongs to the community of the Chaturvēdins of that place.

(L 20) "Wherefore, none should cause obstruction while he enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated, in the proper manner as (*in the case of a village*) donated to a Brāhmana. And gracious kings of the future, whether born in our family or others, knowing that the religious merit accruing from a gift of land is common to (*him who makes the gift as also to him who preserves it*) and realizing that fortune is transient, being unsteady like lightning, and that life is fickle like a drop of water on the tip (*of a blade*) of grass, should consent to and preserve this gift. He who, with his mind shrouded by the veil of darkness of ignorance, confiscates it or allows it to be confiscated will incur the five great sins together with the minor sins."

(*Here follow four benedictive and imprecatory verses*)

(L. 28). (*The afore-mentioned village*) was granted together with an elephant-chariot on the **Rathasaptamī in the bright fortnight of Māgha. The year 400** (*and*) **20** (*and*) **7.**

This charter has been written by the *Mahāsandhivigrahādhipati* **Saṅgulla,** the son of Durgabhata.

This is the **sign-manual** of Me, the illustrious **Dadda.**

No. 122, Plate CI

PARAGAON PLATES OF RATNADEVA II: KALACHURI YEAR 885

These plates were discovered near the village **Pāragaon,** about 7 miles north of Baloda Bazar in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the

[1] उदकातिसर्गन्यायेन would literally mean 'according to the maxim of a libation of water'. न्यायेन is wrongly used here.

village. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist.

They are two **copper-plates**, each measuring 12 2″ broad and 7 7″ high, and are inscribed on the inner side only. They have raised rims for the protection of the writing and are held together by a ring passing through a hole, 5″ in diameter, in the centre of the top of the upper side of each plate. The ring carries a detachable round seal, 2 5″ in diameter, which has, inside a circular border of knobs, the figure of Lakshmī seated on a lotus, with an elephant on either side pouring water over her The figures of the goddess and the elephant are beautifully executed Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters[1] like those of the copper-plate grant Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla[2]. The weight of the plates is 251½ *tolas* and that of the ring, 21 *tolas*.

The record consists of thirty lines, fifteen being inscribed on the inner side of each plate The **characters** are Nāgarī The average size of the letters is 4″ They are neatly written and carefully engraved, and resemble those of the Sarkhō plates of the same king[3] The only peculiarities worth noticing are as follows:—The letter *n* appears without a dot in *-vēdānga-*, l 21, *dh* is still without a horn on the left; see *-dhātryā*, l. 4; and the loop of *th* touches the line at the top, see *ath=āsya*, l. 3. The **language** is Sanskrit, and except for *Om namō Vrahmanē* in the beginning and the date and *mangalam mahā-śrīh* at the end, the whole record is metrically composed. It has twenty-one verses, all of which are numbered The metre of verse 12 is faulty. The first eleven verses, which trace the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkhō plates The verses in the formal portion are, of course, different. The **orthography** shows the usual peculiarities of the use of *v* for *b* except in the perfect forms of the root *bhū*, the reduplication of the consonant following *r* and the use of the dental *s* for the palatal *ś* and *vice versa*, though rarely, see *vrahmanē*, l 1, *dharmma-*, l. 7, *sasvat-*, l. 7 and *āśīt=*, l. 9

The plates refer themselves to the reign of **Ratnadēva II** of the **Kalachuri Dynasty of Ratanpur.** They record the grant, by Ratnadēva II, of the village **Vōḍalā,** situated in **Kōsala,** on the occasion of the solar eclipse which occurred in the month of Kārttika. The donee was **Padmanābha,** the son of Hariśarman and grandson of Sahadēva who had emigrated from the village **Gōri.** He belonged to the Bhārgava *gōtra* with the five pravaras Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadgnya

The plates are **dated,** in the last line, on **Wednesday, the first tithi of the bright fortnight of Āśvina in the Kalachuri year 885.** The *tithi* and the year are expressed in decimal figures only. This is one of the few dates which name the Kalachuri era specifically. According to the epoch of 247-48 A C, the date corresponds, for the *expired* year 885, to Wednesday, the 19th September 1134 A. C On that day the *tithi* Āśvina śu. di. 1 *commenced* 19 h 40 m after mean sunrise. This date is important for determining the initial day of the Kalachuri year[4] It shows clearly that with the epoch of 247-48 A.C. which is seen to hold good in all later dates from North India and Chhattisgarh, the year of the

[1] On the seal of the earlier Shēorinārāyan plates Ratnadēva II bears the title *Mahārāṇaka*, see above, p 422

[2] Above, p. 544.

[3] The name of the writer is not mentioned in this grant, but he may have been Kīrtidhara who had written the earlier grant of this king, dated K. 880, see above, p 424 and n 3.

[4] For other dates of the same type, see Nos. 63 and 94, above.

Kalachuri era could not have commenced in the month of Āśvina as was supposed by Prof. Kielhorn.[1]

The grant purports to have been made on the occasion of the **solar eclipse** which occurred in the month of **Kārttika,** evidently in the Kalachuri year 885 recorded at the end of the grant, but neither in that year (corresponding to 1133-34 A. C) nor in either of the two preceding years K. 883 and K. 884 (corresponding to 1131-32 and 1132-33 A C. respectively), was there any solar eclipse in the month of Kārttika, *amānta* or *pūrnimānta*. There was, however, a solar eclipse in the month of *pūrnimānta* Srāvana in K. 885. It occurred on the 23rd July 1134 A.C. It would, therefore, seem that *Kārttikē māsi* in v.15 is a mistake for *Srāvanē māsi.* This proposed reading would also suit the metre of v. 15 very well. Besides, this would reduce the interval between the date of the grant and the issue of the plates to about two months, which appears quite plausible.[2]

As for the **localities** mentioned in the present plates, the village **Gōri,** from which the donee's grandfather had emigrated, may be Gōrā, 18 miles almost due south of Pāragaon. **Kōsala** is, of course, Dakshina-Kōsala, roughly corresponding to modern Chhattisgarh. **Vōḍalā** may be Bōludā, 27 miles south by east of Pāragaon in the Baloda Bazar *tahsil* of the Raipur District.

TEXT [3]

First Plate

1 सिद्धि [4][।*] ओं नमो व्र(ब्र)ह्मणे ।। निर्ग्गुण व्यापक नित्यं शिव परमकारणम् । भावग्राह्य परं ज्योति-

2 स्तस्मै सद्व्र(द्ब्र)ह्मणे नम.[5] ।।१।। यदेतदग्रेसरमंम्वरस्य[6] ज्योति. स पूषा पुरुष· पुराण

3 । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यं [7] ।।२।। देव श्रीकार्त्तवीर्य· क्षितिप-

4 तिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(बि)भ्यत्तुहिनगिरिसुतास्ले(श्ले)षसतोषितेशम् । दोर्द्दंडा-

5 काण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्यक्षपूजागुरुजनितरुष[8] रावण यो व-

6 वंध[9] ।।३।। तद्वंशप्रभवा नरेंद्रपतय. ख्याता क्षितौ हैहयास्तेषामन्वयभूषण रिपुमनोविन्य-

7 स्ततापानल· । धर्म्मंध्यानधनानुसचितयशा· सस्व[10]त्सता सौख्यकृत्प्रेयान्सर्व्वंगुणान्वित समभ-

8 वच्छ्रीमानसौ कोक्कल [11] ।।४।। अष्टादशारिकरिकुभविभंगसिहा पुत्रा बभूवुरतिसौर्यं[12]परा-

[1] If the Kalachuri year commenced on Āśvina śu di 1, the date of the present plates would have to be regarded as irregular, for the month of Āśvina would, in that case, fall in 1132 A C if the year 885 was current, and in 1133 A C if it was expired The *tithi* Āśvina śu di 1, on which the present plates were issued, fell on Monday (the 12th September) in 1132 A C, and on Friday (the 1st September) in 1133 A C. In neither case did it fall on Wednesday as required

[2] If the reading *Kārttikē māsi* is regarded as correct, the mistake will have to be attributed to the wrong calculations of the astronomers of the court of Ratnadēva II That some of the astronomers were not following then the correct methods of calculation is shown by the Sarkhō plates of this king, see above, p 424

[3] From ink-impressions kindly supplied by the Government Epigraphist for India.

[4] Expressed by a symbol.

[5] Metre *Anushṭubh.*

[6] Read -मम्बरस्य.

[7] Metre *Upajāti.*

[8] It would be better to read -जनितगुरुरुष.

[9] Read बबन्ध. Metre : *Sragdharā.*

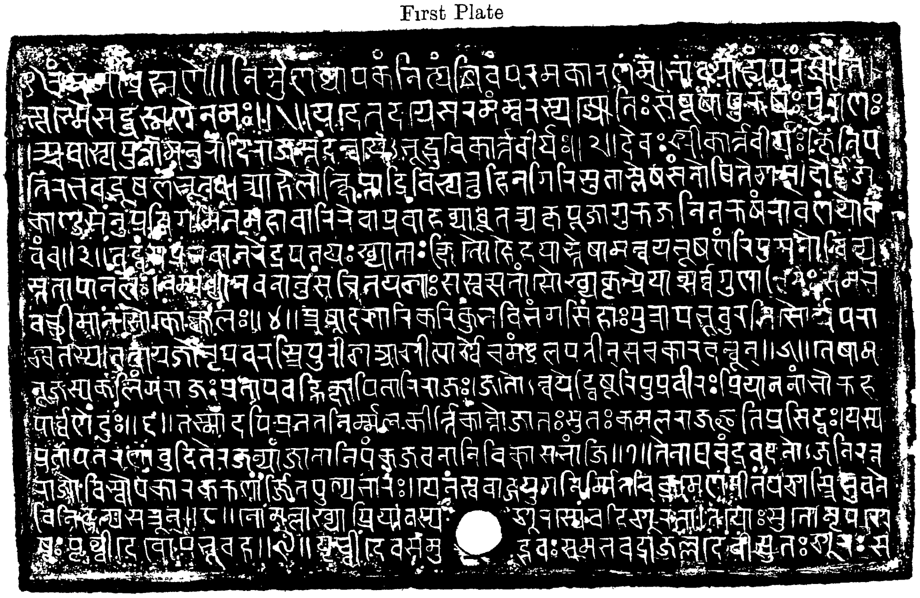
[10] Read शस्व-.

[11] Metre *Śārdūlavikrīḍita.*

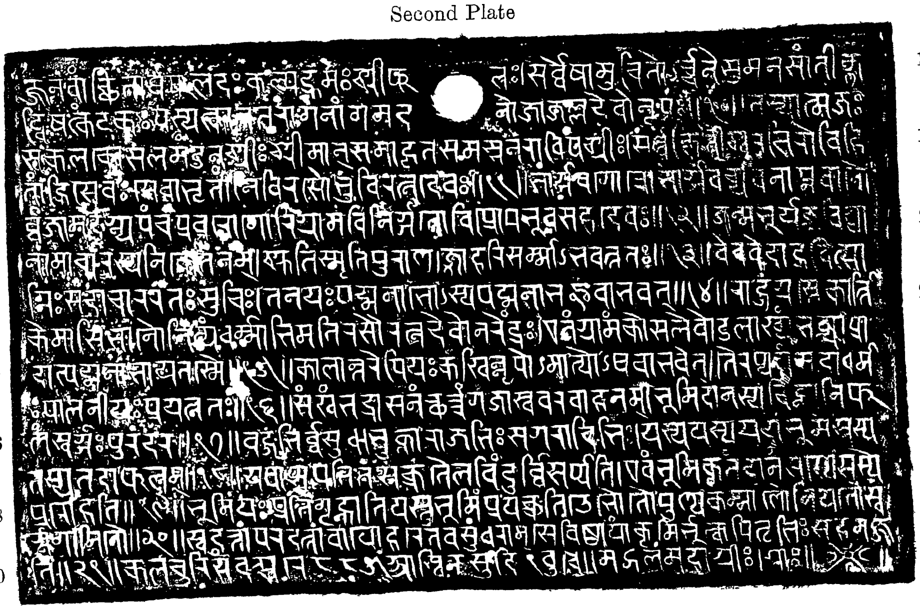
[12] Read -शौर्य-.

PARAGAON PLATES OF RATNADEVA II (KALACHURI) YEAR 885

First Plate



Second Plate



B CH CHHABRA

SCALE THREE-FIFTHS

SURVEY OF INDIA, CALCUTTA

REG NO 3977 E 36-778'52

Seal

(From a photograph)

9 श्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आशी(सी)त्पार्श्वे च मडलपतीन् स चकार व(ब)-
न्धून्[1] ॥५॥ तेषाम-

10 नूजस्य[2] कलिगराज. प्रतापवह्निक्षपितारिराज. । जातोऽन्वये द्विष्टरिपुप्रवीर पिया[3]ननाभोरुह-

11 पार्व्वणेंदु [4] ॥६॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात सुत कमलराज इति प्रसिद्ध. ।
यस्य

12 प्रतापतरणावुदिते रजन्या जातानि पकजवनानि विकासभाजि[5] ॥७॥ तेनाथ चद्रवदनोऽजनि
रत्न-

13 राजो विस्वो(श्वो)पकारकरुणार्ज्जितपुण्यभार । येन स्ववा(बा)हुयुगनिर्म्मितविक्रमेण नीत
यशस्त्रिभुवने

14 विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता। तयो सुतो नृपश्रे-

15 ष्ठ पृथ्वीदेवो बभूव ह[6] ॥९॥ पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर स-

Second Plate

16 ज्जनवाच्छि(छि)तार्थफलद कल्पद्रुम श्रीफल । सर्व्वेषामुचितोऽर्च्चने सुमनसा तीक्ष्ण-

17 द्विषत्कटक पस्य(श्य)त्कान्ततरागनागमदनो जाजल्लदेवो नृप [7] ॥१०॥ तस्यात्मज

18 सकलकोसलमडनश्री श्रीमान्समाहृतसमस्तनराधिपश्री । सर्व्वक्षितीश्वरसि(शि)रोविहि-

19 तांह्रिसेव सेवाभृता निधिरसौ भुवि रत्नदेव [8] ॥११॥ भार्ग्गवगोत्रो भार्ग्गवच्यवनाप्नवानौ-

20 र्व्वजामदग्न्यपचप्रवरो(र)[9][।*] गोरिग्रामविनिर्ग्गतो विप्रो बभूव सहदेव [10] ॥१२॥ जन्मभूर्यज्ञ-
विद्या-

21 नामाचारस्य निकेतनम्। श्रुतिस्मृतिपुराणज्ञो हरिस(श)र्म्माऽभवत्तत [11] ॥१३॥ वेदवेदाङ्गवित्सा-

22 ग्नि· सदाचाररत सु(शु)चि. । तनय पद्मनाभोऽस्य पद्मनाभ इवाभवत् ॥१४॥ राहुग्रस्ते
कार्त्ति-

23 के मासि भानौ नित्य धर्म्माभिमतिरसौ रत्नदेवो नरेद्र.।एन ग्राम कोसले वोडलाख्य भक्त्या
प्रा-

24 दात्पद्मनाभाय तस्मै[12] ॥१५॥ कालान्तरेपि य. क[स्चि](श्चि)न्नृपोऽमात्योऽथवा भवेत् ।
तैरप्यय[13] सदा धर्म-

25 : पालनीय. प्रयत्नत.[14] ॥१६॥ सख[15] भद्रासन [च्छ]त्र[16] गजास्व(श्व)वरवाहनम् । भूमिदा-
नस्य चिह्नानि फ-

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[1] Metre *Vasantatilakā*

[2] The vowel in नू is lengthened for the sake of the metre.

[3] Read -प्रवीरप्रिया-.

[4] Metre *Upajāti*

[5] Metre of this and the following verse *Vasantatilakā*.

[6] Metre *Anushṭubh*

[7] Metre *Śārdūlavikrīḍita*

[8] Metre *Vasantatilakā*

[9] The second *pravara* is usually mentioned as च्यावन.

[10] Metre *Saṅkīrṇa* (a combination of *Āryā*, *Lalitā* and *Vichitrā*)

[11] Metre of this and the following verse *Anushṭubh*

[12] Metre *Śālinī* The second *pāda* is irregular

[13] Read तेनाप्यय.

[14] Metre of verses 16-21 *Anushṭubh*

[15] Read शखो.

[16] Read छत्र.

26 लं स्वर्गं पुरदर ॥१७॥ व(ब)हुभिर्व्वसुधा भुक्ता राजभि. सगरादिभि । यस्य यस्य यदा भूम(मि) स्तस्य

27 तस्य तदा फलम् ॥१८॥ यथाप्सु पतितं स(श)क्र तैलवि(बि)दुर्व्विसर्प्पति। एवं भूमिकृतं दान सस्ये सस्ये

28 प्ररोहति ॥१९॥ भूमि य. प्रतिगृह्णा(ह्णा)ति यस्तु भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्माणौ नियतौ स्व-

29 र्गगामिनौ ॥२०॥ स्वदत्तां परदत्ता वा वो(यो) हरेत वसुधराम् । स विष्ठाया क्रुमिर्भूत्वा पितृभि सह मज्ज-

30 ति ॥२१॥ कलचुरिसवत्सरे ८८५ आस्वि(श्वि)न सुदि १ वु(बु)धे ॥ मङ्गल महाश्री. ॥श्री:॥ ✿ ॥

1 राजश्रीमद्रत्नदे-

2 व[।*]

TRANSLATION

Success ! Ōṁ ! Adoration to Brahman !

(*For a translation of verses* 1-11, *see above*, *pp* 428-29)

(Verse 12) There was a Brāhmana, Sahadēva (*by name*), of the Bhārgava *gōtra*, with the five *pravaras*, Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmdagnya, who had emigrated from the village **Gōri.**

(V 13) From him was (*born*) Haṁśarman, who was conversant with the Vēdas, Smritis and Purānas (*and who was*) the birth-place of sacrificial knowledge and the abode of righteous conduct.

(V. 14) There was his son **Padmanābha,** who was conversant with the Vēdas and Vēdāngas, who maintained the sacred fire, who was devoted to righteous conduct and was pious, and who resembled (*the god*) Padmanābha (Vishnu)

(V. 15) This king **Ratnadēva (II),** who is always devoted to religion, has donated with devotion this village named **Vōḍalā,** (*situated*) in **Kōsala,** to that **Padmanābha, when the sun was devoured by Rāhu** in the month of **Kārttika.**

(V. 15) Whoever king or *Amātya* there might be even in another age, he also should always preserve this gift with care.

(*Here follow five benedictive and imprecatory verses*)

In the **Kalachuri year 885,** (*the month*) **Āśvina,** the **bright** (*fortnight*), the (*lunar*) **day 1,** on **Wednesday.**

May there be happiness and great prosperity ! Srī.

Seal

The King, the illustrious **Ratnadēva.**

No. 123 ; Plate CII

PARAGAON PLATES OF PRITHVIDEVA II : (KALACHURI) YEAR 897

This set of copper-plates was discovered together with the preceding one in 1950 near the village **Pāragaon,** about 7 miles north of Baloda Bazar, in the Raipur District of the

Chhattisgarh Division in Madhya Pradesh The plates were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment They are now in the possession of the former Malguzar of the village. They are edited here from an excellent ink impression kindly supplied by the Government Epigraphist.

The **copper-plates** are **two** in number, each measuring 12 8″ broad by 7 5″ high. They are inscribed on the inner side only and are held together by a ring, passing through a hole, 6″ in diameter, in the centre of the top of each plate The ring has a **seal,** 2 6″ in diameter, soldered to it. The latter has, inside a border of knobs, the figure of squatting Lakshmī with an elephant on either side pouring water over her. The technical execution of this emblem is much inferior than in the case of the seal of the preceding grant. Below the emblem appears the legend *Rāja-śrīmat-Prithvīdēvah* in two lines in the Nāgarī characters. The weight of the plates is 236½ *tolas*, and that of the ring and the seal, 17½ *tolas*

The record consists of thirty-seven lines, of which nineteen are inscribed on the inner side of the first plate and the remaining eighteen, on that of the second. The **characters** are Nāgarī and resemble those of the preceding grant The average size of the letters is about 4″ The grant is written very carelessly and contains several mistakes The **language** is Sanskrit, and except for *Ōm namō Vrahmanē* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, twenty-seven verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the donor's father Ratnadēva II occur in the same order as in the preceding grant, but verse 3 of the latter, eulogising Kārtavīrya, has been omitted Verse 11, eulogising the donor Prithvīdēva II, occurs also in other grants of the king. As regards **orthography,** the only peculiarities that call for notice are the use of *y* for *j*, of *v* for *b* (except in the perfect forms of the root *bhū*) and of the dental for the palatal sibilant and *vice versa*, see -*Yāmadagni*-, l. 20, *Vrahmanē*, l. 1, -*saurya*-, l 6 and -*sahaśrēna*, l. 32. The consonant following *r* is reduplicated in a few cases, see *sarvva*-, l 5.

The plates refer themselves to the reign of **Prithvīdēva II of the Kalachuri Dynasty of Ratanpur.** His genealogy is traced from Kōkalla I of Tripurī as in the preceding grant of his father Ratnadēva II. The **object** of this inscription is to record the grant, by Prithvīdēva II, of the village **Vaḍadā,** situated in **Kōsala,** on the occasion of his father's *śrāddha*. The donee was the same Brāhmaṇa who received the preceding grant, *viz.*, **Padmanābha,** the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gaurī[1]. His *gōtra* and *pravaras* also are mentioned as in the preceding grant The *tāmra-praśasti*, as the inscription is called in verse 26, was composed by the poet **Malhaṇa,**[2] the son of Śubhankara. It was written on the copper-plates by **Sūpaṭa,**[3] the son of Kīrtidhara. The engraver was **Dharaṇīdhara,** the son of Lakshmīdhara

The plates are **dated,** in the last line, on **Wednesday, the 15th tithi of the bright fortnight of Phālguna in the year 897** of an unspecified era. The *tithi* and the year are expressed in the decimal figures only. The date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired year 897, to Wednesday, the 27th February 1146 A.C On that day the *tithi* Phālguna śu. di. 15 *commenced* 8 h 25 m. after mean sunrise.[4] If the grant was actually made, and not merely recorded, on the aforementioned

[1] The village-name occurs as *Gōri* in the preceding plates

[2] Malhana composed also the text of the Bilaigarh plates of Prithvīdēva II, issued in the preceding year K 896 (above, No 89)

[3] Sūpata appears to be the elder brother of Vatsarāja who wrote the three later grants of Prithvīdēva II, dated K 900 and 905 (above, Nos 91, 92 and 94)

[4] Though the *tithi* was not connected civilly with Wednesday, it seems to have been cited as it was current at the time of the *śrāddha* For similar instances, see the dates of Nos. 48 and 65, above

date, the present inscription would give us the *tithi* of Ratnadēva II's death, *viz*, Phālguna śu. di 15. This was, however, not the first annual *śrāddha* of that king; for, we have earlier inscriptions of Pṛithvīdēva II, dating from K. 890[1]

As for the **localities** mentioned in the present grant, **Kōsala** and **Gaurī** (plainly identical with Gōri mentioned in the preceding grant) have already been identified. **Vaḍadā,** the village granted, is probably identical with Badrā, 22 miles south by east of Pāragaon in the Baloda Bazar *tahsil* of the Raipur District.

TEXT[2]

First Plate

1 सिद्धि[3] [।*] ओं नमो व्र(ब्र)ह्मणे ॥ निर्ग्ग(र्गु)ण व्यापक नित्य शिव परमकारणम् । भावग्राह्य परं ज्योतिस्तस्मै सद्व्र(द्ब्र)ह्म-

2 णे नम[4] ॥१॥ यदेतदग्रेसरमम्व(म्ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मनुरादिराजस्तद-

3 न्वय(ये)ऽभूद्भुवि कार्त्तवीर्य.[5] ॥२॥ तद्वश[6]प्रभवा नरेंद्रपतय ख्याता क्षितौ हैहयास्तेषामन्वयभू-

4 षण(णं) रिपुमनोविन्यस्ततापानल[7] । धार्म्मध्यानधनानसाचतयशा[8] सस्वस्ततास्युरयक-त्प्रेया[न्][9]

5 सर्व्वगुणान्वित समभवत्श्रीमान[10]सौ कोक्कल[11] ॥३॥ अष्टादशारिकरिकुभविभंगसिहा[*] पुत्रा बभू-

6 वुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पार्स्व(र्श्वे) च मडलपतीन स चकार वं(ब)धून्[12] ॥

7 ४॥ तेषामनूजस्य[13] कलिगराज प्रतापवह्निक्षपितारिराज जातोऽन्वये द्विष्टरिपुप्रवीरप्रियान-

8 ना(ना)भोरुहपार्व्वणेंदु[14] ॥५॥ तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो जात सुत कमलराज इति प्रसिद्ध ।

9 यस्य प्रतापतरणावुदिते रजन्या जातानि पकजवनानि विकासभाजि[15] ॥६॥ तेनाथ चंद्रवदनोऽजनि

10 रत्नराजो विस्वो(श्वो)पकारकरुणार्ज्जितपुण्यभार ।येन स्ववा(बा)हुयुगनिर्म्मितविक्रमेण नीतं यशस्त्रिभुव-

11 ने विनिहत्य स(श)त्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता। तयो सुता(तो) नृपश्रेष्ठ पृथ्वीदेवो

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[1] See Nos 86-89, above.

[2] From an inked estampage supplied by the Government Epigraphist for India.

[3] Expressed by a symbol

[4] Metre *Anushtubh*

[5] Metre *Upajāti*

[6] The *anusvāra* of द्व is placed between द्व and श.

[7] ण, which was incised before, has been changed to ल

[8] Read धर्म्मध्यानधनानुसचितयशा

[9] Read शश्वत्सता सौख्यकृत्प्रेयान्

[10] Read समभवच्छ्रीमा-.

[11] Metre *Śārdūlavikrīḍita*

[12] Metre *Vasantatilakā*

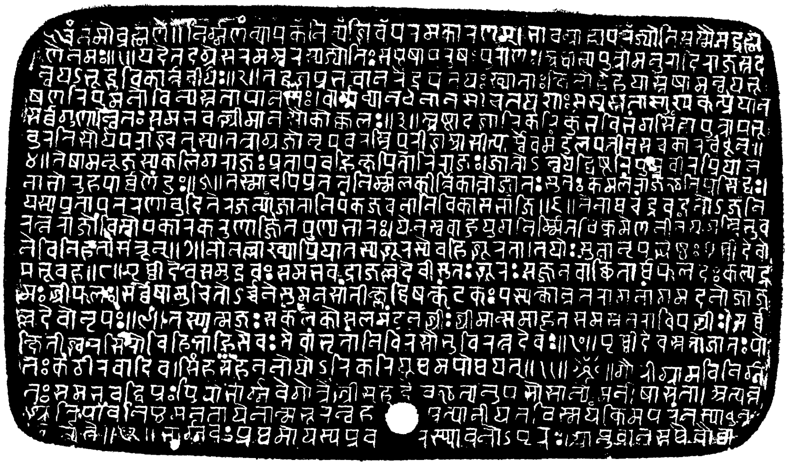
[13] The vowel of नू is changed for the sake of the metre

[14] Metre. *Upajāti*

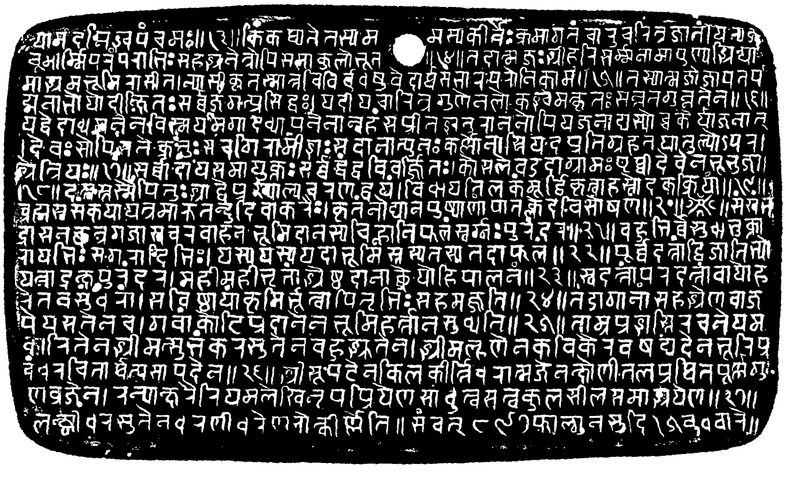
[15] Metre of this and the following verse *Vasantatilakā*

PARAGAON PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 897.

First Plate



Second Plate



B CH CHHABRA
REG No 3977 E'36-778'52

SCALE ONE-HALF

SURVEY OF INDIA, CALCUTTA

Seal

(From a photograph)

12 बभूव ह्[1] ॥८॥ पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर. सज्जनवाञ्छि(छि)तार्थफलद. कल्पद्रु–

13 म श्रीफल । सर्व्वेषामुचितोऽर्च्चने सुमनसा तीक्ष्णद्विषत्कंटक. पस्य(श्य)त्कान्ततरा(रां)गनांग-मदनो जाज–

14 ल्लदेवो नृप[2] ॥९॥ तस्यात्मज सकलकोसलमडनश्री. श्रीमान्समाहृतसमस्तनराधिपश्री । सर्व्व–

15 क्षितीश्वरसि(शि)रोविहिताङ्घ्रिसेव सेवाभृतां निधिरसौ भुवि रत्नदेव[3] ॥१०॥ पृथ्वीदेवस्ततो जात पो–

16 त कठीरवादिव । सिहसहननो योऽरिकरियूथमपोथयत्[4] ॥११॥✿॥ गौरीग्रामविनिर्ग–

17 त समभवद्विप्र प्रियो भार्ग्गवे गोत्रे श्रीसहदेव इत्यनुपमो सान्यो मनीषा सता[5] । अत्यन्त–

18 श्रुतिपावनिष्ठमनता[6] येनात्मभूरन्वह(ह) प्रत्यानीयत विस्मय किमपर तस्याधुन (ना)

19 व[र्ण्ण्य]ते[7] ॥१२॥ भार्ग्गव प्रथमो यस्य प्रवर[स्च्या]वनो[8]ऽपर । आप्नुवानस्तथैवौव्वा[9]

Second Plate

20 या(जा)मदग्निश्च पचम[10] ॥१३॥ कि कथ्यते तस्य म(न)मस्यकीर्त्ते क्रमागत चारु चरित्रजात(तम्) । य[स्य]ज–[11]

21 धूमोर्म्मिपरंपराभि. सहश्र(स्र)नेत्रोपि समाकुलोभूत(त्)[12] ॥१४॥ तदात्मज श्रीहरिस(श)-र्म्मनामा पुण्यश्रिया–

22 माश्रम(य)भूमिरासीत(त्) । न्यासीकृतस्मात्तविधिर्व्वुधषु वेदार्थसभारपरो निकामं (मम्)[13] ॥ १५॥ तस्यात्मजोजायत प–

23 द्मनाभो यो दीक्षित. सर्व्वजगत्प्रसिद्ध । यदीयचारित्रगुणेन लोकश्चमत्कृत सन्ततगु(मु)-न्नतेन ॥१६॥

24 यद्वेदाध्ययनेन विस्मयमगादध्यापनेनान्वह स प्रीतश्चतुराननोपि यजनाद्यस्योच्चकैर्याजनात्

25 । देव सोपि स(श)तक्रतु स च गिरामीश स दानात्पुन कर्ण्णो नास्ति यदप्रतिग्रहतया तुल्योऽपर–

26 श्रेत्रिय[14] ॥१७॥ सर्व्वादायसमायुक्त सर्व्वद्वद्वविवर्ज्जित । कोसले वडदाग्राम पृथ्वीदेवेन भूभुजा[15] ।

27 ।१८॥ दत्तस्तस्मै पितु श्राद्धे प्रख्या(क्षा)ल्य चरणद्वय(यम्) । विधाय तिलकं मूर्द्धि(र्द्ध्नि) कृत्वा ह[स्तो]दकक्रिया(याम्) ॥१९॥

28 व्रह्मस्वस(श)कया यत्र मारुत(ते)न्दुदिवाकरैः। कृतं नोद्यानपुष्पाणा पातक्लेदविसो(शो)-षण(णम्) ॥२०॥❋ ॥ सख भ–

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[1] Metre *Anushtubh*

[2] Metre *Śārdūlavikrīḍita*

[3] Metre *Vasantatilakā*

[4] Metre *Anushtubh*

[5] Read मान्यो मनीषी सताम्.

[6] Read –पावनेन मनसा.

[7] Metre *Śārdūlavikrīḍita*

[8] Read –श्च्यावनो.

[9] Read आप्नवानस्तथैवौर्व्वो.

[10] Metre *Anushtubh*

[11] Read यस्याज्य–.

[12] Metre of this and the following two verses *Upajāti*

[13] The text is very corrupt here I suggest the following reading with some diffidence न्यासीकृतोऽस्मिन् सविधिर्व्बुधेषु वेदार्थसभारवरो निकामम् ।

[14] Read श्रोत्रिय Metre *Śārdūlavikrīḍita*

[15] Metre of verses 18-25 *Anushtubh*

29 द्रासनच्छत्रगजास्व(श्व)वरवाहन[1] । भूमिदानस्य चिह्नानि फलं स्वर्गं. पुरदर ॥२१॥ व(ब)-
हुभिर्व्वसुधा भुक्ता

30 राय(ज)भि· सगरादिभि.। यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)॥२२॥ पूर्व्वदत्तां
द्विजातिभ्यो

31 यत्नाद्रक्ष पुरंदर। मही(ही) महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥ स्वदत्ता परदत्ता
वा यो ह-

32 रेत वसुधरां(राम्) । स विष्ठायां कृमिर्भूत्वा पितृभि सह मज्जति ॥२४॥ तडागाना सहृश्रे-
(स्रे)ण वाज-

33 पेयस(श)तेन च। गवा कोटिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ॥२५॥ ताम्रप्रशस्तिरच-
नेयम-

34 कारि तेन श्रीमत्सुभकरसुतेन[2] व(ब)हुश्रुतेन । श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्र-

35 व(ब)धरचितार्थत्यसापदेन[3] ॥२६॥ श्रीसूपटेन किल कीर्त्तिधरात्मजेन क्षोणीतलप्रथितपूर्ण्णगु-

36 णव्रजेन । रन्या(म्या)क्षरैरियमलेखि नृपप्रियेण साधुत्वसत्व(त्त्व)कुलसी(शी)लसमाश्र-
येण ॥२७॥

37 लक्ष्मीधरसुतेन धरणीधरेण [चो]त्कीर्ण्णेति ॥ संवत् ८९७ फाल्गुन सु दि १५ वु(बु)धवारे॥

Seal

1 राजश्रीमत्पृथ्वी-
2 देव ।

TRANSLATION

Success! Ōṁ ! Obeisance to Brahman !

(*For a translation of verses* 1—10, *see that of verses* 1, 2 *and* 4–11, *pp.* 428-29, *above.*)

(Verse 11) From him was born **Pṛithvīdēva (II)** as a cub is from a lion, who, having the strong body of a lion, destroyed (*his*) enemies like a troop of elephants.

(V. 12) There was (*born*), in the *gōtra* of Bhārgava, a Brāhmana named the illustrious Sahadēva, dear (*to all*), incomparable, wise and respected by good people,—who, with his mind exceedingly sanctified by (*his knowledge of*) the Vēdas, caused wonder daily (*even*) to the self-existent (Brahmā). What more can now be said of him ?—

(V. 13) Who had, as the first *pravara*, Bhārgava, (*then*) another (*named*) Chyāvana, so also Āpnavāna (*and*) Aurva, and the fifth one (*named*) Jāmadagni.

(V. 14) What can be said of the hereditary pleasing nature of him who had a respectable reputation ?—by the rows of the waves of smoke from whose (*offerings of*) clarified butter, even the thousand-eyed (Indra) was (*greatly*) troubled !

(V 15) His son was the illustrious Hariśarman by name, who was the resting place of excellent religious merit. The great burden of the interpretation of the Vēdas was duly and wholly entrusted to him (*selected from*) among wise men.

(V. 16) To him was born a son (*named*) **Padmanābha,** who has become well-known in the whole world as one who has performed a great sacrifice, and by the noble qualities of whose character the people have always felt surprised.

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[1] Read -वाहनम्.

[2] Read श्रीमच्छुभंकरसुतेन.

[3] Read -लसत्पदेन as in the Bilaigarh plates(No. 89, above) Metre of this and the following verse: *Vasantatilakā.*

(V. 17) By his study of the Vēdas and daily teaching, the four-faced (Brahmā) is pleased and surprised, and so is that god Indra by the excellent performance of (*his own*) sacrifices, that lord of speech (Brihaspati) by his officiating at (*others'*) sacrifices, and also Karna by his charity. There is no Brāhmana, learned in the Vēdas, who resembles him in respect of the non-acceptance of gifts.

(Vv. 18-20) To him the king **Pṛithvīdēva (II)** gave the village **Vaḍadā** (*situated*) in **Kōsala,** inclusive of all taxes and free from all disputes, after washing both (*his*) feet, applying a mark (*of sandal-paste*) to (*his*) forehead and pouring water on (*his*) hand, on (*the occasion of*) his father's *śrāddha*—(*the village*) where wind, the moon and the sun, being apprehensive of (*touching*) a Brāhmana's property, neither cause the flowers in the gardens to fall nor make them wet or dry.

(*Here follow six benedictive and imprecatory verses*)

(V 26) This *praśasti,* (*incised*) on (*plates of*) copper, has been composed by that illustrious **Malhaṇa,** the son of the illustrious Subhankara, who, being well-read, is a bee on the lotuses, namely, the poets, and whose words shine with significance in numerous works.

(V. 27) This (*praśasti*) has been written in beautiful letters by the illustrious **Sūpaṭa,** the son of Kirtidhara, who is a favourite of the King, is possessed of a complete assemblage of merits, well-known on the surface of the earth, and is the dwelling place of goodness, courage, noble descent and character.

(Line 37) And it has been engraved by **Dharaṇīdhara,** the son of Lakshmīdhara.

In the **year 897,** (*the month*) **Phālguna,** the bright (*fortnight*), the (*lunar*) **day 15,** on **Wednesday.**

Seal

The King, the illustrious **Pṛithvīdēva.**

APPENDIX

SUPPLEMENTARY INSCRIPTIONS

No. 1

PIAWAN ROCK INSCRIPTION OF GANGEYADEVA · (KALACHURI) YEAR 789

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr Garrick, apparently in 1882[1] at Piāwan, 25 miles north-north-east of Rewa in Vindhya Pradesh [1] Cunningham visited the place in 1883-84 and published a lithograph of the record together with an indifferent transcript in his *Archæological Survey of India Reports*, Vol XXI, pp 112 ff and plate xxviii As the inscription is very much weather-worn and the place is difficult of access, none has attempted to edit it since then, though it has been referred to several times in connection with the history of the Kalachuris of Tripurī[2]. In 1936, the Superintendent of Archæology, Central Circle, Patna, kindly sent his mechanic to copy the record for me. But when he reached the place, he found the inscription completely destroyed As no fresh facsimile of it is now possible, I edit it here from the small-scale lithograph mentioned above.

Cunningham has given the following description of the record·—"Piāwan, or Payāwan, means simply the 'drinking place'. The spot is a small valley, about 800 feet wide and half a mile in length, with precipitous rocks on both sides, about 200 feet high. At the western end a small stream falls over the cliff, and the rock below, on which the water falls, has been formed into an *Argha* for the reception of a *lingam* or phallic symbol of Siva. A view of this Argha has been given by my assistant, Mr Garrick, who first discovered the place. He has described it under the name of *Jhirnā*, or 'the waterfall'. The name given to me was received from the people, who grazed their herds in the neighbouring hills, and who knew it only as the *Piāwan*, or 'watering place' The Argha is 14 inches in diameter On the upper face of the Argha there is an inscription of six lines in boldly carved letters, which are unfortunately much weather-worn "

The record consists of six lines The **characters** are Nāgarī. The **language** is Sanskrit, and the inscription is in prose throughout. In its present form, its **orthography** does not call for any special notice.

The record mentions the illustrious **Gāṅgēyadēva** with the imperial titles *Paramabhaṭṭāraka*,[3] *Rājādhirāja*[4] and *Paramēśvara* He is also described as *paramamāhēśvara* or a devout worshipper of Mahēśvara (Siva) The **object** of the inscription probably was to record the king's obeisance to the *Siva-linga* on the rock where the inscription is incised. The name of the *linga* which occurred in line 4 is not quite clear, but may have been *Alaṅghyēśvara*.

The last line contains a **date** which Cunningham read as 789. The reading of the first and third figures is probably correct and that of the second figure also may be so, as

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[1] In the preface to his *Report* (Vol XXI) for the years 1883-84 and 1884-85, Cunningham wrote that his assistant Mr. Garrick had discovered the present inscription 'in the previous year'.

[2] See, *e g*, *H. T M* p 14.

[3] The reading of this title is uncertain

[4] The usual title is *Mahārājādhirāja*, which occurs in the inscriptions of Gāngēya's son Karna See No 48, l 34, No 50, l 34 *etc*, but judging from the indifferent lithograph, the *aksharas* preceding *Rājādhirāja* do not appear to be *Mahā*.

the Makundpur inscription[1] of the same king is dated K. 772. The date must, of course, be referred to the Kalachuri era As an expired year, it corresponds to 1037-38 A. C. This falls in the reign of Gāngēyadēva, who, we know, was ruling till the 22nd January 1041 A.C.[2]

TEXT[3]

1 सिद्धि [4] [।*] श्री[5]मन्प(त्प)[6]र[मभट्टा*]रकराजा[धिरा*]–
2 जप[रमे]श्वरभ. . [7] [पर]म[माहे*][8]–
3 श्वर[गाङ्गे]य[9][देव] . . [10]
4 आदा(?) [अ]ल[घ्ये]श्वर. . [11]
5 [12] सदा . . . . [13]
6 [सवत्[14]] [७८९][15] . . . . [16]

TRANSLATION

Success! The *Paramabhattāraka*, *Rājādhirāja* and *Paramēsvara*, the illustrious **Gāngēyadēva**, (*who is*) a devout worshipper of Mahēśvara, [constantly pays obeisance to] (*the god*) Alanghyēśvara . . . . .

In the year [789] . . . . . .

No. 2

JABALPUR SECOND PLATE OF YASAHKARNA : (KALACHURI) YEAR 529 (?)

As stated before,[17] the second copper-plate of the grant of Yaśahkarna discovered in the Jabalpur District has long been lost. A transcript of the text on that plate has been preserved in the Central Museum, Nagpur. The paper on which it was written has

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[1] Above, No. 47, l 1.

[2] Above, pp 239 ff.

[3] From the lithograph (plate xxviii) in Cunningham's *A S. I. R*, Vol XXI.

[4] Expressed by a symbol

[5] Cunningham read *Srimad-Gānggeya Deva* here, but the reading is unlikely, for, the name of the ruling king does not precede the title, but follows it.

[6] This and the following *akshara* may be read as *nāvā*, but *Śrī-Manāvā* gives no sense. On the other hand, the title *Paramabhattāraka* generally precedes *Mahārājādhirāja* See, *e g*, No. 48, ll 33-4.

[7] Two *aksharas* are illegible here.

[8] As the two *aksharas* in the beginning of the next line are certainly *śvara*, it appears quite likely that the epithet *paramamāhēśvara* occurred here Faint traces of *māhē-* can be seen in the lithograph

[9] Of these three *aksharas* of the royal name, only *ya* is certain The following two *aksharas* appear to be *dēva-*.

[10] Two *aksharas* are illegible here The second may be read as *ha*.

[11] Perhaps the name of the *Śiva-linga* was *Alanghyēśvara*. This name occurs also in another record of an earlier period See No 25, l. 24 The following two *aksharas* which are gone may have been *dēvā-*.

[12] Two *aksharas* are illegible here, of which the second may be *ya* followed by a *danda*.

[13] There are faint traces of half a dozen *aksharas* here. Cunningham read *pranamati* which may be correct. Compare [*ni*]*tyam pranamanti* in No. 69, l. 4

[14] This word is completely gone.

[15] The first figure of the date is probably 7 The second has become indistinct. The top portion of the third figure, which is clear in the lithograph, shows that the unit figure was 9.

[16] Cunningham read *Sri Dhābalamitī* here, but the lithograph shows that the *aksharas* are completely gone The record may have ended with the usual *mangalam mahā-śrīh*

[17] See above, p 299

now become very brittle and some letters have been damaged. The transcript is given below, together with conjectural-emendations proposed in the light of the text of the Khairha plates of the same Kalachuri king [1] For permission to include the transcript in the present Volume, I am obliged to the Curator of the Museum.

TEXT

दानुवीर[2]परमभट्टारकमहाराजाधिराजपरमशूर[3]परममाहेश्वरत्रिकलिगाधिपतिनिजभुजोपार्जिताश्वपति-गजपतिनरपतिराज्यत्रयाधिपति[4]श्रीमहीश कर्णदेव [5] श्रीमहादेवी महाराजपुत्र महामत्री महामात्य महासामत महापुरोहित महाप्रतीहार महाक्षपटलिक . . . [6] महासूयाधनिक [7] महाभाडागारिक महाध्यक्ष एतानन्याश्च प्रदास्यमानग्रामनिवासिजनपदा ह्याहूय[8] यथार्हं सन्मानयति[9] बोधयति समाज्ञापयति यथा विदितमस्तु भवता यथा सम्वत[10] ५२९ माघे मासि कृष्णपक्षे दशम्या सोमदिने उत्तरायणसक्रान्तौ नर्मदातीर-समावासे जाउलीपत्तनपाटि[11]करजाग्राम ससीमापर्यन्त [12] चतुराघाटविशुद्ध सजलयुत साम्रमधूक सगर्तोषर सनिर्गमप्रवेश सलवणाकर सगोप्रचार सज्यद्गलातप [13] वृक्षारामहृदोद्यान[14]तृणादिसहित काश्यपगोत्राय काश्यपावत्सारनै ध्रुवत्रिप्रवराय वाजसनेयशाखिने भट्टश्रीभवनाम[15]पौत्राय भट्टश्रीनागोपुत्राय सूत्राध्ययनसपन्नाय हरिशर्म्मणे व्राह्मणाय[16] मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ग्रामोयमस्माभि शासनत्वेन सप्रदत्त [।*] अत्र वासार्थाऽर्थना[17] दातुर्भवति यथा सिद्धानेता[18]न्भाविन पार्थिवेन्द्राद्भूयो[19] भूयो याचते रामभद्र [।*] सामान्योयं धर्मसेतु नृपाणा[20] काले काले पालनीयो भवद्भि [21] [।।१।।*] वहुभि[22]र्वसुधा भुक्ता राजभि सगरादिभि [।*] यस्य यस्य यदा भूमि स्तस्य[23] तस्य सदा[24] फल(लम्)[25][।।२।।*] सुवर्णमेक गामेका भूमेरप्येकमगु-ल(लम्) [।*] हरन्नरकमाप्नोति यावदाभूतसप्लव(वम्) [।।३।।*] तडागाना सहस्रेण अश्वमेधशतेन च [।*]गवा कोटिप्रदानेन भूमिहर्ता न शुध्यति [।।४।।*] स्वदत्ता परदत्ता वा यो हरेत वसुधरा(राम्) [।*] स विष्टाया[26]

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[1] Above, No. 56. The transcript was first published as an appendix to my article entitled 'Some Kalachuri Dates', published in the *Woolner Commemoration Volume*, pp 165 ff

[2] Read –दानुध्यात– See No 57, l 21, above, which is continued here The text on the first plate ends with श्रीवामदेवपा–

[3] Read –परमेश्वर–.

[4] Read –राजत्रयाधिपत्य .

[5] Read श्रीमद्यश कर्णदेव

[6] The letters damaged here must have been महाप्रमात्र as in the Khairha plates

[7] Read महाश्वसाधनिक .

[8] Read –जनपदाश्चाहूय

[9] Read सम्मानयति

[10] Read सवत् For the following numerical figures, see the discussion in the article on the plates, above, pp 300 ff.

[11] Read –समावासितजाउलीपत्तलान्त पाति–.

[12] Read स्वसीमापर्यन्त.

[13] Read सजाङ्गलानूप as in the Khairha plates.

[14] Read वृक्षारामोद्भिदोद्यान–.

[15] Perhaps the correct reading here is -भवनाग–.

[16] Read ब्राह्मणाय.

[17] Read चाभ्यर्थना.

[18] Read सर्व्वानेता–.

[19] Read पार्थिवेन्द्रान्भूयो.

[20] Read धर्मसेतुर्नृपाणा

[21] Metre *Śālinī*.

[22] Read बहुभि–.

[23] Read भूमिस्तस्य

[24] Read तदा

[25] Metre of this and the following seven verses : *Anushṭubh*.

[26] Read विष्ठाया.

कृमिर्भूत्वा पितृभिः सह मज्जति [॥५॥*] फालकृष्टा मही दद्यात्सवीजां[1] सस्यशालिनी(नीम्) [।*] यावत्सूर्यशतं लोके तावत्स्वर्गे महीयते [॥६॥*] षष्ठि[2] वर्षसहस्राणि स्वर्गे वसति भूमिद [।*] आच्छेत्ता चानुमंता च तप्ते च[3] नरके वसेत[4] [॥७॥*] वारिहीनेष्वरण्येषु शुष्ककोटरवासिन [।*] कृष्णसर्पास्तु जायंते व्रह्म[5]देवस्वहारिण [॥८॥*] अन्यायेन हृता भूमिरन्यायेन तु हारिता [।*] हरतो हारयन्तश्च[6] [दहत्या]–सप्तम कुल(लम्) [॥९॥*] अस्मत्कुलक्रमगता समुदाहरति अन्यैश्च दानमिदमभ्युपमोदनीय(यम्) [।*] लक्ष्मीश्चला सलिलवुद्वुद[7]वद्धराया दान फल परमत प्रतिपालनीय(यम्)[8] [॥१०॥*] प्रजाहितार्थं स्मृतय प्रणीता धर्मेषु विद्वान्प्रतिपालयेत [।*] यो लोभमोहाद्धरते तु ग्रामान्सोधो[9] व्रजेत्दुर्गतिमाश्रु[10] कष्टा(ष्टाम्)[11] [॥११॥*] यानीह दत्तानि पुरा नरेंद्रै दानानि[12] धर्मार्थयशस्कराणि [।*] निर्माल्यवति प्रमितानि[13] तानि को नाम साधु पुनराददीत[14] [॥१२॥*] भूमि य. प्रतिगृण्हाति[15] यश्च भूमि प्रयच्छति [।*] उभौ तौ पुण्यकर्माणौ नियत स्वर्गगामिनौ[16] [॥१३॥*] शखौ[17] भद्रासन क्षेत्र[18] वराश्चा[19] वरवारणाः [।*] भूमिदानस्य चिन्हा(ह्ना)नि फलमेतत्पुरदर[20] [॥१४॥*] अस्मिन्धान्य[21] परिक्षीणो य कश्चिन्नृपति भवेत्[22] [।*] तस्याह हस्तलग्नोस्मि शासन न वृतिक्रमेत्[23] [॥१५॥*] धान्य भुवि द्रुतमिद[24] वसुधाधिपत्यमापातमाश्रमचरो[25] विषयोपभोग [।*] प्राणास्तृणाग्रजलविन्दु[26]समा नराणा धर्म सखा परमहो परलोकयाने[27] [॥१६॥*] धर्मलेखि–श्रीवाक्यकल[28] लिखितमिति [॥*] मगलं महाश्री[29] ॥–॥

TRANSLATION

(*And he*), the *Paramabhattāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Yaśaḥkarṇadēva,** the devout worshipper of Mahēśvara, the lord of **Trikaliṅga**, who has attained, by his arm, sovereignty over the three kings, (*viz*), the lord of horses, the lord of elephants and the lord of men, who meditates on the feet [of . . .], having called

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[1] Read सबीजा
[2] Read षष्टि
[3] Read तान्येव
[4] Read वसेत्
[5] Read ब्रह्म–
[6] This ungrammatical form is used for the sake of the metre, Read हारयतश्च.
[7] Read बुद्बुद–
[8] Metre *Vasantatilakā*
[9] Read दुरात्मा सोन्धो, as in the Khairha plates.
[10] Read व्रजेद् दुर्गतिमाशु
[11] Metre *Upajāti*
[12] Read नरेंद्रैर्दानानि
[13] Read -वान्तप्रतिमानि
[14] Metre *Indravajrā*.
[15] Read प्रतिगृह्णाति
[16] Metre of this and the next two verses ·*Anushṭubh*.
[17] Read शखो
[18] Read भद्रासन छत्र
[19] Read वराश्वा.
[20] Read पुरदर
[21] Read अस्मिन्वशे
[22] Read –नृपतिर्भवेत्.
[23] Read व्यतिक्रमेत्.
[24] Read वाताभ्रविभ्रममिद
[25] Read –मापातमात्रमधुरो.
[26] Read –स्तृणाग्रजलबिन्दु–.
[27] Metre *Vasantatilakā*.
[28] Read श्रीवाच्छूकेन as in the Khairha plates
[29] Read महाश्री .

together the illustrious *Mahādēvī*, the *Mahārājaputra*, the *Mahāmantrin*, the *Mahāmātya*, the *Mahāsāmanta*, the *Mahāpurōhita*, the *Mahāpratīhāra*, the *Mahākshapatalika*, [the *Mahāpramātṛi*], the *Mahāśvasādhanika*, the *Mahābhāṇḍāgārika*, the *Mahādhyaksha*—these and other (*officials*) and (*also*) the inhabitants of the village which is to be granted, duly honours, informs and commands them (*as follows*):—

"Be it known to you that on (*the occasion of*) the **Uttarāyaṇa-Saṅkrānti, on Monday**[1], **the tenth (tithi) of the dark fortnight of the month Māgha in the year 529**[2], We have granted, by a charter for the increase of the religious merit and fame of Our mother and father and of Ourself, the village **Karañjā**, included in the *pattalā* of **Jāuli** and situated on the bank of the **Narmadā**, to the extent of its limits, with its four boundaries well-determined—together with water, together with mango and *madhūka* trees, together with its pits and barren land, together with (*the right of*) egress and ingress, together with the mines of salt, together with pasture-lands, together with fertile and marshy lands, together with groves of trees, gardens of plants, grass and so forth,—to the Brāhmana **Hariśarman**, the son of the Brāhmana, the illustrious Nāgō, (*and*) grandson of the Brāhmana, the illustrious Bhavanāga, who belongs to the Kāśyapa *gōtra* (*and*) the Vājasanēya *śākhā*, has the three *pravaras* Kāśyapa, Āvatsāra and Naidhruva (*and*) has mastered the *Sūtra*-works."

In this matter (*this*) is the prayer of the donor.—

(*Here follow sixteen benedictive and imprecatory verses.*)

(*This charter*) has been written by the illustrious **Vāchchhūka**, the writer of religious documents.

May there be bliss and great prosperity!

No. 3

KARANBEL STONE INSCRIPTION OF JAYASIMHA

THIS inscription was first brought to notice by Sir A. Cunningham in his *Archæological Survey of India Reports*, Vol. IX, p. 96. It was subsequently edited, without any lithograph or translation, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVIII, pp. 214 ff. The stone which bears this inscription is said to have been found originally at **Karaṇbēl**, now a village in ruins, a few miles from Bhērā-Ghāt near Jabalpur. It was lying at the house of a stone-cutter when the rubbing, later supplied to Kielhorn, was taken by Sir A. Cunningham. As neither the original stone nor any estampage of the inscription is now forthcoming, I give below the transcript of it made by Dr. Kielhorn, together with my translation of it.

"The stone is broken right through in the middle, from top to bottom, but the fracture is so clean that hardly a single *akshara* has been lost. The inscription contains 25 lines. The writing covers a space of 3′ 6½″ broad by 1′ 7″ high, and it is well preserved throughout, so that the actual reading of the inscription is hardly anywhere doubtful. The size of the letters is about ½″. The **characters** are Nāgarī, carefully drawn and skilfully engraved."[3] The **language** is Sanskrit and except for *ōṁ namaḥ Śivāya*, the record is metrically composed throughout. There are 55 verses in all, none of which is numbered. The inscription is written in an ornate style. As Dr. Kielhorn has pointed out, the author

[1] The original plate probably read *Bhauma-dinē* 'on Tuesday'.

[2] The correct date was probably 836. See above, p. 302.

[3] *Ind. Ant.*, Vol. XVIII, p. 214.

had evidently the Bhērā-Ghāt stone inscription of Narasimha before him, for, he has imitated some verses of it in the present record.[1] The inscription is generally free from errors, but the use of *achikīrttayat* as the third person singular of the Aorist from √ *krīt*, and that of *asūta*, contrary to the usage in classical Sanskrit, in a passive sense in v 31 deserve notice. As regards **orthography**, we have to note that the sign for *v* is generally used to denote *b*, and that the rules of *sandhi* have not been observed in two cases.

The inscription appears to have been left incomplete, for, there is no mention of what it was intended to record But as conjectured by Dr Kielhorn, it may have been intended to be put up at a temple of Śiva, since it opens with an obeisance to that god and the first four verses also are in honour of him There is, besides, no mention of the author or the engraver and no record of the date

After six verses invoking the blessings of Śiva, Ganapati and Sarasvatī, the inscription carries the genealogy of the **Kalachuri rulers** from **Yuvarājadēva,** who is plainly the second king of that name, to **Jayasiṁhadēva.** From the description of the latter in verses 43-53, it is clear that the present record was composed during his reign In connection with **Yuvarājadēva II,** we are told that he dedicated the wealth which he had obtained by conquering the kings of all quarters to Sōmēśvara This recalls a similar statement about Lakshmanarāja II in the Bilhāri inscription In regard to **Karṇa,** the present inscription says that he was waited upon by the **Chōḍa, Kuṅga, Hūṇa, Gauḍa, Gurjara** and **Kīra** princes The pedigree of **Alhaṇadēvī,** the mother of **Narasimhadēva** and **Jayasiṁhadēva,** is given as in the afore-mentioned Bhērā-Ghāt inscription, with this additional information that her great-grandfather **Hamsapāla** was a ruler of **Prāgvāṭa** which was evidently another name of Mēwād In other respects, the present record does not make any addition to our historical knowledge

TEXT[2]

1 ओ नम शिवाय ।। देव सदा समुदिताद्भुतभूतिसंपत्सपादयत्वभिमतं भवता स यस्य । स्व–
सिन्धुसंगतजटे शिरसीदुलेखा नव्याकुरश्रि[य]मनारतमातनोति[3] ।।[१।।*] यन्नित्य द्रवता वि(बि)–
भर्त्ति गुरुतां धत्ते ततोन्यच्च यद्ये च स्पर्शवती गुरुत्वरहिते भूत यदस्पर्शवत् ।
2 यत्कर्म्मोपहित करोति भुवन का[लै] कलोल्लासि यद्यस्मिन्यज्ञफल वपुर्ब्भिरवताद्युष्मानमीभि
शिव[4] ।।[२।।*] धन्यास्ता वहसे शिरस्यविरत यासां कपा[ल]स्रज वक्तव्य त इति व्र(ब्र)वीम्यत
इद पुस्त्वेन सकीर्त्तय । नैतद्युक्ततम भवेन्न [च] मया स्त्रीत्व त्यजेत्युच्यते तच्चाशक्यमिति प्रियो–
3 त्तरविधौ व्यग्रो हर पातु व. ।।[३।।*] भूषा नेत्रश्रुतिविरचिता यत्र यत्राब्जजन्म[5]व्याकोशश्री
प्रभवति मुदे यत्र निष्ठा प्रजानाम् । मूर्त्ताविव प्रसरति रजो यत्र यत्रा[स्ति] साक्षात्कूटस्था धी. स
दिशतु सदा शंभुरभ्यर्थित व[6]।।[४।।*] यो धूर्ज्जटिजटाजूटमुकुटादपरं विधो । धत्तेर्द्धन्दंतमिषत
स व पायाद्गजान–
4 न[7] ।।[५।।] चतुर्ग्गतिश्चतुर्वृत्तिश्चतुर्व्वर्ग्गप्रयोजना । प्रपचयतु चातुर्यं सता सत्य सरस्वती ।।[६।।*][8]।।

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[1] Like that inscription (No 60, above), the present record opens with verses in praise of Śiva, Ganapati and Sarasvatī In vv 21 and 34 also, the author has derived some ideas from vv 12 and 22 of the former inscription

[2] From Kielhorn's transcript in the *Ind Ant*, Vol XVIII, pp 216 ff

[3] Metre *Vasantatilakā*

[4] Metre of this and the next verse *Śārdūlavikrīḍita*

[5] Originally स्मा, altered to स्म

[6] Metre *Mandākrāntā*

[7] Metre of verses 5-7 *Anushtubh.*

[8] There is an ornamental full stop here.

प्रजापतिरभिध्यानप्रव(ब)धात्समजीजनत् । अतृतीयतया पुत्रं यमत्रिमचिकीर्त्तयत्[1] ।।[७।।*] तस्मा–
त्समस्तभुवनाभ्युदयैकधाम[2] रामामन सरससमदकेलिकद । विस्तारहेतुकिरण कुमुदाक-
5 राणा भूतेशभूषणशिरोमणिराविरासीत्[3] ।।[८।।*] मनस इवातिविशुद्धाद्वो(द्बो)ध इवाभूद्वु(द्बु)–
धस्तस्मात् । भुवनाभयकृद्भूभृद्वशस्तेनाजनि स्थेयान्[4] ।।[९।।*] आसीत्कलानिधिकुलेत्र करान्स–
हस्त्र बिभ्रद्दिवेव रजनावपि सप्रताप । भूमीभृदर्ज्जुन इति प्रथितेन नाम्ना यस्याधुनाप्यभिमतान्य–
6 भितो भवति[5] ।।[१०।।*] ते तादृशा कतिचिदेव कदाचिदेव भाग्यैर्भवति भविना भुवनैकनाथा ।
गोत्रेत्र ये समभवन्नधिकाधिकोच्चसपत्तयोधिपतय पृथिवीश्वराणाम् ।।[११।।*] अस्मिन्नवातर–
महार्हविशेषयोगात्प्राप्ते कुले कलचुरीत्यभिधाप्रसिद्धिम् । जन्मासमाद सुकृतैर्ज्ज–
7 गता ययातितुल्यो गुणैर्न्नरपतिर्युवराजदेव ।।[१२।।*] येनोर्ज्जितेन जगतीपतिना विजित्य सर्व्वा
दिश समभिहृ[त्य] नरेश्वराणाम् । तास्ता श्रिय प[र]मभक्तिभरश्रिता श्रीसोमेश्वराय समुपा–
यनमक्रियन्त ।।[१३।।*] तेनावनीशपतिना भुवनैकमल्ल कोकल्ल इत्यजनि भ–
8 र्त्सितवैरिभल्ल । यत्कीर्त्तनै कति न वि(बि)भ्रति भूरिशोभामन्योन्यविभ्रमसहस्रधरैर्ज्जगन्ति ।
[१४।।*] जनितातिशयितशक्तिर्व्व(र्ब्ब)हुतरसदर्शितोरुभवभक्ति । हिमवानिव भुवनभयं यो जह्रे
वाहिनीनिवहै[6] ।।[१५।।*] तस्माद्व(द्ब)भूव भुवनाभ्युदयप्रगल्भगाम्भीर्यगौरवसहो–
9 दरशौर्यधैर्य । गागेयदेव इति गुप्तिषु यस्य भूपा लज्जा जहुर्दशमुखार्ज्जुनयो कथाभि[7] ।।[१६।।*]
नमन्नृपशिरोभिर्यत्पादपद्मौ विरेजतु । कृपाणजलसजातजयश्रीजलजैरिव[8] ।। [१७।।*] वैरिविक्र–
मनिशा दिशा मुखश्रीकुरगमदपत्रवल्लरी । भ्रूलता विजय–
10 वारिज[9]स्थितेस्तस्य खड्गलतिकाकरोन्न किम्[10] ।।[१८।।*] समुत्तीर्ण्णार्ण्णवा सेना यस्याज्ञेव
महीभृत । वर्ण्णनीयगुणग्राम कर्ण्ण स समभूत्तत[11] ।।[१९।।*] अविमुक्तपादकटकै पृथु–
तरहारावगुण्ठितविकठै । पुर इव विपिनेप्यरिनृपनारीभिर्यस्य सतत तस्थे[12] ।।[२०।।*]नीचैः
सचर चोड कुग[13] कि–
11 मिद फल्गु त्वया वल्गयते हूणैव रणितु न युक्तमिह ते त्व गौड गर्व्वन्त्यज । मैवं [गू]र्ज्जर गर्ज्ज
कीर निभृतो वर्त्तस्व सेवागता[14]नित्थ यस्य मिथोविरोधिनृपतीन् द्वा[ ]स्थो विनिन्ये जन[15] ।।[२१।।*]
अनीयत परा वृद्धि यश सवेदनश्रिय । मनोविनोदनैर्यस्य कवी–
12 द्रैरिद्रियैरिव[16] ।।[२२।।*] अजायत यश कर्ण्ण कर्ण्णात्स्वर्ण्णमहीभृत । त्रिकूट इव कूटस्थगुण–
रत्नाकरीकृत ।।[२३।।*] नमयत्यार्त्तिन्धनुषो यस्मिन्नार्त्तामृतप्राये । व(ब)भ्रे सापुनरुन्नतिभूयि–
ष्ठा[17] वैरिभूपतिभि[18] ।।[२४।।*] यशोभिरिदुविशदै कर्म्मभिश्चातिदुष्करै । दिश प्रसाधया–
मास स

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[1] अचिकीर्त्तयत् is incorrect for अचिकीर्त्तत् or अचीकृतत् Read यमत्रि समकीर्त्तयत्.
[2] Originally मा, altered to म
[3] Metre *Vasantatilakā*
[4] Metre *Upagīti*
[5] Metre of verses 10-14 *Vasantatilakā*
[6] Metre *Āryā*
[7] Metre *Vasantatilakā*
[8] Metre *Anushtubh*
[9] The sense requires a reading like विजयवारिजा–
[10] Metre · *Rathōddhatā.*
[11] Metre · *Anushtubh*
[12] Metre *Gīti*
[13] 'This is quite distinct here, and it is not *Kanga*' (K).
[14] 'Or, perhaps सेवा गता–.' (K)
[15] Metre *Śārdūlavikrīḍita*
[16] Metre of this and the next verse *Anushtubh*
[17] Dr Kielhorn separates सा from पुनरुन्नतिभूयिष्ठा in his transcript, but the sense requires them to be joined, the intended *pada-chchhēda* being सा अपुनरुन्नति–
[18] Metre . *Upagīti.*

13 त्रिविक्रमविक्रम [1] ।।[२५।।*] यथायथ स चतुरश्चतुर्भिरभिवाच्छि(छि)तान् । अर्थानुपायै प्रथि-
तैर्न्यायवित्प्रत्यपद्यत ।।[२६।।*] उदपद्यतोदितमहार्हरूपया सहित श्रिया सकलशुद्धमण्डल । धव-
लाम्वु(म्बु)धेरिव तत कलानिधि सुखयन्ज(ञ्ज)गन्ति गयकर्ण्णभूपति [2] ।।[२७।।*] करवाल-
तमालपल्लव क-

14 रसचार्यपि यस्य भूपते । परिमृज्य रजोस्त्रवृष्टिभि परिचष्कार रणे जयश्रियम् [3] ।।[२८।।*]
वैनतेयसमविक्रमक्रम केवल स न चकार पृष्ठत अच्युत सुचरितो न चाच[र]त्कर्म्म किंचिदपि
पक्षपातत [4] ।।[२९।।*] द्वापरोपि न तस्यासीत्कर्म्मकाण्डे कुत कलि. ।। कृतमेव सदाद्राक्षु कार्यं
विद्वेषिणोपि यत् [5] ।।[३०।।*]

15 प्राग्वाटेवनिपालभालतिलक श्रीहसपालोभवत्तस्माद्भूभृदसूत [6] सत्यसमिति श्रीवैरिसिहाभिध ।
यज्जन्म द्विषता भयाय सुहृदामानन्दसपत्त[ये] श्रेय श्रीसदनाय शौर्यमहसे विश्वोत्सवायाभवत् [7]
।।[३१।।*] विजयसिंह इति क्षितिपस्तत समजनिष्ट विनष्टकलि कि-

16 ल । क्षितिभृदिन्द्रशिर कृतसंचर. प्रहतमत्तमहारिपुकुजर [8] ।।[३२।।*] धाराधीशोदयादित्यसुता
श्यामलदेव्यभूत् । वल्लभा तस्य भूपस्य सत्येवासुरविद्विष[।।] [9] [३३।।*] तस्यामल्हणदेवीति
कन्यारत्नमसूत स । मेनायामवनीभर्त्ता गौरीमिव गुणोज्व(ज्ज्व)लाम् ।।[३४।।*] तस्या स पा-
णिना पाणि गय-

17 कर्ण्णमहीपति॰ । जग्राह जगतां स्थित्यै शिवाया इव शकर ।।[३५।।*] अजनयदल्हणदेव्या गय-
कर्ण्णमहीपतिस्तनुजौ । सञ्ज्ञाया दिवसपतिर्द्दस्राविव सर्व्वदु[ख]हरौ [10] ।।[३६।।*] नरसिंहदेवमेकं
चक्रे जनकस्तयोर्न्नाम्ना । जयसिंहदेवमपर लोको यौ रामलक्ष्मणौ मेने [11] ।।[३७।।*] सुकृतै स्व-
र्ग्गम-

18 नर्ग्गलमधितस्थुषि शक्रवज्जनके । नरसिहदेवनृपति॰ पर्यष्कार्षीन्महीमेताम् [12] ।।[३८।।*] प्रशशास
मही महौजसामप्यभिभूष्णुर्न्नरसिहदेवभूप । परलोकभया[न]भिज्ञतायाम्भुवन सदधदच्युतोच्चरू-
प [13] ।।[३९।।*] यस्मिश्चलति धूलीना पटलैस्तपने तथा । निह्नुतेप्यरिभूपाना सताप पर्यवर्द्धत [14]
।।[४०।।*]

19 महादानाद्यशून्यानि कुर्व्वन्पर्व्वाण्यनेकश । धर्म्मस्यावीवृधद्यो ह्रीन्व(न्ब)लिर्व्विष्णोरिवोद्यत ।।
[४१।।*] पुनानस्य जगत्सर्व्वं नितात तिमिरद्रुह॰ । यत्कीर्त्तिशशिन शुक्रे शशा[ङ्को]पि शशोभवत्
।।[४२।।*] स तथा सुखशय्यासु रात्रावत्रस्तमण्डल । स्वपन्नप्यनिश वैरिहृदयेष्वभ्यजागरीत् ।।
[४३।।*] श्रिय बभार विधिव-

20 द्दानवारातितोषित । महेद्रवद्द्विजश्रेष्ठवर्ग्गस्तत्संगमागत ।।[४४।।*] स्वर्ल्लोकनाथातिथिता प्र-
याते तस्मिन्नृपे श्रीनरसिहदेवे । चिराय पुष्णातु सता हितानि श्रीमान्महीभृज्जयसिहदेव. [15] ।।[४५।।*]

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1 Metre of this and the next verse *Anushtubh.*
2 Metre . *Mañjubhāshinī*
3 Metre *Vaitālīya*
4 Metre · *Rathōddhatā*
5 Metre · *Anushtubh*
6 असूत is used here in the sense of असूयत.
7 Metre . *Śārdūlavikrīdita*
8 Metre *Drutavilambita*
9 Metre of this and the next two verses · *Anushtubh*
10 Metre · *Upagīti.*
11 Metre *Udgīti.*
12 Metre *Upagīti*
13 Metre *Aupachchhandasika*
14 Metre of verses 40–44 *Anushtubh*
15 Metre *Upajāti.*

यस्योरुरत्नरचिताचितचारुशोभाविस्मेरभूरिकटकस्य सदोन्नतस्य । भूमिभृतामधिपते. सुरवाहिनी–
21 व कीर्त्तिर्ज्जगन्ति न कियन्ति पुनात्यनन्ता[1] ॥[४६॥*] येन प्राचीविजयरभसान्नित्यमत्तेभकुम्भा–
रूढान्प्रौढप्रथितयशस शौर्यभाजोवनीन्द्रान् । कुर्व्वाणेन त्रिदशभवन [गा]मिनो निर्व्विशंक चक्रे
चित्तं चकितचकित नाकिना नायकस्य[2] ॥[४७॥*] यद्वक्त्रवारिजविकाशवशेन दीनवर्ग्गोपि वल्गति
निरत–
22 रमेव लक्ष्मी । यद्भ्रूविभङ्गभयजश्च नराधिपाना व्याधिर्न्न नश्यति वनौषधिसेवयापि[3] ॥[४८॥*]
कियन्तो नाभूवन्भुवि भुवनसभावितगुणा पणाय्यन्ते येषा कृति[भि]रधुनापि स्थितिपथा । अ[य]
त्वन्यस्तेषामपि गुणगणोदाहरणतान्दधान शुद्धश्रीर्ज्जयतु जयसिह क्षितिपति[4] ॥[४९॥*] यस्य
23 प्रतापतपन पार्थिवेन्धन एव यत् । तच्चित्र यच्च कुमुदद्वेषी कीर्त्तिसुधाकर[5] ॥[५०॥*] मित्रा–
णामुपकारकारिणि सदा सन्मार्ग्गसचारिणि प्रज्ञोत्कर्षविधारिणि प्रगुणि[ना] त्यागैकविस्तारिणि ।
शत्रूणामविरामशौर्यविजयप्रोद्यन्मदो[च्चा]रिणि प्रीति यत्र परा,बिभर्त्ति भुवनम्विश्वम्भरा[6]धा–
रिणि[7] ॥[५१॥*]
24 यश्चलन्धूलिपटलै पयासि पयसा निधे । न केवल तिरोधत्ते तेजास्यपि विभावसो[8] ॥[५२॥*]
प्रमाणानीव चत्वारि सेनाङ्गान्यधितिष्ठता । येन न्यायप्रवीणेन परेषा [ख]ण्डचते स्थिति ॥[५३॥*]
न मुचति कदाप्यस्य जयश्री करपुष्करम् । बिभर्त्ति रणवाद्येषु ताण्डवाडम्व(म्ब)र परम् ॥[५४॥*]
श्रुत्वा श्रीजयसिहदे–
24 वनृपते कर्म्मातिविस्मापक पार्थस्येव परैरमुच्यत नृपै पूर्व्वं युयुत्सारस । श्री. पश्चात्सरसा ततश्च
नगरी पुत्रा. कलत्रन्ततस्त्रास. केवलमद्रिगह्वरग[तै]र्न्नाङ्गीकृतस्त्यज्यते[9] ॥[५५॥*]

TRANSLATION

Ōm! Adoration to Śiva!

(V. 1) May the god (Śiva) always secure for you your desired object, (*viz.*) the attainment of excellent and marvellous prosperity!—(*he*) on whose head, where the matted hair is joined by the celestial river, the crescent moon displays at all times the beauty of a fresh sprout!

(V 2) May Śiva with these eight bodies protect you!—(*the eight bodies*,[10] *viz.*) that which always has fluidity, that which, being different from it, has gravity, those two which, being devoid of gravity, are felt by touch, that which, being an element, is devoid of touch; that which, showing time, engages the world in actions; that which shines with digits, (*and*) that which attains the reward of a sacrifice!

(V 3) "Blessed are those (*women*) the wreath of whose skulls you always wear on (*your*) head!"[11] "I say this, because it must be said—Refer to them as males"[12] "That

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1 Metre · *Vasantatilakā*
2 Metre : *Mandākrāntā*
3 Metre : *Vasantatilakā.*
4 Metre . *Śikharinī*
5 Metre · *Anushtubh.*
6 Read भुवन विश्वम्भरा–
7 Metre *Śārdūlavikrīdita.*
8 Metre of this and the next two verses · *Anushtubh*
9 Metre . *Śārdūlavikrīdita*
10 These eight bodies are, respectively, water, earth, air and fire, ether, the sun, the moon and the sacrificer. For a similar idea, see v 3 of No 60, above, and the opening verse of the *Śākuntala.*
11 This verse is in the form of a dialogue between Pārvatī and Śiva.
12 There is a play on the expression *pumstvena samkīrtaya.* What Śiva means is that Pārvatī should

would not be very proper!" "I do not ask you to give up your female form. Besides, it is impossible". May Hara, who was thus perplexed in replying to his beloved, protect you!

(V 4) May that Śambhu always grant your desired object!—(*he*) whose ornaments consist of (*serpents*) whose eyes are ears, who possesses the splendour of (*the moon*) that makes the lotuses bloom, devotion to whom makes people rejoice, on whose body alone there is *rajas* (ashes) (*but no rajas*[1] *in his nature*), and in whom there is changeless intelligence incarnate!

(V 5) May that Gajānana protect you!—(*he*) who possesses in the guise of his (*curved*) tusk, one half of the moon, which is other than that on the crown of the coiled matted hair of Dhūrjati (*i e*, Śiva)!

(V 6) May Sarasvatī verily increase the learning of good people!—(*she*) who moves about in (*all*) the four (*directions*),[2] assumes four forms[3] and is the cause of (*the attainment of*) the four objects (*of human life*)!

(V 7) The Creator, by continuous meditation, produced a son who had no third (*being, equal to him*), (*and*) whom he designated Atri.[4]

(V 8) From him there came to view (*the* **Moon**), the crest-jewel that adorns (Śiva), the lord of creatures, which is the sole repository of the prosperity of the whole world, (*and*) the tap-root of the pleasant and joyful sport of the mind of women, (*and*) whose rays cause the blooming of the assemblages of lotuses

(V. 9) From him was born **Budha** even as knowledge is produced from a very pure mind He procreated a very strong family of the kings who afforded freedom from fear to the (*whole*) world

(V 10) In the race of this treasure of digits (*i e* the Moon) there was a king named **Arjuna**, who, being endowed with a thousand arms, possessed prowess by night as by day, by uttering whose celebrated name, people even now find about them their desired objects [5]

(V 11) By the good fortune of beings are such supreme lords of the world born—only few (*in number*) and rarely —as those of this race who became the lords of princes, attaining ever-increasing prosperity

(V. 12) In this race which became well-known by the name of **Kalachuri** through possession of various precious excellences, there was born, through the religious merit of the worlds, **Yuvarājadēva II**, who resembled Yayāti in good qualities.

(V 13) Having conquered all regions and taken away the various kinds of wealth from kings, he, the mighty lord of the world, being filled with an excess of intense devotion, presented them (*all*) to the holy Sōmēśvara

(V 14) By that lord of kings was begotten the unique wrestler of the world, **Kōkalla (II)** by name, who defied the arrows of (*his*) enemies. How many regions have not attained great splendour by his meritorious works, making one another beautiful in a thousand ways?

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refer to the skulls on his head as those of men, not of women, while Pārvatī purposely mistakes the words as meaning that she should say what she has got to say, in a male form

[1] *Rajas* here means 'passion'.

[2] Or, perhaps, in all the four kinds of creatures, *viz*, womb-born, egg-born, sprout-born and moisture-born.

[3] *Viz*, *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*.

[4] There is a play on the name *Atri* which, in one case, is taken as a compound The second member of the compound *tri* (three) stands here for *tṛitīya* (third).

[5] Compare v 7 of the Bhērā-Ghāt stone inscription of Narasimha (No. 60, above).

(V. 15) He, who attained excessive power and showed great devotion to Śiva in many ways, removed the apprehensions of the world by the multitudes of (*his*) forces as the Himālaya does with those of rivers

(V. 16) From him there was (*born*) (*a king*) named **Gāṅgēyadēva,** who was possessed of valour and courage which are akin to great serenity displayed in the prosperity of the world; under whose protection the princes ceased to feel ashamed by (*referring to*) the stories of the ten-faced (*Rāvaṇa*) and Arjuna [1]

(V. 17) His lotus-like feet appeared beautiful with the heads of princes bowing to him as though they were the lilies of splendid victory, produced in the water of his sword!

(V 18) What did not the creeper-like eye-brow and the creeper-like sword of him, who was the abode of the lotus of victory, achieve?—(*the former of*) which was the night (*which shrouded*) the valour of (*his*) enemies and (*the latter*), the creeper of the ornamental figures (*drawn*) in musk on the beautiful faces of the quarters?

(V. 19) From him was (*born*) that **Karṇa,** the collection of whose excellences deserved praise That king's army, like his command, went beyond the ocean

(V 20) The women of the princes who were his enemies had always, in the forest as in the city, *katakas*[2] on their feet and large necklaces round their beautiful necks [3]

(V. 21) His door-keeper thus checked the princes (*who had*) come to wait upon him (*and*) who were wrangling among themselves—"**Chōḍa,** move about lowly, **Kuṅga,** what is this nonsense thou art talking? **Hūṇa,** it is not proper for thee to bawl out thus; **Gauḍa,** give up thy arrogance, **Gurjara,** do not roar in this manner, **Kīra,** be silent"

(V 22) By diverting his mind, the best of poets, like his sense-organs, greatly increased (*his*) fame, publicity and wealth

(V 23) From **Karṇa** sprang **Yaśaḥkarṇa** even as Trikūta did from (*Mēru*) the golden mountain—(*he*) who became a store-house of changeless excellences even as Trikūta became a mine of jewels (*hidden*) in its peaks

(V. 24) When he, who was almost like nectar to the distressed, bent the end of his bow, the hostile princes experienced that misery[4] from which there was, for the most part, no recovery [5]

(V. 25) He, whose *vikrama* (valour)[6] was like the *vikrama* (step) of Trivikrama, adorned the directions with his glory (*which was*) white like the moon, and with his deeds (*which were*) very difficult to perform

(V. 26) He, clever and adept in policy as he was, achieved the four desired objects of life with the four well-known measures,[7] used in their respective spheres.

(V. 27) From him sprang the king **Gayakarṇa,** the repository of accomplishments, even as the moon, the store-house of digits, did from the white (*milk-*) ocean—(*he*)

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[1] The intended sense seems to be that they consoled themselves with the thought that even the mighty Rāvana had to seek the protection of Sahasrārjuna as they had to beg it of Gāṅgēyadēva

[2] There is a play on the word *kataka* here They had anklets round their feet when in the city, but twists of straw as they roamed through the forest

[3] These necklaces were of pearls *etc* when the women were in the city, but of entangled creepers, when they wandered through the forest

[4] As already pointed out by Kielhorn, there is a play on the word *ārti* When Yaśahkarna bent the *ārti* (end of his bow), it (the *ārti i e.* misery) went over to the enemy

[5] See above, p 638, n 17.

[6] There is a play on the word *vikrama* here The *vikrama* (valour) of Karna was great like the *vikrama* (step) of Trivikrama (*i e*, Vishnu in the Dwarf incarnation).

[7] These are *sāman* (negotiation), *dāna* (bribery), *danda* (assault) and *bhēda* (sowing dissension)

who, having a complete circle of tried (*ministers*), like the moon which has a full white orb, was endowed with the clear splendour of a precious kind, making (*all*) worlds happy.

(V 28) The tamāla-leaf, which was the sword of that king, though it moved in his hand, decorated the goddess of victory on the battle-field, having removed dust with the showers of the tears (*of the enemies' wives*)

(V 29) He, who, in the order of his valorous-deeds, was like (*Garuda*) the son of Vinatā, not only threw into the background Achyuta (*as Garuda takes Achyuta on his back*), but well-conducted as he was, he performed no action through partiality (*unlike Garuda who does everything by flapping his wings*)

(V. 30) In the sphere of his actions, there was not even Dvāpara, how (*could then there*) be Kali? For even his adversaries always saw his work accomplished (*krita*)[1]

(V. 31) In **Prāgvāta,** there was the illustrious **Haṁsapāla,** the ornamental mark on the forehead in the form of (*all*) kings From him was produced a king, named the illustrious **Vairisiṁha,** the abode of truthfulness, whose birth caused apprehension to (*his*) enemies (*and*) a wealth of joy to (*his*) friends, provided excellent happiness with a home, (*and*) gave splendour to heroism and festivity to the whole world

(V. 32) From him was born a king, named **Vijayasimha,** through whom the Kali (*age*), they say, met with destruction, who stepped on the heads of the best among kings and destroyed the mighty rutting elephants of his foes

(V. 33) **Śyāmaladēvī,** the daughter of **Udayāditya,** the lord of **Dhārā,** became his favourite wife as Satyā[2] was of (*Krishna*), the enemy of the demons

(V. 34) On her the king (*Vijayasimha*) begot the gem of a daughter named **Alhaṇadēvī,** who looked bright with her excellence as (*Himālaya*), the supporter of the earth, begot Gaurī on Mēnā

(V 35) For the establishment of good order in the worlds, the king **Gayakarṇa** grasped her hand with his hand as Śiva did that of Pārvatī

(V. 36) On **Alhaṇadēvī,** the king **Gayakarṇa** begot two sons who removed the sorrows of all (*people*) even as the Sun procreated Aśvins on Saṁjñā

(V 37) The father named one of them **Narasimha** and the other, **Jayasiṁha**—whom the people regarded as Rāma and Lakshmaṇa.

(V. 38) When his father (*Gayakarna*), through his religious merit, gained heaven, like Indra, without any obstruction, the king **Narasimha** adorned this earth

(V 39) The king **Narasiṁhadēva,** who was endowed with a noble form like that of Achyuta (*i e*, Vishnu), ruled over the earth, conquering habitually the countries of even mighty kings and making the world free from the fear of the next world

(V 40) As he marched, the oppression[3] of the hostile kings increased, even though the sun was concealed (*from view*) by the mass of dust (*raised by his forces*)

(V 41) Making frequently (*the days of*) *parvan* fruitful with great gifts[4] and other things, he, who was active, increased (*the number of*) the legs of Dharma[5] as Bali increased the steps of Vishnu.[6]

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[1] There is a play on the word *kṛita*, the other meaning being 'the golden age'

[2] *I e*, Satyabhāmā

[3] There is a play on the word *santāpa*, which means (1) affliction, and (2) heat.

[4] For the *mahādānas* or great gifts, see above p 298, n 8.

[5] Dharma, it is believed, had four legs in the *Kṛita* or golden age, but successively lost one leg in the succeeding ages of *Trēta* and *Dvāpara* By his pious deeds Narasimha restored the lost legs to Dharma For the idea, compare verse 24 of the Deopara inscription of Vijayasēna *Ep Ind*, Vol I, p 310

[6] *I e.*, in his Dwarf incarnation.

(V 42) In the brightness of the moon-like glory of him who purified the whole world and exceedingly hated ignorance, even the moon became a hare.[1]

(V. 43) Though sleeping at night on comfortable beds, with the circle (*of his ministers*) free from fear, he was continuously wakeful in the hearts of his enemies.

(V 44) Coming into contact with him, the assemblage of the best among the Brāhmaṇas obtained wealth as the great Indra did his fortune, being pleased by (*Vishṇu*) the enemy of demons (*in his Dwarf incarnation*).

(V. 45) That king, the illustrious **Narasiṃhadēva,** having become a guest of the lord of the celestial world, may the illustrious king **Jayasimhadēva** long increase the well-being of good people!

(V 46) How many worlds does not the infinite fame of the ever-noble lord of kings sanctify like (*the Gangā*) the river of the gods,—(*the fame of him*) whose extensive capital smiles with the beautiful splendour of large jewels?

(V 47) Sending fearlessly to the abode of the gods, through zeal for the conquest of the eastern regions, the brave kings of great and celebrated fame mounted on the temples of ever-rutting elephants, he made the mind of the lord of gods extremely apprehensive.

(V 48) Through the blooming of the lotus of his face, the goddess of wealth always goes to the multitudes of even poor people, (*while*) the disease of kings, caused by the apprehension of his frown, does not disappear even by their taking the medicine, namely, residence in a forest.

(V 49) How many kings have there not been on the earth, whose merits were honoured by the world, and through whose deeds the paths of virtuous conduct are praised even now? May this king **Jayasiṁha** of pure splendour, who is different from them and sets an example even to them in the acquisition of an assemblage of merits, be triumphant!

(V 50) It is a wonder that the fire of his prowess requires the fuel of princes and that the moon of his glory detests night-lotuses![2]

(V. 51) The world bears great love towards him who obliges his allies, always pursues the virtuous path, causes the excellence of the intellect of the meritorious, increases only his charity, possesses the joy springing from continuous victory (*over his foes, obtained*) through valour, (*and*) supports the earth.

(V. 52) While marching, he conceals, with the mass of dust (*raised by his forces*), not only the waters of the ocean, but also the rays of the sun.

(V. 53) Employing the four parts of the army like the four means of proof, he, (*who is*) proficient in policy,[3] cuts short the life of the enemies.

(V 54) The goddess of victory never leaves the lotus of his hand, (*but*) displays a very violent dance in (*the din of*) military musical instruments.

(V 55) Having heard of the very marvellous deed of the illustrious king **Jayasiṁha** similar to that of Arjuna, the hostile kings first gave up their enthusiasm for fighting, thereafter their loving fortune, then their capitals, sons and then wives—only they did not forsake the fear which they had entertained, even when they took refuge in the caves of mountains.

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[1] *I. e*, his glory was whiter than the moon, which appeared on it like a dark spot, having the form of a hare

[2] There is a play on the word *kumuda* which means (1) a night-lotus and (2) a wicked person

[3] *Nyāya* also means 'the system of logic founded by Gautama'. It is, therefore, suggested that the king is like an expert dialectician who, using the four means of proof, *pratyaksha*, *anumāna*, *upamāna* and *śabda*, scores a victory over his opponent

No. 4

KUMBHI PLATES OF VIJAYASIMHA: (KALACHURI) YEAR 932

THIS inscription was first brought to notice in 1839 in the *Journal of the Asiatic Society of Bengal*, Vol VIII, pp 481 ff., where the Editors published a transcript and a sort of translation together with introductory remarks, a facsimile of the seal and specimens of the letters. The inscription was next published, without any lithograph or translation, by Dr F E. Hall in 1862 in the same journal, Vol. XXXI, pp 111 ff The plates, which were made over to the Asiatic Society of Bengal, have since been lost. As even an impression of them is now not forthcoming, I have copied here Dr Hall's transcript[1] and added to it my notes and translation.

The **copper-plates, two** in number, were dug up at **Kumbhī** on the right bank of the Herun river, thirty-five miles north-east of Jabalpur, the chief town of the Jabalpur District in Madhya Pradesh When discovered, the plates were held together by a ring which had the customary Kalachuri **seal** of Gaja-Lakshmī with the **legend** *Śrīmad-Vijayasimhadēvah* The inscription seems to have been in a state of good preservation as Dr Hall found only about ten *aksharas* illegible. The size of the plates and of the letters incised on them, and also their weight have not been recorded.

Judging from the specimens of the letters published in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, the **characters** belonged to the Nāgarī alphabet. The **language** is Sanskrit Except for the opening obeisance to Śiva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are forty-four verses in all, of which twenty-six occur in the introductory portion The draft used here is the same as that in the Jabalpur plates of Jayasimha[2], but in the description of the Kalachuri kings down to Jayasimha, the present inscription has seven verses[3] more than the latter record. Of these seven verses, again, four[4] occur in the Khairhā and Jabalpur plates[5] of Yaśahkarna, but three of them are employed there to describe Yaśahkarna, not Narasimha as in the present grant. As they contain merely conventional praise, they do not affect our historical information. The remaining three verses, *viz*, 14, 16 and 24, which eulogize Yaśahkarna, Gayākarna and Jayasimha respectively, and two more, *viz* verses 25 and 26, which describe Vijayasimha and Gōsaladēvī, are not known to occur anywhere else In respect of **orthography,** it is not possible now to say anything definitely as Dr Hall has admittedly made several changes in his transcript before publication

The inscription is one of the king **Vijayasimha** of the **Later Kalachuri Dynasty of Tripurī.** Down to his father Jayasimha, his **genealogy** is given in the same words as in the aforementioned Jabalpur plates There is only one verse here about Vijayasimha and that too contains conventional praise The **object** of the inscription is to record the grant, by **Gōsaladēvī,** the mother of Vijayasimha, of the village **Chōralāyī,** in the **Sambalā** *pattalā* The grant was made by the dowager queen after bathing in the **Narmadā** at **Tripurī** on the occasion of a *yugādi*[6] and with the permission of her son,

[1] The transcript is not made line by line and does not represent the original accurately, as Hall made several changes in it before publication As he admits in one place, 'confusion of sibilants has, in several instances unspecified, been redressed in the transcript now printed' *J A S B*, Vol. XXXI, p 122, n 4

[2] Above, No 63.

[3] *Viz*, vv 9, 14, 16, 19-21 and 24.

[4] *Viz*, vv 9, 19, 20 and 21

[5] Nos 56 and 57, above

[6] A *yugādi* is an anniversary of the commencement of a *yuga* and falls on Kārttika *śu di* 9, Vaiśākha *śu di* 3, Māgha *amāvāsya* and Bhādrapada *va di* 13 for Kṛita, Trēta, Dvāpara and Kali *yugas* respectively.

the ruling king The donee was the Brāhmana **Sōḍhaśarman,** the son of Chhīktū and grandson of Sūlhana and great-grandson of Janārdana, who belonged to the Sāvarnya *gōtra* with five *pravaras*, and was a student of the Chhandōga *śākhā* of the Sāmavēda.

Among the dignitaries to whom the royal order is addressed, there are the *Mahākumāra* **Ajayasiṁha,** the *Mahāmantrin*, the *Śaivāchārya*, the *Rājaguru* **Vidyādēva,** the *Mahāpurōhita* **Yajñadhara,** the *Mahāmātya* **Kīkī,** the *Mahākshapaṭalika*, *Mahāpradhāna*, *Arthalēkhin* and *Daśamūlika* **Vatsarāja** and the *Mahāsāndhivigrahika* **Purushōttama.** Some of these names occur in other inscriptions also. The crown prince **Ajayasiṁha,** for instance, is mentioned in the Bhērā-Ghāt inscription of Vijayasimha,[1] while the *Sāndhivigrahika* **Purushōttama** and the *Daśamulin* **Vatsarāja** are named in the Jabalpur plates of Jayasimha [2] The present charter was written by the aforementioned **Vatsarāja** and the *Paṇḍita* **Kēśava.** The latter is mentioned as *Arthalēkhin* in the Rewa stone inscription of Vijayasimha [3]

The inscription is **dated** in the **year** 932 (expressed in decimal figures only) of an unspecified era The date must, of course, be referred to the Kalachuri era and corresponds, for the expired year 932, to 1180-81 A.C It does not admit of verification in the absence of the necessary details

Of the **localities** mentioned here, **Chōralāyī** is probably Chaorai, a village about 20 miles south by west of Jabalpur **Sambalā,** the headquarters of the *pattalā* (subdivision) in which it was situated, cannot now be traced

TEXT[4]

ओ नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नाभीसरोजं
जयति जयति तस्माज्जातवानब्जसूति ।
अथ जयति स तस्याऽपत्यमत्रिस्तदक्ष्णस्
तदनु जयति जन्म प्राप्तवानब्धिबन्धु[5] ॥१॥

अथ बोधनमादिराजपुत्र गृहजामातरमब्जबान्धवस्य ।
तनय जनयाम्बभूव राजा गगनाभोगतडागराजहस[6] ॥२॥

पुत्र पुरूरवसमौरसमाप सूनुर्
देवस्य सप्तजलराशिरसायनस्य ।
आसीदनन्यसमभाग्यशतोपभोग्या
यस्योर्वशीव सुकलत्रमिहोर्वरा च[7] ॥३॥

अत्राऽन्वये किल शताधिकसप्तिमेध-
यूपोपरुद्धयमुनोक्तविविक्तकीर्ति ।
सप्ताब्धिरत्नरसना[8]भरणाभिराम-
विश्वम्भराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशस्त्रो

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[1] Above, No 60, l 1
[2] Above, No 63, ll. 23 and 40
[3] Above, No 70, l 8
[4] From Hall's transcript in *J A S B*, Vol XXXI (1862), pp 116 ff
[5] Metre · *Mālinī*
[6] Metre : *Aupachchhandasika*
[7] Metre of this and the following two verses . *Vasantatilakā*
[8] Read रशना-.

गोत्रे जयत्यधिकमस्य स कार्तवीर्य· ।
अत्रैव हैहयनृपान्वयपूर्वपुंसि
राजेति नाम शशलक्ष्मणि चक्रमे[1] य· ॥५॥
स हिमाचल इव कुलचुरिवशमसूत क्षमाभृता भर्ता ।
मुक्तामणिभिरिवाऽमलवृत्तै. पूत महीपतिभि[2] ॥६॥
तत्राऽन्वये नयवतां प्रवरो नरेन्द्र
पौरन्दरीमिव पुरी त्रिपुरी पुनान ।
आसीन् मदान्धनृपगन्धगजाधिराज–
निर्माथकेसरियुवा युवराजदेव[3] ॥७॥
सिहासने नृपतिसिहममुष्य सूनुम्
आरूरुपन्नवनिभर्तुरमात्यमुख्या. ।
कोकल्लमर्णवचतुष्टयवीचिसङ्घ–
सङ्घट्टरुद्धचतुरङ्गचमूप्रवारम्[4] ॥८॥
इन्दुप्रभा निन्दति हारगुच्छ जुगुप्सते चन्दनमाक्षिपन्ती ।
यत्र प्रभौ दूरतर प्रयाते वियोगिनीव प्रतिभाति कीर्ति[5] ॥९॥
मरकतमणिपट्टप्रौढवक्षा स्मितास्यो
नगरपरिघदैर्घ्यं लङ्घयन् दोर्द्वयेन ।
शिरसि कुलिशपातो वैरिणा वीरलक्ष्मी–
पतिरभवदपत्यं यस्य गाङ्गेयदेव[6] ॥१०॥
प्राप्ते प्रयागवटमूलनिवेशबन्धौ
सार्धं शतेन गृहिणीभिरमुत्र मुक्तिम् ।
पुत्रोऽस्य खड्गदलितारिकरीन्द्रकुम्भ–
मुक्ताफलै स[7] ककुभोऽर्चति कर्णदेव[8] ॥११॥
अग्र्य धाम श्रेयसो वेदविद्या–
वल्लीकन्द स्वस्रवन्त्या· किरीटम् ।
ब्रह्मस्तम्बो येन कर्णावतीति
प्रत्यष्ठायि[9] क्ष्मातलब्रह्मलोक[10] ॥१२॥
अजनि कलचुरीणां स्वामिना तेन हूणा–
न्वयजलनिधिलक्ष्म्या श्रीमदावल्लदेव्याम् ।
शशभृदुदयशङ्काक्षुब्धदुग्धाब्धिवीची–
सहचरितयश श्री श्रीयश कर्णदेव[11] ॥१३॥

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[1] Read चक्षमे as in the Jabalpur plates of Yaśahkarna (above, No 57)
[2] Metre *Āryā*
[3] Metre of this and the following verse *Vasantatilakā*
[4] Read प्रचारम् as in the Jabalpur plates (No 57), l 7
[5] Metre *Upajāti*
[6] Metre *Mālinī*
[7] The earlier transcript published in *J A S B*, Vol VII (1839), had स्म here, which is evidently the correct reading See the Jabalpur plates (No 57), l 11
[8] Metre *Vasantatilakā*
[9] Read प्रत्यष्ठापि
[10] Metre *Śālinī*
[11] Metre . *Mālinī*

अत्युत्तुङ्गगिरीन्द्रकन्दरसरस्तीर कथञ्चिद्गतैर्
ईषन्निर्वृतिमद्भिरागतमिति त्रस्तैर्वदद्भिर्मिथ ।
आकर्ण्य प्रतिशब्दमम्बुनि निजं बिम्ब मिलद्वैरिवत्
सवीक्ष्य क्षणमासितं किमपर यस्याऽरिभिस्तत् तथा[1] ॥१४॥
तस्याऽऽत्मजोऽभूदतुलप्रताप
श्रीमद्गयाकर्ण इति प्रतीत ।
यस्याऽऽहवेषूद्धतवैरिकण्ठच्-
छेदास्रपूर्णेव धराऽनुरक्ता[2] ॥१५॥
तितासुना दिक्षु यशोवितानम्
उन्नम्रवशेन गुणान्वितेन ।
येनाऽरिकान्ताहृदयेषु गाढम्
आरोपित सञ्जनि[3] शोकशङ्कु[4] ॥१६॥
असावल्हणदेव्या श्रीनरसिहनरेश्वरम् ।
सवदनमि[5]वेच्छाया प्रयत्न सुषुवे सुतम्[6] ॥१७॥
उच्चैर्हिरण्यकशिपुप्रतिपादनेन
प्रीति परा विबुधसहतिषु प्रकुर्वत्[7] ।
सौन्दर्यभारविनिवारितमारगर्वश्
चित्र तथाऽप्ययमहो नरसिहदेव[8] ॥१८॥
यो ब्रह्मणां पाणिषु पञ्चषाणि
दानानि[9] धत्ते पयसा पृषन्ति ।
तैरेव तृष्णामवधूय ते च
रत्नाकरेऽपि प्रथयन्त्यवज्ञाम्[10] ॥१९॥
महीभर्ता महादानैस्तैस्तुलापुरुषादिभि ।
गर्ि. . . . करत्यर्थं[11] कृतार्थयति योऽर्थिन[12] ॥२०॥
कुर्वन्मही ब्राह्मणसादरिक्षत्रनिबर्हण ।
सार्ध परशुरामेण य स्पर्धामधिरोहति ॥२१॥
तस्याऽनुजो नरपति[13]र्जयसिहदेव
स्थैर्योज्ज्वलैरपि नृपै क्रियमाणसेव ।
यद्दानलुप्तयशसेव सुरद्रुमेण

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[1] Metre . *Śārdūlavikrīḍita.*
[2] Metre *Indravajrā.*
[3] Read सज्जति
[4] Metre *Upajāti*
[5] Read सवेदन–.
[6] Metre *Anushtubh.*
[7] Read प्रकुर्वन्
[8] Metre *Vasantatilakā*
[9] It would be better to read दाता निधत्त as in the Jabalpur plates
[10] Metre : *Indravajrā*
[11] The correct reading of these *aksharas* must have been गरिम्णा मेरुरत्यर्थं कृतार्थयति as in the Jabalpur plates
[12] Metre of this and the next verse *Anushtubh*
[13] The Jabalpur plates of Jayasimha (No 63, above) read विजयता in place of नरपतिर्. The change is made here as he was no longer reigning.

व्यद्रावि भूतलतले बलिना प्रलीनम्[1] ॥२२॥
तष्ट[2] गुर्जरभूभुजा तु कुबल[3] मुक्त तुरुष्केण च
त्यक्त कुन्तलनायकेन सहसा कन्दर्पकेलिक्रम ।
श्रुत्वा श्रीजयसिहदेवनृपते राज्याभिषेक नृपाः
सन्त्रासादपरेऽप्यपास्य जगती पारे ययुर्वारिधे[4] ॥२३॥
कथञ्चिद् यद्यशश्चन्द्रचन्द्रिकाधबलीकृते[5] ।
वलक्षा लक्षते[6] व्योम्नि पतती[7] खगसहति[8] ॥२४॥
रमणगुणनिकेत केतन मङ्गलाना
प्रचुरतरयशोभि शोभितस्तत्तनूज ।
नृपतिरवनिभानुर्विश्वविश्रान्तभानुर्
जगति विजयसिह सहृतारातिसिह[9] ॥२५॥
दृष्टिर्यस्या· सुधावृष्टि सन्निधिश्चाऽपि सन्निध ।
वाणी चिन्तामणि श्रीमज् जीयाद् गोसलदेव्यसौ[10] ॥२६॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजोपार्जिताश्वपतिगजपतिनरपतिराजत्रयाधिपतिश्रीमद्विजयसिहदेवपतेर्विजयिन[11] महाराज्ञीश्रीमहाकुमारश्रीअजयसिहदेवमहामन्त्रिशैवाचार्यभट्टारकश्रीमद्राजगुरुविद्यादेवमहापुरोहितपण्डितश्रीयज्ञधरधर्मप्रधानमहामात्यठक्कुरश्रीकीकीमहाक्षपटलिकमहाप्रधानार्थलेखिठक्कुरश्रीदशमूलिकवत्सराजमहासान्धिविग्रहिकठक्कुरश्रीपुरुषोत्तममहाप्रतीहारदुष्टसाध्यचराध्यक्षभाण्डागारिकप्रवात्ववार[12]अश्वसाधानक[13]इत्येतानन्याश्च प्रदास्यमानग्रामनिवासिजनपदाश्चाऽऽहूय यथार्हं मानयति बोधयति समाज्ञापयति च ।

यथा विदितमस्तु भवता सवत् ९३२ श्रीमत्त्रिपुर्या युगादौ नर्मदाया विधिवत्स्नात्वा श्रीमन्महादेव समभ्यर्च्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सम्बलापत्तलाया चोरलायीग्रामश्चतुःसीमापर्यन्तश्चतुराघाटविशुद्ध सगोप्रचार सजलस्थल साम्रमधूक सलवणाकर सगर्त्तोषर सनिर्गमप्रवेश सजाङ्गलानूपो वृक्षारामोद्भिदोद्यानतृणादिसहित[14] प्रवणिचरोरसवतीकामतवाडदण्डमार्गणकविशोणिमादायपट्टकिलादायदुष्टसाध्यादायअर्धपुरुषारिकादायादिसमन्वित सवनपर्वत सघट्टादाय[15]सर्वबाधाविवर्जित ग्रामोऽय सावर्ण्यगोत्राय भार्गवच्यावनआप्नवानऔर्वजामदग्न्येतिपञ्चप्रवराय छन्दोगशाखिने पण्डितश्रीजनार्दनप्रपौत्राय पण्डितश्रीसूल्हणपौत्राय

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[1] Metre *Vasantatılakā*
[2] Read नष्ट as in the Jabalpur plates of Jayasımha
[3] It would be better to read भुजबल as in the Jabalpur plates of Jayasımha.
[4] Metre *Śārdūlavıkrīdıta*
[5] Read –धवलीकृते
[6] Read लक्ष्यते
[7] Read पतन्ती
[8] Metre *Anushtubh*
[9] Metre *Mālınī*
[10] Metre *Anushtubh*
[11] The coırect readıng evıdently ıs श्रीमद्विजयसिहदेव एते विजयिन Compare lınes 21-22 of the Jabalpur plates of Jayasımha
[12] The Jabalpur plates (No 63, l 24) name thıs officıal as प्रमत्तवार
[13] Read अश्वसाधनिक
[14] "The next sıx syllables aıe quıte effaced" (Hall).
[15] Read सघट्टादाय .

पण्डितश्रीछीक्तूपुत्राय पण्डितश्रीसोढशर्मणे ब्रह्मणा[1]ग्रोदकपूर्वकत्वेन शासनीकृत्याऽस्मदभ्यनुज्ञया मातृश्रीमद्गोसलदेव्या प्रदत्त ।

अत्र चाभ्यर्थना दातुर्भवति यथा ।
सर्वानेतान् भाविन पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्र ।
सामान्योऽय धर्मसेतुर्नृपाणा काले काले पालनीयो भवद्भि[2] ॥२७॥
बहुभिर्वसुधा भुक्ता राजभि सगरादिभि ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्[3] ॥२८॥
सुवर्णमेक गामेका भूमेरप्येकमङ्गुलम् ।
हरन् नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२९॥
तडागाना सहस्रेण अश्वमेधशतेन च ।
गवा कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥३०॥
स्वदत्ता परदत्ता वा यो हरेत वसुन्धराम् ।
स विष्ठाया कृमिर्भूत्वा पितृभि· सह मज्जति ॥३१॥
फालकृष्टा मही दद्यात् सबीजा सस्यशालिनीम् ।
यावत्सूर्यकृतालोकस्तावत्स्वर्गे महीयते ॥३२॥
षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिद ।
आच्छेत्ता चाऽनुमन्ता च तान्येव नरके वसेत् ॥३३॥
वारिहीनेष्वरण्येषु शुष्ककोटरवासिन. ।
कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिण ॥३४॥
अन्यायेन हृता भूमिरन्यायेन तु हारिता ।
हरतो हारयतश्च दहत्यासप्तम कुलम् ॥३५॥
अस्मत्कुलक्रमगता समुदाहरन्ति
अन्यैश्च दानमिदमभ्युपमोदनीयम् ।
लक्ष्मीश्चला सलिलबुद्बुदवत् नराणा
दान फल परमत परिपालनीयम्[4] ॥३६॥
प्रजाहितार्थ स्थितय प्रणीता धर्मेषु विद्वान् परिपालयेत ।
यो लोभमोहाद्धरते दुरात्मा सोऽधो व्रजेद् दुर्गतिमाशु कष्टाम्[5] ॥३७॥
यानीह दत्तानि पुरा नरेन्द्रैर् दानानि धर्मार्थयशस्कराणि ।
निर्माल्यवान्तप्रतिमानि तानि को नाम साधु पुनराददीत[6] ॥३८॥
भूमि य प्रतिगृह्णाति यश्च भूमि प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियत स्वर्गगामिनौ[7] ॥३९॥
शङ्खो भद्रासन छत्र वराश्वा वरवारणा ।
भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥
अस्मिन्वंशेऽन्यवंशे च य कश्चिन् नृपतिर्भवेत् ।
तस्याऽह हस्तलग्नोऽस्मि शासन न व्यतिक्रमेत् ॥४१॥

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[1] Read ब्राह्मणा–
[2] Metre *Sālinī.*
[3] Metre of verses 28—35 *Anushtubh*
[4] Metre *Vasantatilakā.*
[5] Metre *Upajāti*
[6] Metre *Indravajrā*
[7] Metre of verses 39—41 *Anushtubh.*

वाताभ्रविभ्रममिद वसुधाधिपत्यम् आपातमात्रमधुरो विषयोपभोग ।
प्राणास्तृणाग्रजलबिन्दुसमा नराणां धर्म सखा परमहो परलोकयाने[1] ॥४२॥
मद्वशजा परमहीपतिवशजा वा पापादपेतमनसो भुवि भाविभूपा ।
ये पालयन्त्यमरविप्रभुव स्वराज्ये तेषा मया विरचितोऽञ्जलिरेष मूर्ध्नि ॥४३॥
अभ्यधरस्य पौत्रेण श्रीधर्मस्य सूनुना [।*] लिखित वत्सराजेन चेदीशदशमूलिना [2]।[।४४॥*]
पण्डितश्रीकेशवलिखितम् ।
सूत्रधारनामलेनोत्कीर्णम् ।
शुभं भवतु ।

TRANSLATION

Ōm! Adoration to Brahman!

[*For a translation of vv.* 1-13, *see that of vv* 1—10, 12, 14 *and* 15 *on pp* 296 *ff*]

(Verse 14) His (*i e* , Yaśahkarna's) enemies, who had somehow repaired to the bank of a lake in the cavity of some very high and lordly mountain, and felt there slightly at ease, were in an instant filled with consternation, saying to one another "It has come!" when they heard the echo (*of their own talk*) and saw their own reflections in water (*which appeared to them*) like their gathering foes! What more (*need we say*)? Such was that (*prowess*)!

[*For a translation of v.* 15, *see that of v.* 13 *on p.* 330.]

(V. 16) The dart of grief rankles, being planted deeply in the hearts of enemies' wives by him (*i e.*, Gayākarna) who was eager to expand his glory in (*all*) quarters, had a noble family and was endowed with excellences[3]

[*For a translation of v.* 17 and 18, *see that of vv.* 14 and 15 *on p* 330]

(V 19) He (Narasimhadēva) poured five or six drops of water by way of gifts on the hands of the Brāhmanas. Even with these, they satisfy their desire for wealth and afterwards show their contempt for (*the ocean which is*) a mine of jewels.

(V 20) [Occupying a high position like Mēru], (*this*) ruler of the earth exceedingly gratifies the suppliants by his great gifts such as the *tulā-purusha*[4]

(V 21) Extirpating the hostile Kshatriyas and bestowing the earth on the Brāhmanas he was (*as it were*) vying with Paraśurāma.

[*For a translation of vv* 22 and 23, *see that of vv.* 16 and 17, *above, p* 330]

(V 24) When the sky is whitened by the light of the moon which is his glory, the flock of birds, flying somehow in it, appears to be ashamed (*as it were*)

(V 25) Triumphant is his son, the king **Vijayasimha,** who is the repository of attractive qualities (*and*) the abode of auspicious things, (*who is*) adorned with abundant fame, (*who is*) the sun on the earth whose rays rest on (*the confines of*) the world, and who has destroyed the lions, namely, his foes!

(V. 26) May that illustrious **Gōsaladēvī** be glorious!—(*she*) whose glance is a (*veritable*) shower of nectar, whose company is an excellent treasure and whose speech is the wish-fulfilling jewel!

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[1] Metre of this and the next verse · *Vasantatilakā*

[2] This is a verse in the *Anushtubh* metre. Read the first half as अभ्युद्धरस्य पौत्रेण श्रीमद्धर्मस्य सूनुना । Compare verse 29 in the Jabalpur plates of Jayasimha

[3] There are puns on *vamśa* and *guna* When a person, having bamboos and ropes, wants to spread a canopy, he fixes the pegs deep in the ground

[4] See above, p 298, n 8.

And he, the *Paramabhattāraka*, *Mahārājādhirāja* (*and*) *Paramēśvara*, the illustrious **Vijayasiṁhadēva,** a devout worshipper of Mahēśvara, **the lord of Trikaliṅga,** who by (*the might of*) his arm has acquired suzerainty over the three kings, (*viz*) the lord of horses, the lord of elephants (*and*) the lord of men, (*and*) who meditates on the feet of the *Paramabhattāraka*, *Mahārājādhirāja* (*and*) *Paramēśvara*, the illustrious **Vāmadēva,**—this victorious (*king*),—having called together the *Mahārājñī*, the illustrious *Mahākumāra*, the glorious **Ajayasiṁhadēva,** the *Mahāmantrin*, the Śaiva *Āchārya Bhattāraka*, the holy *Rājaguru* **Vidyādēva,** the *Mahāpurōhita Pandita*, the illustrious **Yajñadhara,** the *Dharmapradhāna*, the *Mahāmātya Thakkura*, the illustrious **Kīkī,** the *Mahākshapatalika*, the *Mahāpradhāna*, the *Arthalēkhin Thakkura*, the illustrious *Daśamūlika* **Vatsarāja,** the *Mahāsāndhivigrahika Ṭhakkura*, the illustrious **Purushōttama,** the *Mahāpratīhāra*, the Superintendent of Criminals and Spies, the *Bhāndāgārika*, the *Pramattavāra*, the *Aśvasādhanika*—these and other (*officers*) and the inhabitants of the village which is to be granted,—duly honours, informs and commands (*them as follows*):—

"Be it known to you that for the increase of the religious merit and fame of her mother and father and of herself, Our mother, the illustrious **Gōsaladēvī,** having duly bathed in the Narmadā and worshipped the holy Mahādēva at the famous **Tripurī** on the occasion of a *yugādi* in the **year 933,** has, with Our permission, given as a grant by pouring water the village **Chōralāyī,** (*situated*) in the **Sambalā** *pattalā*, to the extent of its four limits, with its four boundaries well-determined, together with pasture-land, with land and water, with mango and *mahuā* trees, with salt mines, with pits and barren lands, with (*the right of*) egress and ingress, with fertile and marshy lands, with tree-groves, plant-gardens, grass and so forth, with the cess on *pravanis*, liquor, *kāmata* (*and*) *vāda*, with fines (*and*) *mārganaka*, with the cess on *Viśēnima*, those for *Pattakila*, *Dushtasādhya* and *arddha-purushārika*, with woods and hills, and with the toll (*paid at*) toll-stations, and free from all obstructions—to the Brāhmaṇa, the illustrious *Pandita* **Sōḍhaśarman,** the son of the illustrious *Pandita* Chhīktū, and son's son of the *Pandita* Sūlhana and son of the son's son of the illustrious *Paṇḍita* Janārdana, who belongs to the Sāvarnya *gōtra*, has the five *pravaras*, Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadgnya, and is of the Chhandōga *śākhā*"

And in this matter this is the prayer of the donor:—

(*Here follow seventeen benedictive and imprecatory verses*)

(V. 44) (*This charter has been*) written by **Vatsarāja,** the son of the illustrious Dharma and son's son of Abhyuddhara, (*who is*) the *Daśamūlin* of the lord of **Chēdi.**

Written by the *Pandita*, the illustrious **Kēśava** Engraved by the *Sūtradhāra* **Nāmala**

May there be bliss!

No 5

GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

This inscription was brought to notice in 1862 by Dr Fitz-Edward Hall, who gave a partial transcript of some of its lines in a foot-note to his article entitled 'Three Sanskrit Inscriptions', published in the *Journal of the Asiatic Society of Bengal*, Vol XXXI, pp 113 ff Subsequently, it was noticed by Sir Alexander Cunningham in 1879 in his *Archæological Survey of India Reports*, Vol IX, p 99 Finally, its contents were discussed by Dr Kielhorn in a short note, published in 1889, in the *Indian Antiquary*, Vol XVIII, pp 218 ff As stated by Dr Hall, the **stone** on which the record is incised belonged originally to Karanbēl, now a village in ruins near Bhērā-Ghāt It was subsequently removed to Gōpālpur, a village about 3 miles to the south-east of Bhērā-Ghāt, where it was seen by both Dr. Hall and Sir

A. Cunningham Thereafter, it was missing for a long time, for when Mr Natesa Aiyar visited Gōpālpur to search for it in about 1917, he could not trace the record anywhere [1] In October 1952, Dr M C Chaubey of the Hiralal Archœological Society, Jabalpur, found it built into a wall of the *ākhāḍā* (wrestling hall) near the Kotwali building in Jabalpur. I edit the inscription from an excellent inked estampage, kindly taken by Dr B Ch Chhabra, Government Epigraphist for India [2]

The inscribed stone had already been broken into two unequal pieces when its estampages were supplied to Dr Kielhorn Since then it has developed one more crack The record consists of 21 lines The writing, which covers a space of 4′ 5″ broad by 1′ 9½″ high, has suffered a good deal The larger portion of it on the right-hand piece of the stone is in a fair state of preservation, and of the smaller portion on the left-hand piece, the upper four lines and the concluding two or three lines are sufficiently well preserved to be read from a careful impression. A few *aksharas* have, however, been lost in the two cracks mentioned above. The **characters** are of the Nāgarī alphabet, resembling those of the Jabalpur stone inscription of Jayasimha [3] The **language** is Sanskrit, and excepting *ōṁ namō bhagavatē Vāsudēvāya* at the commencement of the first line and the words *śrī-Sōmarāja-kṛitam rāj-āvalī-varṇṇanam=iti* in line 16, the inscription is in verse throughout There are, in all, 34 verses, none of which is numbered The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot now be deciphered completely and interpreted satisfactorily As regards **orthography,** the only points that call for notice are the reduplication of the consonant following *r* as in *-nirvvāṇam*, l 1, the use of *v* for *b* except in such forms as *babhūvur=*, l 17 and *vice versa* in *bavṛidhē*, l 7, and the change of the *anusvāra* to the dental nasal in *-dvēshyan= chakāra*, l 13.

The **object** of the inscription was to record the construction of a temple of Vishnu, apparently at Karanbēl, by **Harigaṇa,** who was descended from a Brāhmaṇa of the Kaśyapa *gōtra* The names of his first two ancestors, mentioned in line 17, are now lost. Lines 17 and 18 describe **Malhaṇa** and his concubine, **Jōgalā,** who was dear and faithful to him. Malhaṇa's son, Harigaṇa, is described in lines 19 and 20.[4] He had two wives, **Mahādēvī** and another whose name is lost He caused a lofty temple of Vishnu to be constructed out of love for his chaste wife.[5]

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasimha. The first five verses are in praise of the several incarnations of Vishṇu, to whom the temple was dedicated. The sixth verse appears to have praised men of learning The seventh verse, which is now partially lost, probably invoked the blessings of Ganēśa. From verse 8 begins a description of the **Kalachuri** family. In the race of the Moon was born Sahasrārjuna, the ancestor of the Kalachuri kings Verses 12 to 16 appear to have described the illustrious Kalachuri king **Karṇa,** whose name actually occurs in verses 14 and 16. He is called the seventh *Chakravartin*[6]

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[1] *Ep Ind*, Vol. XVIII, p 73

[2] This record was rediscovered as the printing of the text portion was nearing completion. Its facsimile plate could not, therefore, be prepared in time for inclusion in this Volume.

[3] Above, No. 64.

[4] Jōgalā was probably the mother of Harigana though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigana explicitly mentions her real status He does not conceal it or gloss over it.

[5] The wording of v. 33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigana erected the temple of Vishnu.

[6] The number of ancient *Chakravartins* is variously stated Some mention six, others seven, and some others as many as fifteen In some works the six *Chakravartins* are said to be Māndhātā, Dhundhumāra, Hariśchandra, Purūravas, Bharata and Kārtavīrya. *H D. L*, pp. 66 ff.

who despoiled kings of their fortune and planted his foot on their heads. His generosity and other merits were described in verses 15 and 16, but the record is very much mutilated in this portion **Yaśaḥkarṇa** is eulogised in verses 17-19, and **Gayākarṇa,** in verse 20, but these verses also are very much mutilated **Narasiṁha** is extolled in verse 22, and his younger brother **Joyasiṁha,** in verse 23. The latter's wife **Gōsaladēvī** is named in verse 24 Finally, **Vijayasiṁha,** the son of Gōsaladēvī, is described in verse 25. Judging from the preserved portion, the description of all these princes, though written in an artistic style, was merely conventional and did not contain any historical information. Its author **Sōmarāja** is mentioned in line 16.

The inscription is not dated, but as it belongs to the reign of the Kalachuri king Vijayasimha whose known dates range from K 932 to K 96 (x), it can be referred to about the last quarter of the 12th century A C

TEXT [1]

1 सिद्धि[2] (।*) ओ नमो भगवते वासुदेवाय ।। समुत्क्षिपन्तु चत्वार श्रेय सम्पत्त ये सता(ताम्) । धर्म्मर्थिकामनिर्व्वाण ⏑⏑ण कृष्णवाहु ⏑[3] ।।[4][१।।*]––[5] केसरिणा हिरण्यकशिपो क्रोधाग्निरन्तर्गत: प्रोद्गच्छन्रुधिरच्छलेन हृदय भित्त्वा ध्रुव दर्शित । राहुस्त्री विकृता कृतार्धविधवा येनासुरद्रोहिणा स त्वां पातु भवाद्रू–

2 वाधिशमनस्त्रैलोक्यनाथो हरि[6] ।।[२।।*] जयन्ति लोकत्रयदेवराजराजाभिषेकोत्सवमन्त्र[व*]-न्ति । दैत्याधिपप्राण[हृतिप्रि*]याणि वैकुण्ठकण्ठीरवगर्जितानि[7] ।।[३।।*] उन्मज्जन्ती पयोधे–र्ज्झटिति सुघटित दत्तहस्तावलवा(बा) लक्ष्मीर्ल्लक्ष्मीधरेण प्रथमपुलकिता हृष्टलोम्नाथ नीते । अन्योन्यालो–

3 कं(क)रश्मिग्रथितपृथुपथे मानसे मानसेन श्रेय: शृङ्गार[सार्थी] विदधतु भवता जिष्णु[ना] – ⏑ – ⏑[8] ।। (४।।*) यत्स्रोत प्र ⏑ – र प्रविचरदमृतं राहुणा पीयमान विज्ञप्त विश्वमूर्त्ते प्रणय–पटुगिरा कर्ण्णयुग्मावलग्नौ । चन्द्रार्क्कौ कुण्डलाभौ श्रितसविधमरुत्सिद्धविद्याधराद्यै. सानन्दं यस्य दृ–

4 ष्टौ स भवतु भवतां प्रीतये चक्रपाणि ।।[५।।*] मनोजवध्वस्ततमोमनोमय स नित्य – – ⏑ ⏑ – रणोज्झित । [ग्र*][न्था]त्तु सारस्वतभास्करोदये प्रमोदमासाद्य विपश्चिता गण[9] ।।[६।।*] मातर्म्मूर्द्ध्नि मदीयदन्तशकलं तातस्य तद्देहि मे वत्सालीस्त्यज वेद्म्यह न जनक त्व प्रार्थयेति श्रुते [।*]

5 श्रीकण्ठेन विहस्य – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –, – – – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – – – ⏑ – – ⏑ –[10] ।।[७।।*] क्षीरोदप्राणकल्प स्मरनयनयन नेत्रमैत्रीनिधानं शृङ्गाराङ्गारधानी घटितविघटितद्वद्वयो–रिन्दुवि(बि)म्वं(म्बम्) । ध्वस्तध्वान्तप्रचार त्रिजगति जयति प्रस्फुरद्वृत्तधा–

6 रं सद्वंशारम्भवि – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – –[11] ।। (८।।*) उदय – ⏑ विभूषितवि[भ्रमो]

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[1] From an inked estampage kindly taken by the Government Epigraphist.

[2] Expressed by a symbol

[3] Read शार्ङ्गिण: कृष्णबाहव

[4] Metre : *Anushtubh*

[5] These two *aksharas* may be conjecturally restored as स्वैच्छा Cf. स्वेच्छाकेसरिणा in the *mangala-ślōka* of the *Dhvanyālōka*.

[6] Metre : *Śārdūlavikrīḍita.*

[7] Metre . *Upajāti.*

[8] Restore -त्यादरेण. Metre of this and the next verse : *Sragdharā.*

[9] Metre . *Vaṁśastha.*

[10] Metre · *Śārdūlavikrīḍita.*

[11] Metre . *Sragdharā.*

विजयते वियति क्षणदाकरः । उडुगणाभरणो वनमालिनो हृदयभूषणकौस्तुभविभ्रम [1] ॥[९॥*]
आसीत्तस्य सहस्रपाणिकिरणैर्व्वंशे सहस्राज्र्जुनो येनाहस्करविभ्रमेण गु–
7 रुणा तुष्टेन – – u – । – – – u u – u – u u u – – – u – – u –, – – – u u – u – u समरो–
द्योगा u – – u –[2] ॥[१०॥*] तदव्र्वागुर्व्वीशास्तरुणकरुणापूर्ण्णमनसो बभूवुर्भ्भूयास कलचुरिकुल–
स्तम्भमहस । प्रतापाग्निर्येषा जगति ब(व)वृधे वैरिवनि–
8 ताव्यलीकप्रो[न्मु]क्तै u u u u u – – u u u –[3] ॥(११॥*) u u u u u u – – – u – – u – –,
u u u u u सीमाघस्मरस्वैर u – –। प्रतिहतरिपुरामानेत्रनिर्म्मुक्तनीरै रुधिरविधुरधारं शात–
यामास खड्ग(ड्गम्)[4][॥१२॥*] क्रोधारब्धविरोधिसौधवसुधाविध्वसकीर्ण्णानिलज्वालानर्गलचान्द्र–
9 मण्डलमिल – – u – – u – । – – – u u – u – u u u – – – u – – u –, – – – u u – u –
तजलधि. प्राची मही [वङ्गते][5] ॥[१३॥*] व्यालुपन्राजलक्ष्मी प्रचुरतरकरै सप्तमश्चक्रवर्त्ती
– – – – u – – u u u u वलयक्ष्माभृत कर्ण्णदेव । उत्तुङ्गक्ष्माधराणान्दिशि दिशि महता मूर्द्ध्न
10 दत्त्वा पदानि – – – – u – – u u u u u u – – u – – u – –[6] ॥(१४॥*) – – – – u – –
u u u u u u – – स्तुत. पारिजात क्वैता[वान्स] श्रुत कि पिशुनजनगिरा क्षीररत्नाकरो [य]।
– – – – u – – u u u u u u – – u – – प्रतीची वार्द्धिर्म्मन्थेभपिस्वज्जलकलभरवैर्ज्जल्पति
11 [स्वे] तितीर्षु ॥(१५॥*) – – – u u – u – u u u – – – u – – u –, – – – u u – u – u u
u – – u – रामार्थिना। वालीत्यर्धपदे श्रुते स्वचरित स्मृत्वा भवस्तर्ज्जितो येना – u u – u – u
u u – श्रीकर्ण्णदेवो u –[7] ॥(१६॥*) श्रीयश कर्ण्णदेवोस्य पृथ्वीप्रभु[8]रभूत्सुत. । निशाभ्रंशेपि
न म्लान
12 [यद्यश.कुमुदं] u u[9] ॥ [१७॥*] – – – u u – u – u u u – – – u – – u –, – – – u u –
u – u u u – – तालविभूषणा(णाम्) । अप्रच्छन्नतनुर्जघान स घनैर्द्देवो रणे मार्ग्गणैरेकोनेक
u – u – u u u – क्षेत्रे पवित्रे पुरा[10] ॥[१८॥*] पार्थेनाप्रकटेन भीत्यभिहितेष्टाद्या जिता
गोग्रहे नैवा–
13 – u विधाय – u u u – – – u – – u – । – – – u u – u – u u u – – – u – – u –, – – – u
u – u – u u u – – – u – – u – ॥(१९॥*) – – – – u – – u u u u u u – श्रीगयाकर्ण्णदेवो
निघ्नद्वेष्यन्च(ञ्च)कारानुदयमधिगतो दिग्जय यत्र याते। छन्ना क्षोणी समुच्चैस्त्वरितमप u –
– u – – u – –, – – – – u – – शिरसि निपतितैस्तुङ्गतामापुरन्ये[11] ॥(२०*) वारीव(ब)न्धा
14 निवि – u u u u u u – – u – – u – –, – – – – u – – u u u u u u – – u – – तरस्य [।*]
तस्यामुद्वासितायामविरललवली[स्निग्ध]सालद्रुमायां सा(शा)र्द्दूलव्याकुलायामविरतमकरोद्य
सदा हस्तिव(ब)न्ध(न्धम्) ॥(२१॥*) सत्य वाचि वा(व)दान्यता करतले शौर्य रणप्राङ्गणे
वित्त
15 श्रीनरसिहदेवनृपतेस्त्वन्य u – – u – । – – – u u – u – u u u – – – यदीयैर्जनै. कि नोक्त पुनरुक्त–

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1 Metre *Drutavilambita*
2 Metre · *Śārdūlavikrīdita*
3 Metre *Śikharinī.*
4 Metre *Mālinī.*
5 Metre *Śārdūlavikrīdita*
6 Metre of this and the next verse · *Sragdharā*
7 Metre *Śārdūlavikrīdita.*
8 Hall read पृथ्वीपति-, but the *aksharas* are clearly as given above.
9 Metre · *Anushtubh*
10 Metre of this and the next verse : *Śārdūlavikrīdita.*
11 Metre of this and the next verse *Sragdharā.*

दोषविषया(यो) दोषाकरश्चन्द्रमा [1] ।।[२२।।*] रराज राजव्रजधर्म्मराजस्तस्यानुज श्रीजयसिह–
देव । येना ⏑–विद्विषदश्रुतोयै' कृतान्तराज्ये निजम–
16 ण्डलाग्र.[2] ।।[२३।।*] श्रीमद्गोसलदेवी ⏓, ⏓⏓⏓⏓⏑–⏑⏓।⏓⏓⏓⏓⏑––⏓, ⏓⏓⏓⏓ ⏑
मालया[3] ।।[२४।।*] जयति तदङ्गसुजन्मा शूर श्रीविजयसिहदेवनृप । यदसि शत्रुषु काल सूते
शुभ्र यशश्चित्रं(त्रम्)[4]. ।।[२५।।*] श्रीसोमराजकृत राजावलीवर्ण्णनमिति ।।꣸।। कश्यपान्व–
यर्वद्धिष्णुविष्णुभक्तिमनीषिण ।
17 प्र[ज्ञा*]ज्ञानधना विप्रा बभूवुर्भुवि –⏑⏓[5] ।।[२६।।*] ⏓⏓⏓⏓⏑––⏓, ⏓⏓⏓⏓⏑–⏑⏓।
यद्यशोज्योतिरद्यापि प्रस्फुरन्न निवर्तते ।।[२७।।*] अभवदमुष्य तनूज कृतिजनसुमनोमनोरथ–
[स्थान (नम्)।] · सुज्ञस्तेज प्रज्ञावता विज्ञ [6] ।।[२८।।*] तस्मादखर्व्वगुणपर्व्वतग–
र्व्वितोभू[त्*] श्रीमल्हण
18 श्रितनयस्तनय कृतज्ञ ।––⏑–⏑⏑⏑–⏑⏑–⏑––, ––⏑तस्य चरमं वरमंव(ब)रस्य[7]।।
[२९।।*] जोगलेति प्रियानूढा तस्यासीच्चारुदर्शना । हृदयानन्दजननी सपत्तिरिव निश्चला[8][३०।।*]
सत्य नास्ति विनाऽमुना न सुकृत ज्ञान विवेकक्षमादानाद्या
19 कलिकालकिल्वि(ल्बि)ष[वशा]न्नाथ प्रणष्टा गुणा । [ज्ञात्वै]वं ह[रिणा*] गण किल निज.
सप्रेषितो य क्षितिन्तानुत्कर्षयितु कृती हरिगणस्तस्मात्स जज्ञे ध्रुव(वम्)[9] ।।[३१।।*] अयं
धीराधारस्तरुणकरुणालकृतमना सता नेत्रानन्द जगति जनयन्नि–
20 न्दुरुचिर । प्रसन्ना –––[श]महितरति [शिल्पि]महित स राज्ञा धर्मज्ञश्चिरमतुलकीर्त्ति स्थिर–
मति [10] ।।[३२।।*] महादेवीति नाम्नासीद्धर्म्मपत्नी पतिव्रता । सुचरिताऽपराप्यस्य ⏓⏓⏓ सहध–
र्म्मिणी[11] ।।[३३।। *] वसत्यन्त प्रीतस्त्रिभुवनगुरुस्फाटिक[गि]–
21 रौ गृह ताव[त्*] ––⏑⏑⏑⏑⏑–तुल्यमहस । [स]ती[प्रेम्णा*] तेन प्रणतिपटुना कारितमिद
ध्रुव विष्णो. शुभ्र' भवनमिह कैलाससदृशं(शम्)[12] ।।[३४।।*]

TRANSLATION

Success! Ōṁ! Adoration to the divine Vāsudēva!

(Verse 1) May the four dark-blue [arms] of Vishnu grant (*the four objects of human life, viz.*) *dharma*, *artha*, *kāma* and *nirvāṇa*[13] for the attainment of bliss by good people!

(V. 2) May Hari, the lord of the three worlds, who allays the anguish of worldly existence, protect you!—(*Hari*) who, assuming the form of a lion [by self-will], brought clearly to view the inward fire of wrath of Hiraṇyakaśipu, which gushed out in the guise of blood when he tore his heart[14] (*and*) who, being a hater of *asuras*, caused harm to the wife

[1] Metre: *Śārdūlavikrīḍita*
[2] Metre: *Upajāti.*
[3] Metre: *Anushṭubh.*
[4] Metre: *Āryā.*
[5] Read विश्रुता: Metre of this and the next verse: *Anushṭubh*
[6] Metre: *Āryā.*
[7] Metre: *Vasantatilakā.*
[8] Metre: *Anushṭubh.*
[9] Metre: *Śārdūlavikrīḍita.*
[10] Metre: *Śikhariṇī.*
[11] Metre: *Anushṭubh.*
[12] Metre: *Śikhariṇī*
[13] These are religious merit, wealth, enjoyment of pleasures and final emancipation respectively.
[14] This describes the man-lion incarnation of Vishnu

of Rāhu, making her half-widowed[1] !

(V. 3) Victorious are the roarings of (Vishnu), the lion of Vaikuntha, which are fond of depriving the lord of demons of his life and which served as *mantras* (*chanted*) at the coronation of (Indra), the lord of the three worlds !

(V 4) May Lakshmī secure the highest bliss for you !—(*she*) who first became horripilated as she, immediately after coming out of the ocean, was well supported with his hand by Vishṇu with his hair standing on its end, and was led forth [with great respect] by him, the victorious one, her mind being full of love as its large paths were illumined by the rays of each other's looks !

(V 5) May that Chakrapāni (Vishnu) cause you joy !—(*he*) to whom, the omnipresent one, the Sun and the Moon—who, looking like ear-ornaments as they clung to his ears, were observed with joy by the gods, the *siddhas* and the *vidyādharas* who were nearby—respectfully intimated in exceedingly loving words that the nectar from [the vessel in his hand] was being drunk by Rāhu[2] !

(V 6) May the multitude of learned men who have the ignorance of their minds rapidly dispelled and who feel delighted on the rise of the sun of literature !

(V 7) "Mother, give me the piece of my tusk which appears on the head of Father " "Child, give up this importunity I know nothing of it You should beg of your father [3]" When Śrīkantha laughed as these words were heard, . !

(V. 8) Victorious in the three worlds is the disc of the moon with a shining edge, which is almost like the life of the milk-ocean, which is the eye of policy of the god of love, the receptacle of joy to the people's eyes and the fire-pan of love to couples, joined or separated, which dispels the spread of darkness and has produced a noble (*royal*) family !

(V 9) Glorious in the sky is the Moon, adorned by a multitude of stars, who in beauty resembles the Kaustubha which adorns the breast of Vanamālin (Vishnu) . !

(V 10) In his race there was born Sahasrārjuna, the great (*king*) who with his thousand ray-like arms resembled the sun

(V. 11) After him there flourished many lords of the earth, whose minds were full of great compassion, and who, with their pillar-like glory, supported the **Kalachuri** family, the fire of whose prowess flared up with [the tears] shed in grief by the enemies' wives .

(V 12) . who sharpened his sword with the tears discharged by the eyes of the wives of the enemies killed by him

(V. 13) . . the flames of fire shooting up from the destruction, caused in anger, of the palaces of the enemies, which rose without any obstruction to the orb of the moon . . .

(V. 14) **Karṇadēva,** the seventh *Chakravartin*[4] (Universal Emperor), who despoiled (*other kings*) of their royal fortune by levying heavy tributes (*as the sun deprives the moon of its*

[1] Vishnu cut off the head of Rāhu as he was drinking nectar The head became immortal, but the body fell down dead Rāhu's wife could not, therefore, enjoy any physical pleasures in his company and was thus half-widowed.

[2] Rāhu, disguised as a god, was sitting in the midst of gods while Vishnu in the form of Mōhinī was serving nectar to them.

[3] This is evidently a dialogue between Pārvatī and the elephant-headed Ganēśa The latter is described as *ēka-danta* 'having only one tusk'. He thinks that his other tusk, which is missing, is seen in the form of the moon on the head of his father Śiva. The verse in the lost portion may have had words invoking the blessings of the god

[4] See above, p. 653, n. 5.

lustre by means of its numerous rays), who planted his foot on the heads of eminent kings (*even as the sun sheds its rays on the peaks of high mountains*)

(V 15) "He is the (*wish-fulfilling*) Pārijāta Have you heard anywhere such a milk-ocean from the words of slanderous people ?" The ocean speaks with the shrieks of water-elephants

(V. 16) The illustrious **Karṇadēva,** who feels rebuked, recollecting his past deed as soon as the half word *Vāli-* was heard by him[1]

(V. 17) There was his son, the king **Yaśaḥkarna,** [the night lotus in the form of whose fame] did not wither even when the night had passed

(V 18) That king, single-handed as he was, struck (*his enemies*) in battle with thick (*showers of*) arrows without concealing himself, formerly in the holy place

(V. 19) In (*the expedition for*) the capture of cows, Arjuna, without revealing himself, defeated (*his*) well-wishers, friends and others[2]

(V. 20) The illustrious **Gayākarṇa,** as he proceeded for the conquest of the quarters, attacked his enemy and destroyed him . Others rose high with fallen on their heads

(V. 21) In the land which had been abandoned (*by his enemies*), where *lavalī* and beautiful *sāla* trees were growing thickly and which was infested by tigers, he always and incessantly engaged himself in capturing elephants

(V 22) There is truth in the speech of the illustrious king **Narasiṁhadēva,** liberality on the palm of his hand, valour on the battlefield, wealth Have not his people said that the moon (*which possesses these qualities*) is (*rightly known as*) *dōshākara* since it is subject to the fault of superfluity[3] ?

(V 23) There shone his younger brother, the illustrious **Jayasimhadēva,** who was (*verily*) Dharmarāja (*i e*, Yudhishthira) among a multitude of kings (*and*) who [sharpened] his sword with the tears of his enemies in the domain of the god of death

(V 24) The illustrious **Gōsaladēvī,**

(V. 25) Victorious is the illustrious and brave **Vijayasiṁhadēva,** who was nobly born of her body—whose sword, black as it is (*in fighting*) with his enemies, produces, oh wonder ! white glory[4] !

Here ends the description of the line of kings, composed by **Sōmarāja.**

(V. 26) There were Brāhmanas who increased the family of Kaśyapa, who were

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[1] The reference is to an incident in the life of Rāma During his exile, he became an ally of Sugrīva, and hiding himself behind trees, he wounded Vāli while the latter was fighting with Sugrīva The sense intended in this verse seems to be that Karnadēva, who regarded himself as an incarnation of Rāma, felt rebuked when he heard the incomplete word *Vāli-*, for he was reminded of the shady incident in his past life. As the verse is unfortunately much mutilated, the full significance of the description is not clear.

[2] This refers to the expedition of the Kauravas for the capture of the cows of Virāta in whose city the Pāndavas were living *incognito* Arjuna, disguised as Brihannalā, fought and defeated his relatives and well-wishers who had sided with the Kauravas The poet seems to have instituted a comparison here between Arjuna and Yaśahkarna The latter also undertook an expedition for the conquest of the earth (*gō*), but he defeated his enemies, not his friends and well-wishers, without concealing his identity. He was thus greater than Arjuna

[3] There is a pun on the word *dōshākara* which means (i) the store of blemishes (*dōsh-ākara*) and (ii) the maker of the night (*doshā-kara*).

[4] There is a pun on the word *kāla* which means (i) black and (ii) the god of death The apparent contradiction disappears when the word *kāla* is taken in the second sense.

keen on devotion to Vishnu and who regarded their intelligence and knowledge as their wealth

(V 27) the light of whose fame does not cease to shine even now.

(V. 28) His son was who was the object of the desires of the noble minds of virtuous people and who was foremost among those who are possessed of self-respect and intelligence.

(V 29) From him was born the illustrious **Malhana,** who was versed in politics and correct in conduct, and who felt proud of his mountain-like numerous excellences

(V 30) He had a beautiful mistress, **Jōgalā** by name, who delighted his heart like his fortune, and who was unswerving in her fidelity

(V 31) Verily there was no good deed that he did not perform Knowledge, discrimination, forgiveness, charity and other excellences did not (*in his case*) perish on account of the sinfulness of the Kali age To enhance those (*excellences*) there was verily born from him the wise Harigana, who, they say, is Hari's own attendant, sent by him purposely to the earth

(V 32) This (*Harigana*) is the support of wise men (*and*) has his mind adorned by great compassion Being charming like the moon, he gives delight to the eyes of the good He is fond of tranquility and is honoured by artisans He is conversant with the duties of kings, is possessed of lasting and incomparable fame and has firm determination

(V 33) He had a lawful and chaste wife named **Mahādēvī** and also another who is well-conducted and is his companion in the performance of religious rites

(V 34) May this Kailāsa-like temple of Vishnu, which has been caused to be constructed by him who is adapt in devotion (*to the god*), out of love for his chaste wife,[1] endure as long as (Śiva), the creator of the three worlds, joyfully dwells on the mountain of crystal (*i e*, Kailāsa) !

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[1] See above, p 653, n. 4

INDEX

The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction, *n* after a numeral, to foot-notes, and *add*, to Additions and Corrections The following other abbreviations are also used — *au* = author, *Br* = Brāhmana, *ca* = capital, *ch* = chief, *ci* = city, *co* = country, *com* = commentator, *dt* = district or division, *dn* = division, *do* = ditto, *dy* = dynasty, *engr* = engraver, *ep* = epithet, *f* = female, *feu* = feudatory, *gen* = general, *k* = king, *l* = locality, *l m* = land measure, *m* = male, *min* = minister, *mo* = mountain, *myth* = mythological, *n* = name, *off* = officer, *pr* = prince, *q* = queen, *rel* = religious, *ri* = river, *s a* = same as, *sur* = surname, *te* = temple, *t d* = territorial division, *tit* = title, *tn* = town, *vi* = village, *wk* = work

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